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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

MY FATHER'S WORLD

This is my Father's world. O let
me ne'er forget,
That tho' the wrong seems oft so
strong,

God is the ruler yet.

This is my father's world. The
battle is not done.

Jesus who died shall be satisfied
And heaven and earth be one.

This is my Father's world. Should
my heart be ever sad?

The Lord is King, let the heavens
ring,

God reigns--let the earth be glad.

—MALTBE D. BABCOCK.

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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R. R. Teeter, Business Manager

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EDITORIAL

Has the Church Neglected Her Distinctive Doctrines?

Every denomination has, or should have, something distinctive for which to stand—some doctrine or practice that is neglected or differently held by other churches. The church that has no distinctive plea, has no excuse for existence and is a cumber to the religious world. Every member of the Brethren church believes that his church has a very definite and distinctive plea—something that has been neglected or cast aside by other religious bodies, and yet something of sufficient importance in the plan and purposes of God as to give excuse for our remaining a separate and distinct body of believers. There are rites which no others than members of the Brethren fraternity practice, but which they have long held essential to Christian obedience. Simple obedience to all the commandments of the Master and faithful observance of all the means of grace given to and practiced by the early church has characterized Brethren from the days of Alexander Mack until now. There are certain principles which have distinguished the Brethren families one from the other, but these we are not concerned about at present. It is those things that are the common heritage of all Brethren folk, and which distinguish members of the Brethren fraternity from all those not Brethren that our subject has in mind. Has the church neglected these things?

We do not believe any one will accuse us of raising the question without warrant. In fact, the question has already been raised by men who are standing on the watch-towers of Israel, and we are but repeating it that it may be carried the farther. A Brethren preacher of long experience recently said, "We have been neglecting to preach on baptism, feet washing and the like, and our younger generation is growing up with little conviction that holds them to the Brethren church. They can change their church membership with little or no inconvenience. I have been guilty of this neglect myself; I will take the blame with the rest." Another prominent preacher expressed a similar conviction, that our young people have not been indoctrinated as they ought. And we believe there would be quite general agreement on the part of all who might make observation along this line.

Consider as we observe briefly. The sermon subjects of our evangelistic meetings will reveal only occasionally a subject dealing with Brethren doctrine. Many of our evangelists and pastors do not deem it wise to preach baptism or feet washing or the other distinctive practices of the Brethren church, while men and women are laboring under conviction lest division arise and the Spirit's working be hindered. We do not presume to question their wisdom, but only to suggest that in some way, before the converts are led to the baptismal waters, they ought to be instructed in the things for which the church stands. Among the series of sermon subjects

frequently announced by our pastors, we seldom notice any dealing with distinctive Brethren doctrines. We have perused the programs of a number of Bible conferences held in Brethren churches, but seldom have we observed any that could not just as appropriately be scheduled for churches of any other evangelical denomination. Our state and national conferences are so crowded with a multitude of other subjects (all important, no doubt), that there is no room for those which give us excuse for existence. And even those series of meetings that are often held preceding the communion service are frequently given over to evangelism rather than to instruction concerning the ordinances that are soon to be observed. And we wonder if in any graded Sunday school, there are teachers giving their pupils systematic instruction in the ordinances of our church, and if they are who has prepared for them the special lessons along this line. What pastor conducts classes in the fundamentals of church membership, including Brethren ordinances, in which the claims of Christ and God's means of grace are brought to the attention and placed upon the heart of every youthful, prospective member of the church? In how many homes do parents instruct their children concerning the sacred meaning of the ordinances of their own church and the duty and joy of practicing them? Whether or not the implications of these observations are correct in every particular, we do not care to argue, yet we dare say if you have considered them carefully that the question with which we began will now seem to you to have still greater warrant,—"Has the church neglected her distinctive doctrines?"

If they have been neglected, why is it? Have we been shamed into silence concerning them because they were considered peculiar and out of date by all but those of Brethren faith? Have we not been able to endure the slight persecution thus made necessary? Nay, Brethren people are nobler born than that. Our faith in them will not tolerate the thought. Have they laid aside instruction along these lines for the sake of interdenominational co-operation? This is far from necessary. We have never heard of a worthy leader in any interdenominational movement discount one's loyalty to his own denominational tenets, nor does such loyalty interfere with successful co-operation in any such movements. The church that betrays a lack of faith in its own distinctive teachings when in association with other churches is itself discounted. Have we grown to the place where we do not much appreciate the value of our ordinances and scarcely believe in them ourselves? The frequent practice of any ordinance is subject to the danger that it shall become so common as to be meaningless and all but lose our respect. So may all the great fundamental truths of God's word become common and meaningless, if we fail to let them grip our hearts. And so we lose faith in them. We never

lose faith in a thing that is vital and real. And if we have lost faith in these church ordinances, it is our own fault. But may it not be that we have simply, in plain truth, neglected these things? We and our parents were so thoroughly indoctrinated in these things that are peculiar to us as a church, that we have taken it for granted that every one believed them as strongly as we, and we have failed to realize the necessity of instruction. We have taken the evangelistic phase of the commission so seriously (though we have performed no miracles along this line) that we have overlooked the teaching part of it, which really predominates. For one reason or another we have neglected this thing which is so essential to the future of our church. For that we have neglected it, is perhaps the most charitable interpretation.

We are beginning to reap the fruits of our neglect. Our people move about here and there as other Christians do, and because they have so little conviction they are lost to the church as soon as they reach a community where we have no congregation. Or our young people marry other folks of other denominations and because it is easier to go the other way, we lose them in the majority of cases. Nor do worthy young men feel called upon to take up the ministry that offers opportunity of championing the most truly Christian view of Christ's religion that any organized movement affords. And more than all these, our people are beginning to cherish differences on other things, when these differences would not exist in anything like their present acuteness if our minds were centered on the things that are really fundamental to us as a denomination, and which if we fail longer to emphasize we shall have little to base our denominational existence upon. Truly, the emphasizing of many of these other things we ought to have done, and not to have left the emphasis of these things undone.

EDITORIAL REVIEW

Brother George E. Cone, pastor of Fort Scott, Kansas church, calls it "a case of being Jarred Loose." But we are glad he and Brother Paul Miller were able by the help of God to jar the situation and bring about results.

Brother George Jones writes the news from Conemaugh where he is now pastor and where he is facing certain problems which are steadily yielding to his wise leadership and his people's loyal co-operation.

In response to requests from some of our readers we are beginning with the first issue of the 1921 volume to put the date at the top of every page of **The Evangelist**. This we trust will prove a convenience to our readers.

A successful evangelistic meeting and the organization of a new church are reported from Mt. Etna, Iowa, over the signature of Brother Chester M. Fox, secretary of the new organization. Brethren Coleman and A. T. Ronk were the successful evangelists.

Brother Stuckman writes from the pastor's standpoint concerning the splendid meeting recently held under the evangelistic leadership of Brother Ashman. The preparation made for the meeting and the high standard held during the progress of the meeting are two things that should characterize every such campaign.

Brother C. A. Stewart reports his work at Corinth and Loree, Indiana and warmly commends the loyalty and co-operation of his parishioners in both churches. At both places, the people evidently appreciate their pastor also.

One of the most interesting letters our little friend, Marguerite Gribble, has written for sometime is to be found in this issue. Both the big and little readers of our paper will enjoy it. Especially will the women folk be anxious to read how their African sisters do their housework.

Our good friend and reporter of the Goshen church, Brother M. E. Horner, writes concerning the splendid results of the very successful meeting recently conducted there by Dr. Bell. This is the climax of victories to which the Goshen people have been led in recent months by their energetic pastor, Brother J. A. McInturff.

It is not often that we have the privilege of offering to our readers a report from our Women's Missionary Societies, but the president of the Calvary, New Jersey, society affords us this privilege this week. We would not encourage our women to report less through the columns of their own splendid magazine, *The Woman's Outlook*, so efficiently edited by Miss Mae Smith and her corps of workers, but we do wish to say that any time *The Evangelist* can be of service to the W. M. S., its pages are open for use.

From Brother H. M. Oberholtzer comes a report of progress in the wide-awake church of Roanoke, Virginia. Brother Oberholtzer has been pastor there only since Conference time, but these loyal people are responding to his leadership in a splendid manner and much good is being accomplished for the Lord. Brother Oberholtzer offers to help out elsewhere in evangelistic work if called.

Our younger preachers cannot estimate aright the greatness of the talents of some of the gifted veterans of the Brethren church. Appropos to the publishing of the poem of the late Elder Joseph W. Beer, it has been reported to us that the late Elder H. R. Holsinger said of Brother Beer, "He is the greatest writer that the Brethren people have had and stands along side the great writers of other churches."

All Ohioans will be interested in the report of the late state conference which appears in this issue. Brother M. L. Sands, who came to our state about General Conference time became the efficient secretary, the former secretary, Prof. E. G. Mason, being unable to be present, on account of school work. Delegates may refresh their memories of the transactions of this conference by reading the minutes.

It is some time ahead, but not too far to begin to think of our obligation to the veteran ministers of our denomination, especially those who find themselves nearing the sunset of life with no adequate provision of their own for their temporal welfare. The church has set aside the second Sunday in February as the time for taking a special offering for the comforts of these aged warriors of the church.

Love not pleasure, love God! This is the everlasting Yea! where in all contradiction is solved; wherein whoso walks and works, it is well with him.

The Industrial Department of the Y. M. C. A. is encouraging an annual observance of Thrift Week, during which effort is made to influence the young people of our country to cultivate habits of thinking straight about their money matters. The date this year is January 17-23. Judging from the reckless extravagance that so generally characterizes the young people of our day, there is surely need of some instruction along this line. Nor is this extravagance confined to young people; men and women of every age have been for a number of years spending their money with scarcely a thought of its value. Hosts of Christian people have been guilty with the rest of the population. This is especially shameful in view of the fact that every Christian should consider his material possessions not his own, but God's and he only a steward, who, after giving God the rightful portion as an acknowledgement of his ownership, uses the rest as a good steward should. Why should not the churches take occasion at this time to impress upon their membership the teaching of the Holy Word, that "it is required of a steward that a man be found faithful." If a church found it impossible to observe Stewardship Day at the time suggested by Stewardship Director Snyder, it might be that this would prove an opportune time to emphasize this important part of the church's function.

CHINA FACES A FAMINE

It is said that China during this winter will pass through the worst famine in forty years. The famine area covers the provinces of Honan, Shantung and Southern Chihli. By the first of September the provisions of these areas had already been largely exhausted. Whole districts are now living on weeds, leaves or bran. The sale of animals for which there is no fodder has been followed by the sale of babies for whom there is no food. The Christian Herald of New York has launched a campaign for funds for the relief of the famine stricken Chinese.

GENERAL ARTICLES

The Faith and Practice of the Brethren Church. By the Late Elder J. W. Beer

Dear Brother Editor:

A bulk of old Evangelists was sent me by a friend lately of which the enclosed is part of one, and I feel that the enclosed sheet with article written by that dear old departed brother, Elder J. W. Beer, expresses the true principles of the Brethren church so minutely and is yet timely and applicable and should be reprinted. What do you say, Brother Editor? Of course, it's all up to you.

Yours in Christ,
J. H. SWIHART.

Dear Brother Swihart:

We take pleasure in republishing the poem on Brethren "Faith and Practice" written by the late Elder J. W. Beer. We greatly appreciate the counsel and steadying influence of our veteran ministers. This comes to us as a voice from the past, warning us lest we depart from our ancient moorings. The brotherhood, too, will appreciate this word of warning, coming as it does from you as well as from our departed brother, both of whom have been such noble and stalwart champions of the true faith and practice of our beloved church as found in the New Testament our only creed.

Gratefully and fraternally,
GEO S. BAER.

(Explanatory Note: The poem referred to in the above correspondence and which is published herewith is taken from The Brethren Evangelist, volume XIII, number 34 and published at Waterloo, Iowa, September 2, 1891, under the editorship of Elder H. R. Holsinger.—Editor).

The Brethren church doth make it known
Her creed's the Gospel—this alone.
Christ's ordinances she doth keep
And thus his promises doth reap.
In ev'ry church she strives to see
That elders, pastors, deacons be.
These have their work, but all should preach,
And sisters have a right to teach.

—Mark 16:15; Acts 6:1-8; 8:5; Rom. 1:16; 11:2; 16:3; Philip. 4:3.

To come to Christ we must believe,
Repent, the wat'ry rite receive;
And he will all our sins forgive,
And by the gospel creed we live.
The Father doth his children own,
The Son doth save, and he alone;
The Spirit guides, and comforts too,
And leads us all our journey through.

—Mark 16:16; Acts 2:37-47; 8:37-39; John 12:26, 44-50; 14:6-31. Read to the end of the 18th chapter.

If you would know the reason why,
We in a wat'ry grave must lie,
We hold it forth as Christ's command,
To be observed with him to stand.
We must be dipped in Father's name;
And in the Son's be dipped the same;
And in the Holy Spirit's too:
Thrice dipped, with faith in all we do.

—Rom. 6:4; Col. 2:12; Tit. 3:5; Matt. 28:19, 20; Eph. 5:26.

But there's another washing shown,
That by the child of God is known,
His sins through Christ are washed away,
And guilty darkness turned to day,
The Holy Spirit, by God's word,
Shows what is true and what absurd;
And thus we're washed from error's stain,
And Satan's efforts prove in vain.

—Acts 2:37, 38; 22:16; 1 Cor. 6:11; Tit. 3:5; 1 John 1:7, 9.

When we with washing have begun,
We do not feel that all is done;
The minister, as Christ commands,
Doth lay on us confirming hands,
And with this rite doth humbly pray
That we may share Christ's love alway—
That we may ever faithful prove,
And reach the home of bliss above.

—Acts 8:18; 19:6; 1 Tim. 4:14; Heb. 6:2.

We now are cleansed from all past sin,
A new and upright life begin;
As members of Christ's body stand,
Prepared to follow each command.
We take the gospel as we read,
The Spirit's meaning don't exceed;
And yet we give it all its claims,
And take the word just as it aims.

—John 12:47-50; Acts 2:37-47; Eph. 5:26, 27; 1 John 1:7, 9; Rev. 22:18, 19.

Before the supper they did eat,
Christ washed and wiped his servant's feet;
And then, as Lord and Master, came,
And said that they should do the same.
We hold it right, as this we know,
To do this act our love to show;
And we can only happy be
By yielding when his will we see.

—John 13:2-17; 1 Tim. 5:10.

Then, after he had washed their feet,
'Tis said a supper they did eat:
And, at its close, he took of bread,
And, blessing it, he brake and said,
"This is my body, take and eat;"
And, as they took, he did repeat,
"For you 'tis given, see that ye
Do this in memory of me."

—Matt. 26:26; Mark 14:22; Luke 22:19.

The cup he took with thanks and gave,
And as his blood is shed to save,
He said to them, "Drink ye of it;
My blood is shed sins to remit;
This do in memory of me,
And do it till your Lord you see."
The supper, and the bread and cup,
With thanks we eat, with thanks we sup.

—Matt. 26:27-29; Mark 14:23-25; Luke 22:17, 18-20.

We wash and wipe each other's feet,
The sacred supper next we eat;
And then the bread and cup we take,
And thus our full submission make.
Then, ere we part, at close of this,
We greet each other with a kiss;
The brother doth the brother meet
And sister doth her sister greet.

—Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14.

We sometimes fast, we watch and pray
And strive for right and health alway;
But sometimes into sickness fall,
When for church elders we do call;
They come and over us they pray;
Anoint with oil, and meekly say,
"In Jesus' name we do anoint,"
As he, through James, doth us appoint.

—James 5:13-20.

Our Savior in these words doth teach,
 "Swear not at all," and so we preach:
 "Not by the heaven, it is God's throne;
 Not by the earth,—his footstool own;
 Not by Jerusalem, this thing,
 The city is of the great king;
 Not by thy head; one hair to take,
 Not black nor white your oath could make."

—Matt. 5:33-36; 23:16-22; James 5:12.

This great mistake we would not make,
 The legal oath we do not take;
 But as our blessed Lord doth say,
 Our yea is yea, our nay is nay.
 Aught more than this would evil be,
 As in our Savior's words we see;
 And as we would the Master own,
 We do affirm, and this alone.

—Matt. 5:34; James 5:12.

The carnal sword, with one accord,
 We do reject, as did our Lord;
 We feel that we can not afford
 To perish by the bloody sword.
 We hear the peaceful Master say,
 "All they who take the sword," today,
 "Shall perish—perish by the sword."
 This, I repeat, we can't afford.

—Isa. 2:4; 2 Cor. 10:4; James 4:1.

When any man is joined for life
 By marriage to a lawful wife,
 One cause alone can give divorce;
 This breaks the sacred bond by force.
 The laws may other causes give,
 But we by Christ's command must live;
 And while we live we must be true;
 These wicked things we may not do.

—Matt. 5:31, 32; 19:3-12; Mark 10:2-12.

The world is lost in flashy show,
 Immodest dress, as all should know;
 The fashions follow, day by day,
 Although they lead from Christ away.
 These things the faithful do not do;
 A modest dress they have in view;
 And then our conduct must agree,
 And show sincere humility.

—1 Tim. 2:9; 1 Pet. 3:3, 4; Col. 3:12-14.

With us, the brother doth not go
 To law with brother, for we know
 That there is wisdom with us found,
 In heads and hearts both good and sound,
 That all our troubles can remove,
 And our fraternal union prove.
 'Tis better we should bear the cross,
 And suffer wrong than suffer loss.

—Matt. 5:40; 1 Cor. 6:1-8.

Secret cliques fill all the world,
 With showy banners wide unfurled;
 With oaths and pledges they are bound,
 And friends and neighbors in them found.
 With these the faithful do not go
 For carnal ends and worldly show:
 To Christ's own body we belong,
 And this is lovely, pure, and strong.

—Matt. 5:33-37; 23:16, 18, 20, 22; Col. 4:5, 6; James 5:12; Eph. 5:1-12; Rom. 6:13; 1 Cor. 6:15.

Our doctrine is that we must grow,
 As new born babes, while here below;
 That we must ever watch and pray,
 And grow in grace from day to day.

"One body" we are said to be;
 "One Spirit," which doth set us free;
 "One hope" we in our calling claim,
 And with each one it is the same.

—1 Pet. 2:2; Matt. 18:3-6; Mark 10:15; 2 Pet. 3:18; Matt. 6:5-15; 26:41; Rom. 12:5; 1 Cor. 12:12, 13; Eph. 4:1-4.

"One Lord, one faith," we need no more;
 "One baptism," as described before;
 "One God and Father of us all,
 Above, and through, and in you all."
 How grand the thought that we are one,
 That all our works in love are done,
 That prayers and doings here below,
 Are such as do this oneness show.

—Eph. 4:3, 5, 6, 13; 5:2; Col. 3:14; John 13:34; Rom. 13:8; 1 Cor. 13; 1 Thess. 4:9; 1 Tim. 1:5; 1 John 3:23; 4:1-21; 5:1-3.

When our dear Lord was here below,
 It was his Father's will to show;
 And not alone to show his will,
 But that the same he might fulfil.
 To save from sin his life he gave;
 And though they laid him in the grave,
 On the third day from death he rose,
 And triumphed over all his foes.

—Eph. 1:3-14; John 1:13; 5:30; 4:34; 6:38; 17:4; 19:30; Matt. 26:39; John 11:25; 14:6; Rom. 3:25; 1 Cor. 5:17-19; 1 Cor. 15:3, 4; Luke 24:26, 46; Col. 2:14, 15.

The Sabbath day, his day of rest,
 Was thus fulfilled and fully blest;
 But from that time, the Lord's own day
 Has been observed, and will alway:
 On this, the first day of the week,
 We rest, and strive his will to seek—
 His will to do, to pray and preach,
 And labor till our rest we reach.

—Matt. 28:1; Mark 15:42; 16:1, 2; Luke 23:54-56; 24:1-8; John 19:31; 20:1, 11-31; Heb. 3 and 4.

But, doing all that can be done,
 Our race on earth will soon be run,
 The hour will meet us, by and by,
 When we in death's embrace shall lie.
 There we shall sleep till Christ shall come,
 To take us to our heavenly home;
 But when he calls, we shall arise
 To meet the Master in the skies.

—Gen. 3:19; Eccl. 3:20; 1 Cor. 15:22-26; 1 Thess. 4:13-18; 5:1-11; Heb. 9:27, 28; Rev. 11:12.

Thus with the Savior we shall be,
 And then our Father's face shall see;
 With all the saints, at his right hand,
 In robes of glory we shall stand.
 Then with the Lord the saints shall reign,
 And highest honors shall attain;
 And as in heaven God's will is done,
 So in the earth by ev'ry one.

—Job 19:25, 26; Ps. 16:11; Matt. 5:8; 1 Cor. 13:12; 2 Cor. 5:1-10.

From what is said you plainly see,
 That congregational we be;
 And yet, that we may work as one,
 In conference our work is done.
 In local work we often meet;
 Our district work each year repeat;
 But in the Gen'ral church, you see,
 Each five years once assemblies be.

Dear friend; These lines you're called to read,
 In earnest hope that you may heed;
 That one of us you soon may be—
 In faith and practice may agree.
 We offer you our hearts and hands,
 That we may honor Christ's commands;
 That when from earth we shall be free,
 We all at God's right hand may be.

Who Was He?

By H. C. Marlin

(An editorial published in The Pleasant Hill (Ohio) News of which Brother Marlin is editor and publisher. It is unusual to find in our small town papers editorials of such quality and religious significance and we are glad to give it this wider circulation which it deserves.—Editor).

The year draws to a close, and once again we lay aside the worry and toil of life to gather the children about us and tell them the old, old story of the Babe of Bethlehem. Once again we seek, by the presentation of gifts to one another the commemoration of the greatest event in the history of all mankind—the birth of the Babe whose cradle was a manger.

And for a moment we pause in the midst of this hilarious season to gaze upon that child in the manger. We wonder what thoughts that mother had as she wrapped her child in swaddling clothes and laid her first-born son on the hay—there among the sheep and cattle! What visions she had! What dreams were hers!

Think you, that as she looked upon that wee bit of humanity, so marvelously conceived, that she did not see great things for his future? What mother fails to plan those things for her son?

What more glorious moment for that mother than the adoration of the shepherds and the worship of the Magi? Is it any wonder that she pondered them in her heart?

But there is little we learn from this Babe of Bethlehem from the sacred writings, and history itself is strangely silent concerning his early life. Save for a tradition here and there—telling of a simple, humble life among the poor of the village of Nazareth; a life of toil, hardship and privation.

The manner of life that he led was as inconspicuous as his humble birth and it is only after he has reached the years of maturity that he lays aside his axe and adze and again comes into the vision of the sacred writer and historian. It is then that he begins the fulfillment of his mission to mankind.

His hearers are dazed at the manner of his teaching, and the words of his mouth have a convincing ring for "he spoke as one having authority." And as we follow the story of that life through the years of obscurity, popularity and opposition we are convinced of the truth of the claims which he made.

We can see him as he appeared before John the baptist and hear again his words "suffer it to be so now;" we can see him as he was sorely tempted we follow him as he gathered his disciples about him; we marvel at his wonderful works of healing; we wonder at his compassion on the multitudes that thronged him; we are amazed at his answers to

those who sought his life; and we are filled with contempt at the hatred of his enemies.

But of all his humility; all of his humanity, his kingliness and his compassion; in the suffering in the garden, and the awfulness of the cross—the greatest of all, if indeed one be greater than another, the most outstanding feature of his life was his own estimate of himself.

Hidden by many creeds and theories, and overshadowed by the various conceptions of men regarding him, there stands today the greatest fundamental of all Christianity—his own estimate of himself. And it is upon that platform that Christianity will rise or fall.

Who was he? This is the question that has puzzled men for hundreds of years. It was the question that puzzled Herod; it was the one that the Pharisee brought; it was the one that confused Pilate.

HE CLAIMED THAT HE WAS GOD.

Whatever your conception of him may be; no matter what mine may be; in either case they are insignificant compared to the claim which he made.

As he withstood his accusers he cried out, "unless ye believe that I am he, ye shall die in your sins," and with his most solemn of affirmations, "Verily, verily I say unto you that before Abraham was, I AM," he maddened them to murder, and their cries of blasphemy rent the air as they sought stones to stone him.

Examine the narrative for yourself and you will find that they sought his life because that he claimed that "I and the Father are one"—He claimed to be God and to substantiate that claim he suffered the cross.

There are those who would take away from him his claim of deity, there are those who would scoff at the idea of God incarnate in the human body, yet this was the claim he made.

Was he deluded? This is the question that the Jews thought was answered forever when the Roman soldiers nailed him to the cross. Yet, on Easter morn he came forth from the tomb conqueror. His miracles; his words and his resurrection attest to the truthfulness of his claim.

Therefore, dear reader, at this most beautiful season of the year with the laughter of the little children about you, the candles burning on the tree, and the smiling happy faces about you—you are celebrating the greatest event in human history, the birthday of God on earth, in humble form which lead through a humble life of joy and sorrow; through the Garden to the cross that you and yours might live, or you are a party to the greatest delusion ever perpetrated on the human race.

The Church Meeting the Social Needs of the Young People. Miss Iva M Welch

The social work is second in importance to the spiritual work as it is the medium for much of the spiritual work. Play is the one thing for which children find a continuous appetite. They had rather play than eat, and any activity which interferes with their play is absolutely unpopular. It is an unfortunate child indeed who does not have opportunity to express himself through play. People should play for the love they have for play and not for any remuneration. Play develops sportsmanship, courage, self-control and many other qualities that stamp a trained, well-organized individual. A boy who can play the game fairly, keep his temper, and use his judgment is developing qualities fundamental to his life. He wins self-confidence, and fairness which will find a place for him in the world of affairs. Winning is incidental—character building is a supreme importance.

People are going to have good times and if the church doesn't provide social and recreational life, when some other agency does, people will break away from sameness and monotony and enjoy themselves.

Julia Schoenfeld says: "Young girls do not willingly walk into danger. Girls are everywhere and danger lurks everywhere. Girls from good homes, girls from tenements, girls of all ages, all in a mad pursuit of pleasure—run headlong into danger—all because the people are willing to sit by and let any kind of amusements exist under any conditions."

All legitimate amusements increase our efficiency, our power to serve, to do life's work. The development of the full life means that there shall be a body that is healthier, a mind that is cleaner and a soul that is sweeter than it was before.

Boys and girls between the ages of twelve and sixteen, if left to themselves, will segregate. If the church gives them something to do, plenty of fun among other things, they will not look elsewhere for amusements.

I know a young man who went into a community where practically all of the young people danced and played cards. He organized a "sing." The young folks went from home to home singing for the older people and soon a glee club and

two quartets were formed. Nothing appeals to young people more than to be of service to those who need them.

People must be harnessed up to some specific sort of church work if they count as members. In this busy day that is no easy task. Youth's enthusiasm must not be fritted away in froth. Young people hunger for happy fellowship. Happiness is as vital in religion as laughter is in the healthy child.

The soul-saving church will reach after the young people with devices that draw. Every plan must fit local conditions and feelings. Why not organize boys and girls clubs? Have them meet weekly, and plan to spend the first half hour in Bible study with a good teacher. Then spend the rest of the evening playing games. The cultivation of social parties properly conducted should indeed be recognized at its full value. A social must have a definite plan and a carefully prepared program that shall fill every moment. This may consist entirely of games or a short literary and musical program and followed by games.

Boys and girls will not be satisfied long with entertainment alone, and their enthusiasm may then be enlisted in many helpful ways. Agricultural clubs including corn-growing contests will help to keep the boys on the farm. Canning clubs give interest and occupation to the girls. A lecture course ending by giving a home talent play arouses interest. A nature study class awakens a deep reverence for the Creator of all things. During the summer the boys could organize a baseball team and in the winter a basketball team. The members of the clubs in various ways could help beautify the church property and pay for new carpets, purchase hymn books, etc. Young people need manly and womanly jobs.

Contests are especially good. The spirit of rivalry sets everyone to work and creates lots of interest. Through contests, socials, etc., the church may lead the way, and get a grip that will make its gospel message fuller of meaning. The young peoples' religious organizations that win the fun-loving nature can be sure to have in return as much loyalty and enthusiasm as any college fraternity or secular club.

In all dealings with boys and girls it must be borne in mind that we are working **with** them, and not **for** them. Youth is insisting that the tests of any religion are not separated from its offerings of joy. Is gloom the natural atmosphere of the followers of Christ? Is social stiffness a necessary part of Christian conduct? Jesus radiated happiness; he lived it into the lives of other people.

The church needs the help of the best trained young people so as to become more efficient as new problems are constantly coming up for solution.

Spiritual life grows through our social contacts and that social life must have the spiritual atmosphere in order to make it beneficial. We have learned that God has created us as social beings, fond of play and in need of recreation.

Our play-life needs an aim. Training in leadership, and to work for the group and for the whole community is the need of our present play-life. We can teach through play great lessons of co-operation, unselfish service, brotherhood and justice.

Playing together teaches people to work together and to worship together.

Terra Alta, West Virginia.

Moving Heaven and Earth. By E. E. Roberts

Lessons from Life in a Great City

Passing by one of our city prisons—a mighty pile of dull cold stone—I thought of the many poor unfortunates within its walls, men and women who had learned too late that the way of the transgressor is indeed hard. Then I thought of another prison, perhaps even more forbidding than this one, and that the one in which Herod had cast the disciple Peter, from which he purposed after Easter to bring him forth to death. Never for one single moment did the possibility of a jail delivery enter his mind, for had he not put him into the inner prison? Was he not chained to two of the quarternions of soldiers? Did not two more watch one at the door of the inner, and the other at the door of the outer prison? These quarternions, that is, four bands of four each, were to watch, each band one of the four watches of the night. Can we get a mental picture of the scene? Peter, sleeping chained to the two soldiers in the inner prison. One soldier is standing guard outside the inner prison door, another at the outer door. Then there are the great iron gates that barred the way into the city. All must be met, before escape is possible. The sleeping multitude anticipates the pleasure they will have on the morrow when they are to see his head cut off. But see, a great light bursts in upon the scene. A messenger enters from the glory world bringing some of the light and glory surrounding him there. He wakes Peter and bids him bind on his tunic or outer garment and follow him. See the chains fall off, the guards sleep on and they pass out of the inner, then the outer ward. But there is that mighty iron gate. Shall it bar his escape? No, see it moves, swings wide open to let him pass out. "Swings open of itself." That I can not accept, though I have said I believe every word of the Bible. But I can not accept many of the translations made of it. I will tell you why. Come with me and let us visit the great mill around the corner. See those mighty looms as they hum a song of labor, as their shuttles fly back and forth, and the woof rises and falls without a human hand to touch it, and beautiful designs spring into being, making it a thing of beauty—apparently all of their own accord. But stop

a moment, let us accept the Master's invitation to go with him, and away back in a building we find the mighty engine that is supplying the power, that sends these looms about their duty. Have you not discovered the power house here? Read verse 12 (of acts 12 "Where many were gathered together PRAYING" Mark you, PRAYING, NOT SAYING prayers. I fancy they were NOT STANDING up mumbling beautiful sentences to be admired by all that would hear them, but in the agony of soul, down on their faces. They were like the Master who "fell on the ground," so great was his agony. Their agony brought them down at least on their knees, perhaps on their faces. They had a great need. They must have it. So they forgot all about the damage they might do their clothes if they knelt, as so many do in this our day. That was the kind of prayer that moved God's arm then so that he sent his angel and set his servant free and that kind of PRAYING will move his arm today. May we not all pray as did the disciples, "Teach us to pray," so that we too may set satan's captive free, heal the sick, and crown Christ Lord of ALL.

Impromptu Flashes. By W. J. H. Bauman

Judging from the fulfillments of ancient Biblical prophecy, the writer of these "flashes" believes that the time is near at hand when our earth will have but one government, over which Jesus Christ will reign as King. Thank God it will be a government of peace. The "**Golden Rule**" will be the basis of it. My prayer is that God may hasten that glorious time.

Out side of **Biblical** Christian hope, earth's present day is certainly dark and filled with gloom and sadness.

What a pity that human wisdom is prostituted so much. Human selfishness is exclusively of the devil.

Say, dear reader, if nothing were true beyond your and my power of comprehension, would we not be compelled to admit that truth could be bottled up in a comparatively small bottle?

THE BRETHREN PULPIT

The Keeping Power of God's Love. By H. H. Oberholtzer

Text: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Here is a text that should inspire confidence and stimulate courage. No one need hesitate to undertake the Christian life for fear that he cannot hold out and no one needs to be alarmed because of the difficulties or discouragements that may arise. When one is fully surrendered to God, and abides in his will, he is securely kept by the power of God. Jesus said, "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, and no one shall snatch them out of my hand." "My Father, who hath given them unto me, is greater than all; and no man is able to snatch them out of the Father's hand" (John 10:27-29. See also John 6:37-39). No wonder that the apostle Paul should say with such confidence, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (1 Tim. 1:12). Paul had made many thorough tests of this matter and spoke from definite knowledge, the result of his personal experience. At Damascus and at Jerusalem his life was sought and he narrowly escaped. At Lystra he was cruelly stoned and his enemies thought he was dead. At Philippi he was imprisoned. He was expelled from Thessalonica. He was confined in prison for two years at Caesarea, and continued a prisoner in chains at Rome. He suffered many hardships and was often misunderstood and misrepresented. Yet he bravely endured it all, counting it as "light affliction, which is for the moment," and boldly asserted "I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses, for Christ's sake." "For Christ's sake!" There is the secret of his constancy. The love of God that had saved him was shed abroad in his heart and was the unyielding power that kept him through every trying experience. There are no ties stronger than the ties of love.

Let us pause a moment in consideration of the wonderful love of God. It was this love that gave to the world the Savior for the very purpose that "whosoever believeth on him should not perish, but have eternal life." God is "not wishing that any should perish, but that all should come to repentance." "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." "God commendeth his love toward us in that while we were yet sinners, Christ died for us." Surely, if God's love was so unselfish, unstinted, far-reaching and persistent in redeeming us from sin, it will be no less so in keeping us from sin when once we have yielded to him. God does not, he cannot forsake his own. They may have many severe tests, but God loves them and keeps them through them all. He "will not suffer us to be tempted above that which we are able." His grace is always sufficient.

"O love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

God's love keeps in two ways. First directly, through the power of his indwelling Spirit; by the warning, the direction and the encouragement of his Word; and by the many means of grace, which he affords. Second, indirectly, by begetting in us love for him, which impels us to constancy and unfailing devotion. The apostle Jude urges,

"Keep yourselves in the love of God," which implies that we have something to do in this matter, and John clearly states, "If any man love the world, the love of the Father is not in him." The power of God's love to keep as well as to save cannot be questioned, but the soul that surrenders to the power of his love to save must also continue to surrender to the power of his love to keep. We must love God with the whole heart. He must be "all in all" to us. Then no temptation or trial can divert us. No power in earth or hell can overcome us.

But, alas, there are those who attempt the Christian life without fully surrendering to God and they are soon drawn away. They are unable to endure the tests. How quickly a church runs down when it is without a pastor for awhile. The flock scatters. Members lost their interest. Services can scarcely be kept up in any form. Many go back into the world again. True, a leader is needed to care for and direct the interests, but such distressing conditions are very conclusive evidence of a lack of love and devotion.

How soon a church is torn to pieces when the pastor or some prominent member goes bad. It is sometimes almost as if a charge of dynamite had exploded in the midst of the church. Some lose their faith in religion entirely. The devil has caused great havoc in many places in this way. True, it is a serious thing for the shepherd of the flock or other important leader to go astray. Yet the love of God is strong enough to hold the faithful in spite of such failure. There are those, thank God, who cannot be discouraged if the most trusted should prove traitors. They consider that God is faithful, if all the world should be false.

Disagreement in the church retards the work and scatters the flock. Some refuse to work with those with whom they cannot agree. We cannot all see alike. One cannot always have his own way. We must sometimes yield to others, even when they are in the wrong, if no vital principle is surrendered, or important issues at stake. There is always a right way of adjusting differences. We must try to find it. The love of God will impel us to seek until we find it and not give up the cause because of our differences.

Some become discouraged and grieved and sometimes forsake the church because of some real or imagined injury. It is often very trivial and sometimes only imaginary. Some people are very sensitive and easily make a mountain out of a mole-hill. But suppose that the injuries are real. Nothing is gained by sulking or pouting and yielding our place in the service of God. By such procedure one neither grows in grace nor in any manner advances the cause of Christ. Neither is anything gained by seeking vengeance. "Vengeance is mine, I will repay saith the Lord." Repeatedly the Scriptures urge that we resist not evil, but rather return good for evil. After all, why should we be worried about the small injuries we must endure in these days? Think of all that Christians in the early days had to endure. Shame on you for whining around about your little insults, slights and injuries! As Paul has said, "Ye have not yet resisted unto blood." How much love have you for God when you previously refuse to go to church or decline to perform your duty because someone has said something about you that you do not like or did something to hurt your feelings? Not very much.

Now and then we find a person who thinks that he has been imposed upon. He has been required to do or to give more than his share, while others have shirked their duty. He decides to balk, to lie down on the job, and let others do the work, or the giving, for awhile. But he has based his estimate of his duty upon the wrong standard. We dare not measure our duty by that which another does. Our duty must be estimated in the light of what God has done for us. When we consider what God has done for us, we will dis-

cover that we can never repay him, and that all we can do and all we can give is none too much as a token of our gratitude. Love and gratitude will give no heed to the failure of others. The measure of one's duty is simply the measure of his ability. Read 2 Cor. 8:12.

I have known some to refuse to participate in the work and worship of the church because of the hypocrisies of certain members, even refusing to participate in the communion service. Here again it seems to me that the love of God should prevail. Love will prevail, and no one's failure can defeat it. What if some tares are among the wheat? God will take care of that matter. He will make the separation in due time. Everyone will be required to give answer for himself before God.

Business, society and pleasure also draw many away from God. They are the thorny ground where the good seed is choked out. Love has been overpowered by carnal and worldly desires. They may strive to keep up appearances, but there is an evident lack of interest and zeal. They are too busy to attend the mid-week service or to perform the task assigned them. They are too tired to go to church on Sunday morning. They are prompt to meet their social engagements and eager for worldly pleasures, but religious duties and worship they readily slight and neglect. Truly, "the love of God is not in them."

Our love must be more than a pretended love. God knows our hearts. Let us then put away every sham and draw nigh unto God with the whole heart. If the Christian life is worth anything it is worth everything. It is worth all the time, strength, intelligence and money we can invest in it. It is the hid treasure and the pearl of great price, for which we should sell all that we may secure it. A half-

hearted Christian life does not pay, and it is very hard to live. No one sympathizes much with the failures of the half-hearted Christian. God cannot help him much. His conscience constantly smites him. He is peeved at himself and everybody else. He has a hard time trying to excuse his blunders and correct his errors. Oh, it is hard to maintain just a little religion. But, if we fully and unreservedly surrender ourselves to God, and enter wholeheartedly into his service, we will find that tasks will turn to pleasures and crosses and sacrifices will become mountains of joy. The burdens will be light, and we will agree with John that "His commandments are not grievous." Then nothing can discourage us and nothing can draw us away from the service of God. No temptation can overpower us and no trial, or hardship, or persecution, or affliction, or sorrow can cause us to despair. No care or worldly ambition can consume our interest, nor earthly pleasures can allure us. Aye, no power in earth or hell can move us when our souls are anchored in the love of God. Jesus said, "He that loveth me keepeth my words and my Father and I will love him, and we will come unto him, and make our abode with him." Love is the great motive power of all true service. Without love we cannot yield acceptable obedience, and without obedience we cannot be assured of the abiding, keeping presence and power of God. But in his divine love and in that love with which our hearts respond to his love we are secure from every evil force that can assail us. We cannot be moved.

"My faith temptation shall not move,

For Jesus knows it all,

And holds me with his arm of love—

He will not let me fall."

Roanoke, Virginia.

OUR DEVOTIONAL

Sitting at the Feet of Jesus. By Mabel M. Maus

OUR SCRIPTURE

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people (Matthew 4:23.) And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes (Matthew 7:28, 29). If any man thirst, let him come unto me and drink (John 7:37). For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matthew 7:8). If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you (John 15:10, 11, 14, 15). For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God (Col. 1:9, 10).

OUR MEDITATION

From the early life of our Master the people were astonished at his wonderful knowledge and ability to understand and explain the law and scriptures. The most learned Jews marvelled at his sayings and at the wisdom he possessed, yet they disbelieved and many became his enemies. Satan, knowing who he was, used his wisest schemes to tempt him, but failed; evil spirits recognized his power and fled from his presence, leaving the persons they tortured to be healed and to receive his love. In Satan's last great at-

tempts to overpower him through the hands of the Jews, he was made to realize that Jesus understood their motives and acts and that amid persecution he was a superhuman victor and possessor of power over all sin.

While Satan was trying to destroy his power and influence, on the other hand there were those who were seeking his blessings and instruction. The multitudes thronged him; his chosen ones were always in quest of his knowledge; Mary sat at his feet that she might learn and also honor him; Nicodemus came recognizing that he was a teacher come from God and many others with problems came that he might show them the true path to follow. Jesus knew all their needs and sufficed them, for his wisdom and power were unlimited.

What a wonderful privilege the disciples had that they might continually be learning from him! Many are the instances related of his teaching them by parable and precept of the life eternal and of the work that would be theirs to carry on. Association with him and the knowledge obtained from his teaching wrought wonders in the development of the hearts and lives of those disciples. It made men of remarkable intelligence who were willing to sacrifice all in order that the gospel might be taught and preached. Truly Jesus was a master teacher.

As sitting at his feet signifies learning from him it also means that we in return owe him our love and obedience in doing his will, even as Jesus said in regard to his mission: "For I came down from heaven, not to do my own will, but the will of him that sent me" (John 6:38). Our work for him must be done from motives of love if it is to be really worth while, for without love no blessing can come to the one who does the service. He has promised to reveal his will step by step to those who are faithfully trusting, and will endow his chosen ones with strength and courage for the things he wants them to do. The first thing to do is to master self-will, and in this task he will aid. The soul that is

sincerely obedient recognizes the sovereign will of Jesus Christ and will not pick and choose what commands to obey. Unlike Jesus and all the powers of nature which never diverge from God's will, we unworthy creatures so often fall to the worst misfortune that can happen to us, which is that of doing our own will instead of Christ's. He has given us freedom to choose and hence our obedience must be free and willing. There is enough of his will revealed in the Bible to keep us busy every day doing what we know he wants us to do, for in every relation in life he wants us to act in a certain way. In the home, at school, at work or play, we may always be doing his will and helping his cause to grow in the attainments of the Christ-like character in others as well as ourselves. He bids us to shine, to give, to go, to trust, to serve and he gives us the privilege of coming to him in prayer for grace and every need to carry on his commands. We cannot fail in his work if we will but open our hearts to trust and serve him fully. As truly as the people of nearly two thousand years ago were taught by him personally and learned to do his will so we too have the same wonderful opportunity with the open Bible and the power and influence of his victorious life throughout the ages as convincing evidences of the truths he proclaimed which have been for the Christianizing of the peoples of the earth. The power in his teaching is no less effective today and his commands to his disciples are also ours to fulfill. He is able to increase our knowledge in the wisdom and understanding of spiritual

things and we too, can bear fruit and reap the promised rewards that he gives through obedience to his will.

Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours to make them thine.

OUR PRAYER

All-wise and merciful Father, we come to thee, thanking thee for all thy blessings and thy care. Thou hast been thoughtful of our every need far more than we are able to comprehend. Thou hast given us strength to love and serve thee, and may we with thy help use these gifts to honor and glorify thy Son who gave his life for us. Help us to grow daily in his likeness. We would ask thee to bless all conditions of mankind: thou alone art the giver and thou alone are the giver and thou alone knowest the needs. For the missionaries we implore thy richest blessings and may they be endowed with strength and wisdom to overcome all obstacles of sin and may they lead many souls unto the knowledge of thee and thy love and mercy.

Grant that all thy children may ever be sitting at thy feet seeking to know thy words of truth and life. Give us understanding hearts and obedient wills. These blessings we ask with the forgiveness of our sins, in Jesus' name. Amen.

Mexico, Indiana.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Our Bible School

(This open letter by the superintendent to the members of the Pittsburgh Sunday school brings us in touch with a school that is alive and active, and is officered by those who have vision and aggressiveness. We are taking the privilege of reproducing it from Brother Harley's "Bulletin" for the inspiration of our Sunday school workers.—Editor).

OUR BIBLE SCHOOL

At this time I shall endeavor only to give you in part, the plans of our Sunday school, and it is the purpose of this article to acquaint all of our members with the plans we are working out for the school, and we trust that we may have the co-operation of every member of the Sunday school and church.

On Monday night of this week, we had our Father and Son Banquet, and I am sure that all the men and boys who were there, had a most enjoyable time, as well as having heard messages which were inspiring and uplifting.

We are indebted to Mr. Williams, Y. M. C. A. Secretary, and in charge of the boys in Moral's Court, who certainly made a splendid address, in which were many good thoughts that were uplifting to both boys and men. To him we extend our thanks.

I want also to take this opportunity to thank all who took part in the program in any way. And last but not least, I want to thank the ladies of the church, who prepared and served the meal which I am sure all enjoyed.

As a result of the Father and Son Banquet, arrangements are now being made by a special committee, to set aside one evening each week for the benefit of the boys of our church, and of our community. It is hoped that every person will become interested in this movement.

At our last cabinet meeting, a standard of promotion was adopted, and we trust that both teachers and parents will take special notice of this, and try to impress it on the minds of the children, and assist them in every way possible, to reach this standard.

The following is the standard adopted:

1. 80 percent attendance, with special recognition for 100 percent attendance.
2. Study of the regular lesson.
3. Special work, as outlined by the Graded Lessons, or as given by the Superintendent of the department.
4. To take part in special programs when asked.
5. Special recognition for church attendance.
6. Special recognition for promptness.

It is also our purpose to organize a Teacher's Training Class, and it is earnestly hoped that all teachers who are not already graduates of Teacher Training, and many others in the school, will avail themselves of this opportunity.

Yours for a larger and more efficient school.

H. B. LANDIS, Superintendent.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Christian Endeavor Week. By E. A. Rowsey. Columbus, Ohio

Christian Endeavor Week is a week filled with magnificent opportunities for advancement in the many phases of Christian Endeavor. Christian Endeavor is going. YOU CAN'T STOP IT. The thing to do then is to get in line. To Brethren Societies it should mean this year definite times and places for recruiting, should enlist every member of your society, acquaint the church folk with the work of the

Society, enlighten the general public, as all will have an opportunity to fellowship in the various activities scheduled for the week.

Christian Endeavor Week this year will be one of the greatest events of our work in giving us a solid, substantial foundation, upon which to build the other activities. To many societies it will mean a clearer vision of the watch-

words "For Christ and the Church." Trial balances will be struck; profit and loss statements will be made; results will be tabulated and placed on record. It will be a great week of inventory.

Here is the Christian Endeavor pastor's opportunity. What a privilege!! We do not presume to dictate what the pastor shall do. To preach a morning sermon applicable to Christian Endeavor is left to his prerogative. The fact that Christian Endeavor is thirty-nine years old, is a part of the church and an organization to be desired, presents a unique privilege to "draw the net," because the day is also to be known as Ingathering Day.

We are secure in the loyalty of our pastors, and they will know as to the best method of procedure, which is left to their good judgment. One pastor in planning to observe Christian Endeavor Day in his church prepared a program for the entire day. At the session of the Sunday school the president of the society brought greetings from his young people to the school, and at the same time presented the advantage of Christian Endeavor as a training school, and its relation to the Sunday school as a teaching school. At the morning service the pastor preached to his organization a sermon on "The Scope of Christian Endeavor." During the afternoon a reunion of the old and new members of the society was held. Many former members were present. This meeting was called a "reminiscence meeting." The evening service of the church was united with the Christian Endeavor meeting.

Monday, January First—Increase and Enlistment Day

The enlistment and recruiting begun the day before will be continued. The Lookout Committee in teams of ones and twos should call on many who could not be reached the previous day. Invite them to the social.

Your social is expected to help in creating a definite point of contact for the Lookout and Missionary Committees who will follow up their campaigns, and every friend and stranger at the social should be given an invitation to join the society.

Plan to make the social on this night the biggest social event for the year. Advertise well, plan your program well, then work your plans well.

Tuesday, February First—Union Day

There are at least eleven kinds of Christian Endeavor Unions. Among these, and one of the most important, is the county union. These unions are the strong links in the chain of Christian Endeavor. They are organized for the purpose of mutual helpfulness and Christian fellowship. Consequently they comprise two or more societies, usually more, and the more the stronger. The strong union is the union with a purpose. It will be interested in and a strong factor in the moral, social, and spiritual uplift of the community in which it is located. It will be a power for righteousness.

Each union is privileged to celebrate in its own community. Conferences, intervisitation, and social service work are suggestions for the day meetings. For the evening, union mass meetings can be held. These meetings should be well advertised by the press committees in societies, churches and newspapers. Make it a real Christian Endeavor meeting. Have speakers who know Christian Endeavor. Invite everybody. The following suggestive program outline may be of help:

10 Minutes for Society Songs, Yells and demonstrations of enthusiasm.

1. Song Service. Let the congregation sing many songs.
2. Scripture reading and prayer.
3. Song.
4. Announcements and offering if one is to be taken.
5. Special music.
6. Two-minute talks by society representatives picked in advance, on the subject "Our Society Ideal This Year,"

7. Recognition or awards.

8. Ten-minute talk by Union President. Topic: "The Purpose of Our Union."

9. Thirty minute address by State Secretary or some interested pastor. Subject: "Stand Behind our Leaders—But Not Too Far Behind."

10. Solo.

1. Mizpah benediction.

Wednesday, February 2nd—Church Loyalty Day

Every Endeavorer is expected to plan to attend his church prayer meeting on this night, and invite several of his friends to go with him.

Your society prayer meeting committee is held responsible for the success of the meeting. Arrange with the church P. M. committee that you may co-operate in planning the meeting for this night. Better still if you can arrange for Endeavorers to have entire charge.

Thursday, February 3rd—Intermediate Day

About 3:15 on Thursday afternoon would be a splendid time for an Intermediate mass meeting and conference. Or, where the climate and weather permit, there might be a field and forest walk, followed by a hilltop mass meeting where a song service and a few short, inspiring talks would make it both interesting and helpful. An indoor meeting can be made worth while by having periods of information and inspiration. This could be followed by a consecration service, and a six o'clock tea. Societies will be governed by local conditions as to how the day may best be observed.

Friday February 4th—Extension and Inter-Visitation Day

If you know of some church without young people's work, why not arrange with the Union to approach the pastor with regard to organizing a Society. Then a fine group of your own Endeavorers might plan to visit them and tell them the wonderful story of Christian Endeavor. Old societies which have lapsed will be re-organized on this day. New Junior and Intermediate societies will be organized. Christian Endeavor will be extended to as many new places in Ohio as possible.

Sunday, February 6th, Evangelistic Endeavor and Decision Day

This is the day when all of the evangelistic efforts of the week will culminate. It is to be a decision all along the line. We anticipate getting a complete inventory on this day of local Comrades of the Quiet Hour, Tenth Legioners, Advocates of the Peace Union, Life-Work Recruits, and other Departments of the work.

This day should be the crowning event of the week's activities, and what a happy arrangement it would be to let the Endeavorers have charge of the church service in the evening, conducting the singing, reading the scripture, offering the prayers, delivering short talks and asking the pastor to conduct a Consecration and Decision service at the close.

The service in the evening can be made a great harvest meeting. Every person attending the Endeavor service will be asked to consecrate himself to some definite service, and make his decision by signing the decision card as an individual. There should be scores of new church members; several hundred new Endeavorers; in fact, a great increase in all lines of service and decision.

Walter Rauschenbusch, scholar, writer, prophet of the social gospel, wrote these words from his deathbed: "My life would seem an empty shell if my personal religion were left out of it. It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth. I have always regarded my public work as a form of EVANGELISM, which called for a deeper repentance and a new experience of God's salvation."

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

An Interesting Letter from Africa

Carnot, French Equatorial Africa,
September 9th 1920.

My dear little friends:

Another month has passed since I wrote you. It is one year today since I left Brazzaville and came with the others up to this dark part of Africa. Another week, and the first anniversary of Aunt Mary's death will be here. It has been a sad and difficult year, yet our dear Lord Jesus has wonderfully sustained, cared for and blessed us.

When last mama wrote to you for me I was ill in bed, and although I have been well most of the month, I have just gotten up from another illness.

One day in August we heard a rumor that some white people, including ladies had arrived at Banya. We couldn't think of any ladies but missionary ladies who would be daring enough to come way up here, and for a while we hoped that our friends were near. We know that God is able to bring them to us at any time, and that they can be here even before we hear that they have left America. But we found out that the white people at Banya had simply come there from Ouesso and returned, except one man who came to Carnot on business.

We have been taking a great many walks in the last month, and have enjoyed them so much. Sometimes we go down to the river which is very high just now. Sometimes we go to the large Hansa village near here. Wherever we go, there is always much to see and there are many people to whom we may talk, often as the Lord gives opportunity about himself.

September 2nd, we received mail rather unexpectedly and there was much of joy and excitement in reading our letters and papers.

We received a long list of names of those who have given of their means that the gospel may be preached in Africa. We are writing letters of thanks to all as soon as we can, but for many of these letters we must wait until we receive the new supply of paper which has been ordered, as we cannot buy paper at Carnot.

While I was ill the last few days mama promised me a trip to the river as soon as I was strong enough to go. So this morning, just after breakfast before the sun was hot, mama took Kagama, one of the boys to carry me, and we went down the long hill to the river. We sat down on the steps near the little landing and looked at the river so much higher now than when we came up last year. A little balamiere, and two small wooden boats were tied there. One of our native friends joined us on the way and walked down with us, for I walked the last and steepest part of the way. I was so happy to be out again. The swiftly running water of the river entranced me. I looked away across the river to the forest on the other shore, and mama told me of the monkeys and other animals over there. I wanted to get in one of the little boats and go across, for I am like my daddy and like to explore. But mama ex-

plained to me that there were no oarsmen there, and that the small boats had too much water in them for a little girl who is just getting over fever. I was amusing myself by throwing stones in the water when two native women and a baby came down. They shook hands with mama and me, and then went to the edge of the river.

One of the women was very tall and thin. She wore a wide leathern girdle, fastened by a strap over her shoulder. In this girdle she carried her baby. But when she went to the water's edge she placed the baby on the ground. It was a little naked thing, only just able to sit alone. It cried so much, partly because it was not in mother's girdle, and partly because it was afraid of mama and me that I didn't know what to do. I asked mama if I might hold it in my arms, and when she said, "Yes," I went close to it, but the nearer I came the harder it would cry. So each time, I gave it up and came back to sit beside mama.

I watched the women. They were very busy. Each one of them had brought a large earthenware pot, called a "pana." These are carried on their heads, supported by a little cushion of grass. Each of them had also another vessel containing dirty sweet potatoes. One carried hers in a small closely woven basket. The other had an old battered enamel wash basin. They put the potatoes in the large pots. They dipped up water with the old basin, and scrubbed the sweet potatoes many times. Then they scrubbed the basin and the basket, and put their now shining white sweet potatoes into them. Then they washed the two big pots, and filled them with water, set them on the shore. I thought they were through then, but they were not. Now the mother of the baby took off her dress, a bundle of leaves at the back, and a drapery of leaves in front. The little cord around her waist she allowed to remain in place. She then jumped into the water, a little more than waist deep, and threw the water all over herself with her hands. Then she motioned for the other women, a little slower than she in removing her "wa," to hand her the baby. Poor baby cried the louder, but the mother deftly held it at the surface of the water with one hand, and splashed spray over it with the other. Then it too was set on the bank to dry in the sun. Now the mother put her clean dress on. I hadn't noticed it before, but all the time it was lying on the river bank. Another bundle of fresh leaves before and behind, and she was dressed. She stepped quickly out of the river, took the crying baby in her arms, and waited until her friend had finished her bath. This took somewhat longer for she was younger and more handsome and heavily ornamented. Every one of those brass ornaments, on arms and legs were thoroughly scoured with sand from the bottom of the river. In order to do this she stood between two of the boats, and would place first one foot and then the other on the edge of the smaller one. Then she

would plunge her ankle again in the water for rinsing, and after a final inspection of all, she too came forth to don her fresh garments.

I looked at the mother then. She was putting her crying baby in the girdle which was now in its place. Then in a skillful way, that I couldn't understand, they each put the heavy pots of water on the other's head. Thus laden they asked the boy who had carried me to hand them each their sweet potatoes, but he said, "Am I woman that I should do this?" Mama told him to do it however, and so he gave each shining lady her additional load, and with a brief farewell they were off up the hill to cook their sweet potatoes.

Mama had talked a little to them about Jesus, but they said, "We don't want good news. We're too hungry. So mama had to let them go. Now Kagama put me on his shoulders and we started slowly up the steep hill.

Mama said she thought they had accomplished a wonderful amount of housework in less than half an hour. Just think of it! The vegetables had been washed and cleaned for dinner. The pots and pans (and basket) had been washed. Both ladies and the baby had had their baths. The ladies were clothed in fresh new garments, and the laundering of the old ones was saved by throwing them away. Those wonderful brass ornaments had been scoured until they shone brightly in the sun, and all these things had been accomplished so quickly.

But mama went up the hill feeling sad that they didn't want the "good news." Her heart was lightened as she passed the village and a number of people came running out to the road saying, "Tell us the good news," tell us the good news!" So mama sat down on a log which was lying by the roadside. The sun was getting hot now, but the people were interested, and kept coming out from the neighboring huts to hear of Jesus. We have a great many songs in Baya, but mama doesn't sing unless Aunt Toddy is with her, as a rule. So the little meeting was closed without song, and we went on slowly up the hill. Mama heard footsteps behind her as she reached the landing near the "Company Magazine," Carnot's little store. There were a number of women saying, "Do sing us a song. We can't let you go without a song." So mama sang a little chorus that is loved in all languages, "Jesus Loves Me." One of the women joined in, and the chorus was repeated. They were not satisfied but mama told them to come and Aunt Toddy would sing for them. So they bounded back to huts saying, "We will, for Salo (Aunt Toddy) is a beautiful singer." But they haven't come yet, as a great fear the grips the hearts of the most of the people here, fear of hindrance, fear of opposition, fear of bondage. All this is Satan's work. But mama says Jesus has been manifested that he might destroy the works of the devil and he will. We are so glad for your prayers, Lovingly,
MARGUERITE.

NEWS FROM THE FIELD

W. M. S., CALVARY, NEW JERSEY

Perhaps a report of our Women's Missionary Society away back here in New Jersey would be of interest to some of our Evangelist readers. We have a wide-awake society of 28 members, seven of which have been enrolled during the past year. We hold devotional meetings once each month, also Mission Study or other interesting readings or recitations. Since the name has been changed from the S. S. C. E. to the W. M. S., greater interest has been awakened along the line of missionary work, for which we praise God. This organization is also an important factor to the church. About a year ago we placed new lights in the church, also helped with some other needed improvements.

Our treasurer reports a neat sum on hand at the present time, all of which has come from the free-will offerings. We do not resort to any questionable methods whatsoever for raising money for the Lord's work.

On November 27th, we held a very interesting Thanksgiving meeting at the home of our secretary, Sister Fannie Wright, at this meeting our Thank-offering boxes were opened. The amount realized from them was something over twenty-five dollars, which will be given in at the Feast of Ingathering service at our next Conference at Winona Lake. Each one that kept a thank-offering box had some special blessings for which they were thankful during the year.

We hope to emphasize the spiritual side of the work more and more during the coming year and pray that God will bless our efforts.

JULIA MAE WEBER, President.

GOSHEN, INDIANA

We promised a report of the meetings at Goshen. It should have been given sooner. The brethren and sisters of the church at Goshen surely enjoyed a great spiritual feast, while listening to the powerful gospel sermons by Brother Bell. He began the meetings on the first Sunday in November. From the first the meetings grew interesting and at the close of the first week twelve had confessed. From then until the close of the meeting they continued to come until seventy-eight had answered the invitation. A number were by relation and letter. Fifty-three have been baptized, about six or eight yet to be baptized. Brother Bell in late Evangelist report, said "several heads of families where husband and wife came." If we remember correctly, there were ten or more representing that class. We were made to rejoice that our Sunday school class was well represented by those who made the good confession. This surely brings cheer to any Sunday school teacher to see those whom they are giving instruction pertaining to the Kingdom of Christ, made willing to come in. Oh, that we might all do our part in helping the new members to love Jesus, his Kingdom and be faithful servants of his. If we who are older in the service as well as those who have just recently enlisted heed the warnings as well as instructions given us from God's book, our lights will shine brighter.

Brother Bell's message surely had the old gospel ring. He hit one thing hard, that was sin and its results. Plain gospel truth is what people want to hear even in the days in which we live, as was fully demonstrated by the attendance at our meeting. Brother Bell though physically worn and tired yet spiritually was at his best. When he bid good-bye to the brethren and sisters at Goshen there surely was a warmer spot in the hearts of some than before he came. We reaffirm what we have said before that we believe Brother Bell to be a true servant and messenger of God, and may he be kept faithful. On the following Wednesday evening after the meetings closed on Monday, the church enjoyed a largely attended communion service, in which two hundred and sixty-four took part. The new members were well represented. Our pastor says the meetings we have just closed have been among the most spiritual he ever enjoyed. He is being used at present in a meeting at New Paris, Indiana, at which place Brother Irvin Duker is pastor. Brother Duker filled the pulpit at Goshen the past two Sunday evenings, while our pastor is in the meeting at New Paris. The Evangelist is a most welcome visitor at our home, and we wish the Editor and all a Merry Christmas and a Happy New Year.

M. E. HORNER, Corresponding Secretary.

ROANOKE, VIRGINIA

For some time past we have been comfortably and pleasantly located in our new field in "The Magic City," Roanoke, Virginia. It was very sad to part with our many friends at Fremont, Ohio. Our five years' labor together had formed very close ties. But we were comforted with the thought that a splendid shepherd would follow us. The Brethren at Roanoke have been very kind to us and have made us feel perfectly at home. Their fellowship and their hospitality is delightful. We are becoming acquainted with our field and enjoy the work very much. The prospects for a splendid work seem very bright. Much credit is due to our worthy predecessor, Brother L. G. Wood.

Plans for a city-wide union evangelistic campaign, under the leadership of the famous evangelist, Rev. Wm. A. Sunday, were in full swing when we arrived on the field, and in a few days the meetings began. The effort continued for six weeks and resulted in about 10,000 "hitting the trail." A wonderful religious interest was aroused throughout the city and surrounding country. However, I was not on the ground soon enough to get the Brethren properly lined up for their part in the effort and consequently we did not realize very great results. After a few days' rest from the union effort, we began an evangelistic campaign of our own, which continued for three weeks and resulted in eleven taking their stand for Christ. Three were renewals, one was received by statement, or relation, six were baptized and one is yet to be baptized. I baptized five who were converted at the Billy Sunday meetings, and four are yet

to be baptized. We closed our revival effort with a splendid communion service. Eighty were assembled at the tables of the Lord. All considered it a glorious climax of a very successful effort. The membership is encouraged and on tip-toe ready to go forward in the work. Attendance at Sunday school and church services is increasing.

Recently quite a number of brethren and sisters assembled at our home one evening and gave the pastor and family what they called "a pounding." Our endurance was sufficient for the ordeal. Indeed, we suffered no pain whatever, for the "pounding" consisted of many pounds of good things to eat, which we shall enjoy for many days to come. We also had a very pleasant social evening.

A Sisterhood of Mary and Martha was recently organized with seventeen members, which is under the direction of Mrs. Oberholtzer as patroness, and which gives promise of a very live organization.

Our Thanksgiving offering for Home Missions was made in a beautiful spirit, and we have gone beyond the goal set for us by the Mission Board. We are now planning and preparing our White Gift service for Christmas and expect to make a splendid offering again at that time.

We are strengthening all our lines and expect to make steady advancement in the work. The response to our leadership is very satisfactory and inspires courage and hope. The church has demonstrated their unselfish consideration of the needs of others in granting their pastor the privilege of holding revival meetings elsewhere if opportunity should be afforded. If any church should need my service, I shall be glad to respond. My address is 911 Fairfax Ave., N. W. Roanoke, Virginia.

H. M. OBERHOLTZER.

FALLS CITY, NEBRASKA

All our plans for the autumn season passed off with usual success, especially has this been true in our endeavor for a better attendance at our services. Without any special features in the services we have had larger audiences than ever. Our fall communion service was the largest we ever held there. It looked for a time as if we were not going to be able to care for all who came.

From the first of November on till the beginning of our revival the latter part of the month, we did our best to get ready for the salvation of souls. We knew the task would be hard, as Brother Bell had only a short six months before led us in a very successful campaign. At that time the available children in our homes had been taken into the church, so that the usual available material was not to be had. In fact, the task was that of working with those who had become Gospel hardened by their much attendance at church services. Brother Ashman came the last Sunday in November, and continued for three weeks. During this time he with my approval kept the standard high. Greater numbers might have been reported had we

pursued the usual methods, but we maintained this standard throughout, with the result that we received a fine class of folks who will be immediate assets to the work. Fourteen in all made the confession. Twelve have been received into the church and another awaits baptism. The number includes five husbands. All are grown people but one boy of eleven. Only an active pastor knows what such results mean. But numbers are not all we accomplished. The strong teaching element in every sermon will tell for many a day in the lives of us all. Brother Ashman did his best in his enthusiastic way. The church stood by nobly and gave their loyal support throughout. Our prayers go with Ashman as he proceeds on his way, and the church here with its pastor takes up again its work with renewed zeal and added responsibility.

H. F. STUCKMAN.

MT. ETNA, IOWA

I wish to report a very successful evangelistic campaign conducted by Brother F. G. Coleman, evangelist and Brother Albert Ronk, as singer. We wish to report 29 converts, 13 of these being heads of families. We officially organized the church December 19, 1920 with a membership of 43, most of which were people ranging from 18 to 50 years. We wish to say to those interested that Brother Coleman is one of the greatest evangelists of the age. He seems to be able to reach people who seemed impossible to be reached. As a personal worker and a general good fellow with all classes he cannot be excelled. Brother Ronk is equally good in his line of business. He is a great favorite with the children in his so-called tricks of magic.

To any church wishing to hold a revival we can highly recommend Brother Coleman and Ronk. They will surely earn your high-esteem and praise as they did ours. Words fail to express our gratitude and appreciation to these two men. We have a movement on foot by which we wish to put your paper in each home represented in the church. I almost forgot to announce our church has been called the Mt. Etna Brethren church. Also the meeting closed with a love feast with a good attendance.

We also have a fine Sunday school with an attendance of 64 on December 26 and with good prospects of from 75 to 100. We are very proud of this, considering the fact that there are two other schools at the same hour in a village of less than 150 population.

CHESTER M. FOX, Secretary.

NEWS FROM CONEMAUGH, PENNSYLVANIA

We have been too busy to make much of a report since our coming to Conemaugh. With so many interests demanding attention; with the need for a clear understanding of conditions that would enable us to meet the problems which are peculiar to Conemaugh, we found our time fully occupied. Much as we wanted to engage in activities which we felt were important and pressing, we had to push aside everything temporarily until we got a grip upon our work here. This will account for our silence and also our seeming neglect.

We had a pleasant pastorate in Morrellville, (2nd church) of two years and a half.

It was our second service with the brethren of Morrellville. We served them once before for about two years. But we are glad they were able to get so able and energetic a successor as Brother Wood. His success has been gratifying already, a matter for which we thank God and feel encouraged.

The Conemaugh brethren have a splendid structure; it is second to none in the brotherhood as far as beauty and convenience is concerned. Brother Hubbard and the Conemaugh brethren builded with vision when they planned and constructed their house of worship. We are enjoying the fruit of their labor.

Among the problems demanding immediate relief were those of finance and attendance. We began with both at once. The first has been successfully met. A week of special services were planned during the Thanksgiving season and after a thorough campaign, we met the brethren with the request for \$1,300 to liquidate our church indebtedness. The results far exceeded our expectations. The brethren gave us almost \$3,000 in cash and after paying our notes off, we reported a cash balance, still increasing, of over \$1,500. With this sum we will undertake some changes which the brethren found could be made after their building was completed.

We cannot say as much for our other problem—that of the attendance. Slowly it is moving forward, but hardly as rapidly as we desired, still it is not without its possibilities. Like most industrial centers, it felt keenly the turmoil and unrest of the World-war aftermath. We are looking for the "prophet" who foretold with great unction, "The profound and wonderful religious experience that will transform the church work, when the far-visioned men come back from France." Apparently they all got under the sod 'over there,' as they are conspicuous by their absence; as also are the prophets.

We begin our evangelistic services on January 2nd. The churches of this east end of Johnstown are engaging in a simultaneous campaign, each pastor being his own evangelist. Brethren pray for us.

We are lining up for our Bicentenary program and hope to get something definite done as soon as we can get things back to normal again.

G. H. JONES, Pastor.

CORINTH AND LOREE CHURCHES Corinth

The work at these churches is moving along in good shape. The Sunday school under the leadership of Brother Fred Carson is moving forward. Our attendance is not large but is not decreasing, and we are hoping that this winter we will not have road conditions to battle with as we have had in the past. Repairs have been made in the roads and this will have a tendency to increase our attendance at all services. Our attendance at the regular services is good. We began our meeting on the tenth of October, following the state conference and we had a good two weeks' meeting. Every one worked and we found them in their places each evening. Our attendance grew to the very last. We preached the old time gospel as best we could and the Lord honored our work by giving us

seven souls. To him be all honor and glory. On Monday night after the close of our meeting we had our regular semi-annual communion services with the largest number surrounding the tables since I have been pastor here. We had some of our good brethren from Denver here several evenings during the meeting. They came in a body and encouraged us and some were present at the love feast.

It is a pleasure to work with such loyal people as we have here. And the longer we work with them the more we learn to love them and we are always assured of their love and co-operation. They didn't forget to make their pastor and his wife a gift at Christmas as a token of their love and respect, and which was very much appreciated. May God's richest and choicest blessings be upon them.

Loree

News from this field may be of interest to you. We are still moving forward by the help of God to do greater things for him. Here, too, we have loyal workers who are anxious to work for their Master, and work day by day "with an eye single to his glory." Making the first Sunday in each month parsonage day and the offering that day goes towards the parsonage debt. The interest in every department is good. Our regular services are well attended by both young and old, which we believe is an indication that people are coming back to the church. On the 14th day of November we began our meeting under the leadership of Miss Aboud, who brought us the message each evening for two weeks and every service brought a large crowd to the church. On Sunday evenings the house wasn't large enough to accommodate them all. Eight souls made the good confession. Seven were baptized and received into the church. One remains to be baptized.

We have experienced in the last year some very severe losses in death which we feel very keenly. One trustee, Brother James Miller, and two of our strong lay members, Mrs. Joseph Miller and Mrs. Mary Young. But God knows best and while it was a severe loss to us, we feel it was to their gain and are willing to abide by his will and following his guiding hand. For all things work together for the good of those that love God. We have in this church some of the best and most highly respected people in this community and they all know how to treat their pastor. They are always doing something to show their love and respect and at the same time giving something that is useful and usually very much needed. And we pray that God's choicest blessings may be upon them. We covet the prayers of the brotherhood.

C. A. STEWART.

JARRED LOOSE

We believe that is a good title for what we have to say in the next few lines. You have not heard much from Fort Scott for some time. We have not been asleep or in any other way off of the job. We have much rather been busy trying hard to jar things loose. We never saw a time before when it took so much Gospel dynamite to break things loose as today. It seems that the Devil has gotten the people so doped, or has so put them to sleep that it takes some jolt to wake them up. We have been trying to get the

members of the church to wake up and rub their eyes until they get open. Thank God some eyes are opening to the situation and others are beginning to rub their eyes some.

On December 28, Brother R. Paul Miller came to us for a three weeks' meeting. He found that Fort Scott is not snap for a Brethren preacher. I am sure that if you were to talk to him about the campaign here he would tell you that it was a man's job. It took all the blasting power of the strongest Gospel bombs he could bring.

In justice to Brother Miller I must admit that the field was not in full readiness because of my physical disability due to my burns. In fact I was personally able to attend only about half of the services.

Brother Miller brought on the Gospel bombs and jarred things loose as much as was possible in the length of time and the meager preparation that was made before his arrival. It was found hard to get the house near filled. Yet in spite of all the handicaps placed in the way much good was accomplished.

Besides doing the church members a great deal of good there were added to our number six by baptism, two by letter and three other confessions were made. We were also made glad by the reconsecration of a number of souls who had become lax and indifferent. We sincerely hope that the good work done here by Brother Miller in spreading a knowledge of the doctrines of the Brethren, in stirring up souls away from God and in getting us into touch with others we did not yet know, may bear fruit to the glory of God and the eternal blessing of many souls.

Brethren, we need the prayers of all that we may be led aright in this great work. The Devil is surely doing his best all the time to lead away, if it were possible, even the elect. The work is hard here and we are but common human beings. May we not count on your help through prayer? Some one has said, "More is accomplished through prayer than the world dreams of."

GEORGE CONE.

MINUTES OF THE CONFERENCE OF OHIO BRETHREN CHURCHES AT ASHLAND, OCTOBER 25 TO 27, 1920

The Ohio churches assembled in conference at Ashland, Monday evening, October 25, 1920. The conference opened with Moderator Baer in the chair. After devotions conducted by Elder A. B. Staley of Ashland, "Fraternal Greetings" were brought to the conference by Dr. E. J. Worst of the Ashland church. The appointment of Credential Committees was then taken up and G. L. Maus, A. C. Hendrickson and David King were selected. At this point the first speaker of the evening, Elder G. L. Maus, of Bryan, was introduced. Brother Maus spoke very forcefully upon the theme, "Religion in The Home," and many helpful thoughts were carried away by the audience. Prof. A. L. DeLozier, of the College, spoke on the theme, "The Church Culturing The Spiritual Life." The address delivered with characteristic earnestness and special emphasis on the words contained in the theme, led the people to see the work of the church ministering to the needs of mankind. After singing, this session was closed with prayer by Dr. Miller.

Tuesday Morning—Business Session

The morning session of Tuesday, October 26 was opened with "Prayer and Praise" by Elder S. E. Christiansen of Columbus. Elder M. L. Sands, pastor at Fremont was elected Secretary-Treasurer of the Conference. Moderator Baer then called for reports from Representatives of Brethren Home, Ministerial Examining Board, State Statistician and Secretary of Mission Board. Reports were received from Dr. Miller of the Examining Board and Elder A. D. Gnagey for Mission Board. These reports were given orally and no record was made of them. The report of the Credential Committee showed that 27 ministerial and 38 lay credentials had been presented.

At the regular chapel hour the students gathered in a body to share with the Conference, the splendid address by Dr. Bame of North Manchester. Dr. Bame illustrated his talk by use of blackboard and urged both students and delegates to give their lives in service for the home, the school and the church which are the three great factors for moral uplift in the nation.

A song was sung as a transition from chapel hour to regular conference session. Vice-Moderator assumed charge and Moderator George Baer brought the Moderator's Annual Address to the conference assembled. In his address Brother Baer said that general conditions in the conference were good and that the work as a whole had gone forward. Ohio did her part in all the activities of the brotherhood including the Four Year Program and Permanent Endowment. The churches were urged to co-operate in the Bicentenary Movement and the following suggestions were offered: (1) That evangelism be emphasized; (2) Instruction in Brethrenism be given, (3) Extensions in State Missions be made, (4) A more efficient ministry with provision for adequate wage for same, (5) Greater precautions in the calling and ordination of ministers. On motion report was referred to a committee which was to report to conference on suggestions contained therein.

After singing, Dr. Bame addressed the conference on the Bicentenary Movement. Dr. Bame gave a brief report of the origin of the movement, the several points of the program which has been printed for distribution, and urged the appointment of a state director, and a director in each church to co-operate in carrying out the program.

"Ohio's Participation and Realization" was given by Dr. R. R. Teeter. Among other things he suggested that Ohio needed more enthusiasm, deeper spiritual life, a more definite consecration of talents and money, a greater spirit of evangelism, and a larger vision of the possibilities of her publishing interests. An opportunity for general discussion was given and Prof. A. L. DeLozier, W. A. Gearhart, Lyman Wilkins took part. On motion the conference went on record as endorsing and adopting the Bicentenary Movement. Brother H. S. Jacobs, father of Dr. E. E. Jacobs, and one of the members of the original Dayton Convention, was called upon to address the conference. He spoke briefly of some early experiences and of his pleasure of being at the conference, but that his days

of service were past as he was blind and much enfeebled.

Sunday School Session

Tuesday afternoon was given over to Sunday school work. "Prayer and Praise" was led by Brother Starn of the College. Prof. J. A. Garber then gave an address entitled, "Present Emphasis in Religious Education." He said the present program is inadequate. We are not reaching the millions of unchurched people and not training those we have on our roll and in our classes. We need a larger and better program. In this program the home will become the great center of religious education, the school will be imbued with religious teaching, the Sunday school will have to assume responsibility for training teachers for their work.

A Committee on Resolutions was appointed consisting of the following: F. C. Vanator, Mrs. Abbott, Prof. A. L. DeLozier.

The address by Prof. H. H. Wolford on "Our Sunday School Objectives" was most excellent. He emphasized the following points, teaching the Word of God, Winning the boys and girls and men to Christ, training the boys and girls for service, consecrated officers and teachers, the church with a Sunday School vision. As a means to greater attainment the Points of Excellence of the Sunday school program were stressed.

A vocal solo was given at this time by one of the college girls (Secretary unable to get name).

Prof. R. R. Haun spoke on the theme, "Possibilities of the Young People's Division." This address showed that much thought and consideration had been given to this work by the speaker.

A. L. Lynn followed with an address on "The Sunday School Gleaning in the Community." The address given in Brother Lynn's masterful way stressed the thought that the great work of the Sunday school is the salvation of souls.

On motion a committee was ordered appointed to bring in nominees for Director of Bicentenary Movement, Religious Education, Sunday school and Christian Endeavor departments.

On motion an Auditing Committee was appointed, composed of following brethren, A. L. Lynn, C. E. Christiansen.

Tuesday Evening Session

Devotions were conducted by Elder M. L. Sands, pastor at Fremont.

The following Brethren, Dr. E. M. Cobb, G. W. Kinsey, G. L. Maus, Martin Shively, F. C. Vanator, Dr. J. A. Miller were elected to serve on Board of Evangelists.

On motion it was decided to meet with the Theological class at 7:45 instead of regular conference session at 8:15 Wednesday morning.

The first address of the evening was given by Dr. J. A. Miller on the subject, "The Missionary Challenge of The Bicentenary Movement." It is a great challenge indeed. A challenge worthy of the best possible effort on the part of all. A challenge that can be met and victory achieved through the determined effort on our part and the help of God.

Miss Puterbaugh of the Voice Department of the College rendered a very beautiful solo at this time.

The second address was given by Dr. Chas. Bame on the theme, "Advance Steps in Evangelism." It is possible for every church to have a revival every year. To make this possibility come true there must be a spirit

of real sacrifice and devotion, a new vision of the resurrected Christ, and new methods of presenting the Gospel to a dying world.

After words of commendation by Moderator Baer, Dr. Bame closed with the benediction of a day filled with good things for all.

Wednesday Morning—Business Session

Immediately following the meeting with the Theological class the regular work of the conference was taken up. A verbal report for the Mission Board was made by Dr. Gnagey which showed that the Mission work in Ohio was in good shape. The committee on Bicentenary Movement reported and the names of George Baer and Martin Shively were suggested as Directors for Ohio. Prof. J. A. Garber, Ashland, was named to head the Department of Religious Education, A. L. Lynn, Ashland, the Sunday school department, and F. C. Vanator, Canton the Christian Endeavor Department.

The report of the Resolutions Committee which was received and adopted is as follows:

Resolved: That we express our gratitude to our heavenly Father for his loving care in making it possible for us thus to assemble once more for a conference on the great tasks of the church, and for his protection and prosperity during the past year:

That we express our appreciation of the determination and real earnestness manifested by those who are giving us the Bicentenary Program;

That we pledge our whole-hearted co-operation toward the realization of the program in its entirety, especially the establishing of the family altar; and that we urge upon our churches a more ready and hearty response to this program than they gave to the Four Year Program;

That we urge our people to lay more emphasis upon religious instruction of the young, not forgetting to make provision for the boys as well as the girls;

That we petition, through our secretary, the Governor of Ohio to use his influence in placing the Bible back in the public schools;

That we heartily endorse House Bill No. 620, which has to do with law enforcement, and urge our people to assist in its passage.

That we thank the people of Ashland for the entertainment so generously provided in their homes as well as the president and faculty of the College for the co-operation given to this conference.

Respectfully submitted,
FRED C. VANATOR, Chairman,
MRS. C. W. ABBOTT,
PROF. A. L. DELOZIER.

Dr. J. Allen Miller was re-elected a member of the Ministerial Examining Board.

At this time invitations were called for in behalf of next year's conference and Dayton responded with a very gracious invitation which was accepted.

Brother Orion Bowman was re-elected a member of the Board of Trustees of the Brethren Home.

Brother Bowman was also re-elected a member of the Ohio Board of Church Trustees.

Brother A. D. Gnagey was re-elected a member of the Mission Board.

Chapel hour having arrived the students joined the delegates in sharing the blessings of the hour. Brother George Kinzie led in a Bible Study of Psalm 46 which was very helpful.

After chapel hour conference resumed business and minutes of Monday and Tuesday were read and approved.

The courtesies of the conference were extended to Elder Freeman Ankrum of Garwin, Iowa.

The election of conference officers resulted in the following men being chosen:

Moderator, A. L. Lynn, of Ashland, Ohio. Vice Moderator, Prof. H. H. Wolford, Ashland, Ohio. Secretary-Treasurer, M. L. Sands, 820 South St., Fremont, Ohio.

At the same time H. H. Wolford, Ashland and E. M. Riddle, Louisville, were elected members of the General Conference Executive Committee for the year 1921-22.

The Committee on Suggestions of Moderator in Annual Address reported at this time and four of these suggestions were adopted. The suggestion of ordination of ministers was referred to joint committees composed of Ministerial Examining Board and Moderators' Suggestion Committee and instructed to report on same later in conference.

On motion a committee of three composed of M. L. Sands, Martin Shively and Dr. Miller was elected to take up the matter of Credential form and see that same was printed.

Mission Board report on apportionments was received and adopted. The report follows:

Mansfield,	\$260.00
Canton,	62.50
Fostoria,	260.00
Columbus,	300.00
Rittman,	100.00

To Jan. 1, 1921.

Apportionments payable quarterly beginning October 1, 1920.

Ashland,	\$35.00
Ankneytown,	21.00
Bryan,	21.00
Buckeye City,	3.50
Camden,	3.00
Canton,	8.00
Columbus,	3.50
Dayton,	50.00
Fair Haven,	17.50
Fair View,	16.50
Fremont,	6.00
Fostoria,	1.50
Gratis,	25.00
Gretna,	12.00
Homerville,	4.00
Louisville,	18.00
Mansfield,	4.00
Miamisburg,	6.00
Zion Hill,	10.00
Middlebranch,	7.00
New Lebanon,	10.00
North Georgetown,	5.00
North Liberty,	2.00
Pleasant Hill,	12.00
Rittman,	2.00
Salem,	10.00
W. Alexandria,	10.00
Williamstown,	12.00

The report of the committee on Revision of Rules regarding the Ordination of ministers in the State of Ohio was given by Dr. J. A. Miller.

This committee suggests that the following be added to the present regulations concerning the ordination of ministers:

1. That a written application for the ordination of any person to the Elder's office, signed by the proper officials of the church, shall be forwarded to the chairman of the Ministerial Examining Board. Upon the receipt of such application in due form a copy of same shall be forwarded to each member of said Examining Board. And further that in order to give each member of said Board full opportunity to consider the qualifications of the applicant thirty days shall intervene between the receipt of the application and the date of ordination if granted.

2. That no person coming into the Brethren church from another denomination shall be ordained to the Elder's office until after the expiration of at least one year after the reception into the Brethren church. If such person has been a minister prior to his reception into the Brethren church he may be commissioned by the local church to preach the Gospel.

3. That any ordained minister of another denomination coming into the Brethren church may be received as such provided the Ministerial Examining Board approves his ordination previously received. Such approval of the Board shall, however, be held as tentative for a year from date of its granting. If the person so received shall have proved himself worthy during the year the Board may upon the request of the church of which the person is a member give full approval to his ordination.

4. The Ministerial Examining Board shall

prepare in due form and in sufficient detail a questionnaire and application blank for candidates's ordination, such questionnaire shall furnish the Board with a knowledge of the applicant's life and qualifications sufficiently full to enable the Board to make an intelligent and just decision as to applicant's fitness for ministerial office.

5. The Ministerial Examining Board shall formulate the course of reading that may be required as contemplated in Section 3,—2d.

The above was adopted and a committee composed of Prof. J. A. Garber, Dr. J. A. Miller, Prof. H. H. Wolford, M. L. Sands were elected to formulate and have printed for distribution the Constitution and By-Laws of the Ohio Conference and Rules Concerning the Ordination of Ministers; such leaflet to include the New Regulation as adopted above.

Wednesday Afternoon—Business Session

Devotions were led by Elder G. W. Kinsey, after which the business was taken up and all the remaining business of the conference disposed of in this session.

On motion the rule regarding the unexcused absence of ministerial delegates was ordered enforced and notice of same printed on back of Credential Blanks.

The Committee to nominate Trustees for the College submitted the names of E. L. Kilhefner, Ashland; E. J. Worst, Ashland, A. C. Hendrickson, Ashland; Amos Fudge, Gratis, Ohio.

Auditing Committee reported the books of Secretary-Treasurer in first class order.

A final report of the Credential Committee showed that 57 lay and 23 ministerial credentials had been received. This made a grand total of 80 delegates and \$43.50 received for fees.

Wednesday Afternoon C. E. Session

The program was again taken up and a solo rendered by Brother Lloyd King of the College.

This was followed by a most excellent address by F. C. Vanator, of Canton, on the Principle Points in our Bicentenary Movement for Christian Endeavor.

Brother E. M. Riddle, Louisville, also addressed the conference on the subject, "Christian Endeavor's Contribution to the Local Church." Both addresses were splendid and worthy of a larger place than the brief mention made in these minutes.

Dr. L. L. Garber closed this session with a scholarly address on the theme, "The Marks of Endeavorers for Our Day."

Conference adjourned to meet in Simultaneous Meetings for men and women wherein such work as Ministerial Problems, W. M. S. and Sisterhood work were emphasized.

Wednesday Evening—Closing Session

This session opened 15 minutes earlier than scheduled that the minutes of previous sessions might be read. The same were read and adopted.

The regular program for the evening was taken up and devotions conducted by E. M. Riddle of Louisville, Ohio. Brother Riddle read Romans 12 and voiced a very earnest petition for God's blessing on the closing session of the conference.

President E. E. Jacobs then addressed the conference on the theme, "Education and Kingdom Progress. This splendid address showed that there is a tendency on part of colleges to turn away from religion and religious education and introduce materialism and worldliness instead. There is great need of education in real religion today in the colleges and schools of our land.

In the absence of Dr. E. M. Cobb of Dayton, Ohio, Prof. H. H. Wolford gave a splendid address on Stewardship of Life. This was another great message delivered with power and a most fitting message for the closing of a great conference that was filled with helpful thoughts and plans for future work of the churches of Ohio.

After singing, the benediction was pronounced by Dr. J. Allen Miller.

GEORGE S. BAER, Moderator,
MORTON L. SANDS, Secretary.

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1921

The BRETHERN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Jesus said:

*"AND I, IF I BE LIFTED
UP - WILL DRAW ALL
MEN UNTO ME."*

*And yet we are sometimes dis-
couraged as to the outcome!*

FINAL VICTORY WAITS
ONLY ON THE
FIDELITY OF MAN
TO HIS STEWARDSHIP
OF THE
MANIFOLD GRACE OF GOD

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

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The Brethren Evangelist

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EDITORIAL

"The Home the Mainstay of Religion"

One of the most difficult tasks with which the church is faced today is to maintain a semblance of religion in the home. Some have all but reached the conclusion that it is a waste of time and energy to attempt the task, in view of the increasing complexity of our modern life which offers but little encouragement to the maintenance of religious worship and instruction and the cultivation of a religious atmosphere in the home. It has been suggested that some other institution must take the place of the home and supply the religious instruction and inspiration that the home ought to, and in years gone by did, provide. The family altar, it is maintained, is fallen beyond repair because the family interests are too diversified and the comings and goings of members of the family are too irregular to make possible the assembling of the family for worship or instruction. The parents are ignorant concerning the Word, do little or no reading and have not the sympathy, tact or desire to teach their children or direct them in religious matters. Children are wholly dependent, by the choice of their parents, upon the Sunday school or other agency of the church for religious instruction and encouragement in the definite acceptance of the Christian life. And so, there is a tendency to concede the situation to be hopeless, place no dependence upon the home for the performance of this time honored and God-given duty and make other arrangements for bringing to the children and youth of our land the instruction and encouragement in religion that is so much needed.

It is true that the situation must be frankly faced, and that the facts are not encouraging. We cannot place great dependence upon the home as long as present conditions exist. And we cannot expect anything better of the non-Christian home. If children from such homes are ever to be instructed concerning the spiritual and abiding things of life, such instruction must come from some source outside the home; and there is no agency beside the church that is able and willing to perform this service. If the church fails here these children must lose all that Christianity might mean to them if brought to them in their tender years. And how vast an army of children without Christian homes and religious influences await the church's ministry of teaching!

But what about those homes that are professedly Christian; those homes in which father or mother or both are members of some church and have pledged loyalty to the teachings of Jesus Christ? What

shall we expect of such homes? What have we a right to expect? If we can expect no more than the situation promises at present the outlook is unpleasant to consider. Regretful as it is, yet there is little more prayer or religious instruction in the average Christian home than there is in the home that makes no profession of Christianity. Here is the crux of the difficulty and the secret of the church's weakness—where weakness exists. The home has ever been and will continue to be "the mainstay of religion." When the homes of those who profess religion show no signs of the possession of religion, all profession is considered little more than a "scrap of paper," and the church itself is looked upon as an institution without function. We dare not resign ourselves to the situation; we must expect and insist upon a revival of religion in the home and a definite effort to instruct children in religion.

God made the home primarily responsible for the maintenance of religion, and for conserving and perpetuating the true knowledge of God and encouraging obedience to the divine will. Hear the words he spoke through Moses: "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." The word of God was to be in the heart of the parent and to be taught diligently to the children. It was to be the common conversation of the home, applied to every situation and everywhere in evidence. One of the great reasons for God's confidence in Abraham was the fact that he was faithful in the discharge of his responsibility for the religious training of his household. He said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Here is where the responsibility rests first of all. The church is by no means exempt, but no amount of religious education carried on by the church through her various and invaluable agencies can lessen the responsibility of the Christian home. It is divinely placed; it goes with the relation.

The future demands that the home shall faithfully instruct the children in the way of the Lord. In the home and religious home training of today you will inevitably have the life and efficiency of

the church of tomorrow. It is in the home that the life must receive its bent toward God if it is ever to have one, and it is there more than any place else that men and women are fitted and trained for holy callings and responsible positions in the church. The school and the church can only give touch and tone to what has already been done in the home. As one remarked, "In tenderest years life impressions are made, habits are fixed and characters are formed." If the church is to secure its future; if the ministry is to be adequately recruited, if its missionary calls are to have their volunteers, if the local churches are to have an efficient lay leadership, the church must in some way bring to bear upon the hearts of the parents in Christian homes the fact that they carry the key to the situation.

Furthermore the rights of children require that they shall receive proper religious instruction in the home. We have come generally to recognize that a child has a right to be both well born and well cared for, that it may not enter into life physically handicapped. But such a right is no more sacred than that of receiving the proper kind of spiritual impulses, impressions and instructions. The child has a right to hear his father's voice in prayer around the family altar and to receive religious instruction at his hands. He who fails here is guilty not merely of personal irreligion, but of injustice to his offspring. Many a parent has been heard to speak of the precious memories of his father's or mother's prayers and religious instruction, while he himself never conducted family devotions, nor spent a moment in teaching his children concerning his father's God. Many a man has been held steady and strong in the midst of some subtle temptation of later life because of the memory of parental prayers, but at the same time he deliberately denied to his children the heritage that had been of such incalculable moral value to him. He who acknowledges benefit derived from a father's stalwart religion and a mother's tender instruction is under the supreme obligation to give to those of his own flesh and blood some prayers and religious instruction that will help them to realize God.

Nothing can take the place of the home as a means of developing and sustaining a warm religious life. If the family is not to be encouraged to maintain religious worship, and if the Word of God is not to be taught in the home, the church's task will grow steadily more difficult. The family is the basis of life,—religious, social and political, and the family will make or mar all other relationships. Whatever may be done to purify, elevate and Christianize a community, no very real and abiding results can be obtained until the religion of Jesus Christ is planted in the homes. However much we may agitate for a revival of religion among indifferent church members, it will never be very deep nor permanent until there is a revival of religion in the home and there is a rebuilding of the family altar. However wisely, earnestly and persistently the church may seek to bring about the religious education of children in other ways, it neglects the most important means if it does not seek to re-establish the school of religion in the home. Here is to be found the most strategic point in any effort to revitalize religion. Here is the head of the waters that will supply the church of tomorrow.

The Cost of a Masterpiece

A story is told of an artist who became famous because of his ability to put into his pictures reds and crimsons of a hue no other artist could copy. He held the secret locked within his own breast. He was working on what he told his friends would be his masterpiece. The final touches were being put upon it. His friends called one morning, and no one answering their knock, they pushed their way into his studio.

There was the masterpiece, and stretched upon the floor before it was the artist—dead! The examining physician said: "He has hardly a pint of blood in his whole body!"

The truth was out. He had mixed his own blood with the paint and had thus made the unexplainable crimson.

Jesus Christ accomplished his masterpiece when he wrought the salvation of the world. He demonstrated to men his ability to blot out sins of the deepest dye, and to strike out even the most guilty conscience. No one ever lived who was able to copy him in it. And yet it was no secret. He did it with his own blood.

Have you ever desired to produce a masterpiece? Many aspiring souls crave the honor of having risen to that point where they are able to stand apart from their fellows because of their extraordinary accomplishments. Yet there are few who reach this coveted posi-

tion because so many are unwilling to pay the cost. A masterpiece comes exceedingly high. It demands a life of sacrifice. It is done only in blood.

EDITORIAL REVIEW

Brother Gearhart reports that a teacher has been secured for the Krypton school.

The second Sunday in February is set aside by General Conference for taking an offering by the Board of Benevolences in behalf of the Superannuated Ministers of our church.

Brother Freeman Ankrum reports that his people of Garwin, Iowa, have suffered much from the fall in prices of farm products. Yet they are determined to sacrifice a little more and not let their local work suffer.

Don't fail to read the "Stewardship and Tithing Corner." If you have not had Stewardship Day in your congregation, or if you want to have another you will find some references as to material on the subject.

On the Christian Endeavor page you will find some interesting reports from societies, as well as messages from national officers. Reports from other societies, or messages from Christian Endeavorers will be welcomed.

From New Lebanon comes a good letter concerning the work at that place. Brother G. W. Kinzie, the pastor, is leading his forces forward. The Sunday school is doing especially good work. Brother James Cook recently led them in a successful evangelistic campaign.

From Waterloo, Iowa, comes a letter informing us that the wide-awake Brethren church of that city is still forging ahead under the able leadership of their aggressive pastor, Dr. W. H. Beachler. The Pilgrim Pageant which they staged is worthy of note, as is also the splendid financial condition of the congregation.

Brother I. D. Bowman reports his evangelistic campaign held at Gatewood, West Virginia and while he enumerates a number of things that militated against greater success, yet he sees cause for encouragement in the brighter future of the church, as well as the number of converts resulting from the meeting.

Brother S. E. Christiansen reports that the "Columbus Brethren are doing fine." He is planning a soul-saving campaign to end at Easter, and has the courage to ask God for fifty souls. He requests others to pray to that end. Brother Christiansen states that he is to return to his home in Norway about the middle of the year. We shall miss him during the two years of his proposed absence, but he expects to be busy preaching the gospel to his own people.

Perhaps no sister of the church is more widely known than is Sister Vianna Detwiler and everywhere she is highly regarded as a servant of God. She has proven her efficiency as a worker for the Master in many fields, and now she is in a hospital, sick. Many of her friends who have enough and to spare will want to share with her in this hour of her need, as Brother N. W. Jennings suggests in his note in the "News from the Field." He gives two addresses for your convenience.

A report of substantial progress such as Milledgeville is accustomed to make comes to us from the accurate pen of Brother Miles J. Snyder, the pastor. The Sunday school has gained a most excellent attendance record; Sunday school workers should take note. The unselfish spirit demonstrated in regard to plans for their evangelistic campaign is most commendable. The church that is willing to sacrifice for the sake of others will not lose out in the end.

The following telegram from Dayton is self-explanatory. All will rejoice to learn of the great crowds and will hope to learn later of a great ingathering of souls. May there be liberal response to Dr. Cobb's request for prayer.

Dayton, Ohio, January 9-10, 1921.

Geo. S. Baer, Editor Brethren Evangelist, Ashland, Ohio.

The great auditorium of the First Brethren church was packed beyond capacity to hear Arthur Lynn sing, and to hear Dr. Bame preach tonight, and Miss Aboud preached to the overflow in the lower auditorium and still scores were turned away. Praise the Lord. Brethren, pray for us.

E. M. Cobb.

Ashland Theological Library
Ashland, Ohio

GENERAL ARTICLES

The Evangelist, His Methods and His Message. By B. T. Burnworth

Address given at the Late General Conference, Winona Lake, Indiana

A good starting point on the theme should be to remember that there are diversities of gifts, that some are called to be teachers, pastors and some evangelists. Those called to evangelism are of course the ones to do evangelistic work, and they are not necessarily pastors out of a job or just any persons who may be picked up to tide over the season. The evangelist is called of God as surely as the pastor or missionary and when in need of such services a church should carefully choose such as are proven, for there is no one thing that is of greater moment to the local church during the year than the revival. I am happy indeed that the subject finds a voice in this conference; I might well say, has recovered its voice, for in our first conferences at Winona up to the Bible Conferences preceding ours a decade ago, evangelism was a pronounced theme. I am even glad that the evangelists have organized themselves and herein lies my endorsement of the Evangelistic and Bible Study League, with its fine objective of a revival in every church and especially in those that could not so provide one without this association.

Evangelism is the A. B. C. of the Christian life. It is the Alpha and Omega, and whether in the beginning or the end, the acid test in the final analysis of all our organization is evangelism; whether it be preaching or teaching all is in vain if souls are not saved and if there is no nurturing of Christian character. The mission of the church is to "save souls" and its only mission, unless we add "and to keep them saved." The moment any church admits a singer who does not sing to save souls or calls a pastor who does not preach to save souls or elects a deacon who is not a soul winner or even gives an entertainment whose chief object is not to save the souls of those present it lacks just that much in functioning properly and ceases that much to be a real church fulfilling its magnificent God-given mission. I don't care who the preacher is or how large his salary or even if they call him doctor, if after he tells how large his Sunday school is, or how fine his W. M. S. or S. M. M. or Y. P. S. C. E., if that machine,—like the one used in the west called a combine,—that cuts, threshes and sacks the grain—if the whole combine doesn't save souls, it is steering straight for eternal wreckage. When I read a resume of a year's work by some pastor and it ends by saying there were no souls brought into the Kingdom, then I know he is like that little old steam boat that every time they blew the whistle it stopped the boat. There is too much steam consumed that don't get results.

Enough for a general introduction on evangelism. Let us now look at the

I Evangelist.

He is an expert who gives all his time to soul winning and comes into your church not to hold a meeting, nor to have a revival, but to assist you in drawing in the net.

Some of this peculiarly called servant's qualifications are (a) **Good Health.** He will need all his reserve strength and at the end of a busy season will find that he has been called to a difficult and exacting task.

(b) **Good Voice.** He must be able to be heard if he has anything to say, but thunder must not be used as a substitute for lightning. If his voice will permit singing he is doubly blessed. But one of our most popular evangelists does not have a good voice.

(c) **Personality.** This too is not to be despised. A fine big magnetic physique and personality is at once an advantage over the little fellow that has to have brains instead of beef. No one was much smaller than Napoleon or Paul. But this is all superficial, let us look again.

The evangelist must be **formed, reformed and informed** of God. That is, he must believe God to be his creator, and

that God was there when it happened and gave us a true account of it through the inspired writer of Genesis. Even if we insist on being anthropoid apes let's quit making monkeys out of ourselves. I have seen some evangelists that almost convinced me of the evolution theory, but the kind of an evangelist that I want to assist me in a meeting is the kind that always was a man and continued to be one after he became an evangelist.

(b) **Reformed of God.** Not salvation by character nor yet by mere morality, not even because he pays his taxes, but who not only believes but knows the blood of Jesus Christ cleanses from all sin and makes us new creatures in Christ Jesus. The first time I heard Gypsy Smith he said, "A man should so live that he would remind you of Jesus." In short; an evangelist must be a converted man, must have had an experience; he must be a man who has been to the cross and knows all the way, so he can lead others there.

(c) **Informed of God.** Don't misunderstand me, I believe in scholarship, education and training as almost invaluable, but I believe more in heart culture than of the head. Let those that would teach others sit first at the feet of the great Teacher and then teach that which they know winged to them in faith.

II Methods of the Evangelist.

Methods may vary; principles never do. They may be grouped under two heads, **safe** and **sensational**. Like the one who said he was going to have a safe and "sanitary" 4th of July celebration, if we apply the safe standard it will reduce the number considerably and even the "sanitary" part may need a little airing.

Successful evangelism can be conducted by means of **Bible study, prayer, personal work, Gospel preaching and good singing** when you can have it. Most all the rest is superfluous. I do not make a plea for the old and tried so much as for the legitimate and the reasonable.

Let the evangelist be no clown. Don't stand on your head in the corner to attract attention, but like Paul turn things upside down by gospel preaching because the wrong side is up.

I don't believe in sensational subjects; nothing is more popular than the plain word of God. Pardon me, if I have heard you, but I never yet in a single instance ever saw a man make good who announced a sensational subject. First, he assumes too much. The people expect too much and they are disappointed. The faithful have to be ashamed for him. The evangelist's business is not to entertain.

Don't ape some one else. For several years now we have any number of miniature Billy Sundays. Learn from others, but be your self. Don't attempt to be Sunday, Spurgeon or who ever may be the author of the sermon you are preaching, and remember always you can't make an American eagle out of a jay bird.

Evangelistic Finance. The so-called free will offering has generally been adopted because under this modest nom de plume many high handed cases of wire pulling and third degree methods are used. If it is a free will offering, let it be that. Many complaints have come to me because of the way some evangelists after spending three weeks telling how big they are, the last day they suddenly become either paupers or autocrats. It is not right for any congregation to give the evangelist for two or three weeks more than you pay the pastor for half the year and then cut down on your missionary apportionment and otherwise rob God to have it said that your church gave the biggest offering yet.

Evangelistic Mathematics. We will presume that you are honest here but that your mathematics are bad. To overcount is as bad as not to count at all. A pastor recently said an evangelist reported 800 converts in his church

when there were only 63. Make your converts take a positive stand; it will be better for them and all concerned and then all danger in the count will be avoided. I have been in this "raise your hand, wink your eye, pop corn meeting" when if a fellow would have scratched his ear he would have been counted a convert. Why all this anxiety about numbers? Beware of those that have itching ears these last days. You are working for the glory of God and the salvation of souls, not mere numbers. Be fair and report your small meetings as well as the so-called big ones.

III The Message.

I have already written at length; just a word in closing. You must know the evangel. When you cry to the thirsty, "Come ye to the waters," you must have your pitcher full. Let your message be sound in the Bible being

the word of God. Jesus Christ being the Son of God, sound on heaven, likewise hell, and make no uncertain sound as to the atonement and the cross. Oh yes, you must believe if you are going to make believers. You can't quiet a hungry baby with a milk ticket. Christianity is the only sympathetic religion in the world. Not philosophy, not science, but genuine old time religion. Don't talk to a mother who has lost her babe about the survival of the fittest, or to a dying man about being confident in the Great-to-Be, The Everlasting-Now, the Wonderful-What-is-It, but turn to the 23rd Psalm, so weird, so tender and true and read and offer a prayer and tears will be dried and peace and calm and fortitude will come as calmly and beautifully as a western sunset. Preach the Word. It is still the power of God unto salvation to all that will receive and believe it.

Lanark, Illinois.

Prayer Covering.

By J. A. McInturff

But if any man seemeth to be Contentious, We (Apostles) have no such custom, neither the churches of God.—I Corinithons 11-16.

This editorial is not to raise a question of doctrine or to in any way reflect on those who have been taught and who wear an artificial covering which is commonly called the prayer covering. The Scripture which is referred to is 1 Corinthians 11:1-17. The Church of the Brethren interprets this to teach that women should wear some kind of covering on the head in time of prayer and worship. The Brethren church has departed from this practice of the Church of the Brethren. There is diversity of interpretation among the theologians and ministers. There are many interpretations, but the Brethren church believes that there is here, nothing that is AUTHORITY for a custom which is IMPERATIVE and which gives the church POWER to say to her members you MUST conform to this custom. The principle is "Headship," as set forth in verse 3. The principle is announced in verse 3, and applied in verse 10. Application and explanation follow in verse 13, and verse 14. The REAL covering of GLORY, is set forth in verse 15. "But if a woman have long HAIR, it is a GLORY to her, for her HAIR is given her FOR A COVERING." Historically at this time, A. D. 57, the Jewish men wore LONG hair. The women, both Jew and Gentile (except the unchaste) wore LONG hair. The women wore a veil when in public which covered the face and head except a small part about the eyes. Tertullian, A. D., 160, wrote against the movement to abridge the custom, because any woman who appeared in public unveiled was by the force of custom and law looked upon as immoral. Clement of Alexandria favored the custom on the same ground. Cyprian opposed the custom because the Romans used the veil in pagan worship. But note that not one of the historians who advocated the veil ever claimed any GOSPEL AUTHORITY for it. No one ever said that Jesus taught it, in fact we know that it was unknown in the "churches of God" for 57 years. Paul says so in verse 16. It was NOT a custom with the Apostles because Paul says it was not. "We have no such custom." We desire to establish this first: THE CHURCH DID NOT HAVE ANY SUCH CUSTOM FOR FIFTY AND SEVEN YEARS OF ITS APOS-

TOLIC LIFE AND HISTORY, and the Church Fathers, when they wrote about it, NEVER CLAIMED CHRIST'S AUTHORITY FOR THE CUSTOM. Again, it should be kept in mind that Paul, when he wrote to Corinth did not CLAIM that it was from the Lord, nor did he anticipate that it would be generally accepted; for indeed he anticipated that "if any man be contentious." WE HAVE NO SUCH CUSTOM. If this was more than a recommendation because of local conditions, if it was a command from God, would Paul give any recognition to any man who opposed it? Are the commands of the Gospel conditioned upon the "contentious?" Is opposition to limit the application of a command of God? Paul tells them it is SOMETHING NEW. Not the principle, but the recommendation as to method in applying it. Go into history and you will find the custom died as the conditions which made it a practical thing gave way. Therefore, if Christ did not command it, nor the church practice it for fifty and seven years after Christ, and if Paul made exception for the man who did not want his wife to take up the custom; if it was conditioned upon their choice in the matter, we are safe in the position we take. There is NO Gospel authority for it. Fifty-seven years the church KNEW NO such custom. It was a recommendation, only NOT a command from the Lord, or no one would have been recognized who opposed it. All this with the fact that lies in the text above that after Paul had made the recommendation and given his reason which was that women would better wear the veil than be considered immoral, he then says that he has no apostolic authority and MORE that the history of the church for the days of the Master had "no such custom." This fact, that Paul would NOT have them think that it was with apostolic authority or even the authority of the practice and history of the church, would make it clear that it was only a matter of common sense demanded by the local conditions and NOT to be accepted as a command of the Lord or to be perpetuated after conditions no longer demanded it.—From the Goshen Church "Weekly News" and sent for publication in The Evangelist.

Giving God His Own.

By Mrs. E. A. Snowden

For more than nineteen centuries most people who profess to be Christians have either been asleep or did not understand God's Word in Malachi 3:10, or if they did understand they heeded not, because, they would rather lay up wealth here, for self and perhaps selfish purposes, than to lay up treasures in heaven.

Perhaps they do not often read Matthew 6:21,—"For where your treasure is, there will your heart be also." I fear many hearts are more on the possessions and pleasures of this life, than on the things of heaven; which is very deplorable, for all of these things will perish, no one can take them to the grave. In 1 Timothy 6:7, we read, "For we brought nothing into this world and it is certain we can

carry out," and we find no pockets in the shroud, and should there be, thieves would unearth the graves and loot the pockets.

But I hear some one say, "Our children will enjoy what we leave behind;" but do they? I have seen and known of such, and found that when the lawyers had all they wanted of the estate, that some of the children did enjoy a great share of what the parents left, and that others of the family enjoyed (?) a very bitter feeling against this or that sister or brother, and the devil enjoyed it all more than any of them for all were doing his will. Therefore my advice is to give God his tenth and as much more as you can (all that the lawyer would get at any rate), to help build up his cause

here, and by so doing you are laying up treasures in heaven. And then the heart will be on heavenly things where it ought to be most of the time and children will have plenty too. I have learned that the more we give to God's cause the more we have and the better we feel. For when I was able or allowed, to give only in cents, instead of dollars, I did not feel right, but since we are all agreed not only that God expects, but that he shall receive his own, the tenth, we are able to give dollars where I gave cents, and I feel that we surely have proved him, and that he has so blessed us that we also have dollars where we only had cents, and how much better we feel!

But I do not think we should feel that because we give the tenth that we have done our whole duty, for we have not. We have only given him what was not ours, but his own. So until we give more than the tenth we have given nothing for ourselves.

But some one will say we can't get along on the nine-tenths. Have you earnestly tried it? If not, give God a fair chance to prove himself.

Do you know that no church or Christian institution would need to ask for one dollar, if all would give the tenth? Why, there would be enough money to build churches, colleges, missions and send missionaries wherever needed.

It is wonderful how much you have to give at the end of the month when you lay the tenth in God's pocketbook. To some it may seem as though it would be too much to give at one time. Well then, give it each week and it won't seem so much and yet you are giving the same amount.

Now some may ask, what is the tenth? Shall I first take out all of my business expense? Others ask, Shall I take out

my living expenses? and so on. That to me sounds as though you were afraid you would give a little more than you want to give. I for one feel that if my husband earns \$20, \$30, or \$40 a week, that either \$2, \$3 or \$4 is the tenth, and I look forward anxiously each week to see where at the month's end, I wish to contribute that \$8, \$12 or \$16 for his cause. I would feel ashamed to give God any less, for it is all mine anyway. Even "the cattle on a thousand hills and all the oil under the ground are his, so he says prove me and see. I will not open the windows of heaven. That we have done and have seen that we **have** more, **save** more and **give** more.

Oh! it pays to take God at his word. But each one must decide for himself what God expects him to give. My idea of the tenth, I'm sure, many will disagree with. But I do not want to rob God. We did that long enough before we saw the light concerning the tenth. And then, should it require less than this, we are that much to the good in heavenly treasures. It is best to be on the safe side.

And say, don't you get tired of having your pastor beg, beg, almost every Sunday for money for this, that, or the other work of the church? Well, try giving the tenth, **every one** of you for three months and see the result in the church's finances. I feel sure you would never give any less, out more when opportunity comes.

To me God's Word and work are so precious, I do not see how any one can have the heart to withhold from him, his own. But God is loving. He will let us have our own way in this life; but we must remember that in the end, we reap what we have sown, and enjoy the treasures we have laid up. We can't expect more from a loving, just God.

Pomona, California.

College Standards. By President E. E. Jacobs

Some time ago, a graduate of this school applied to the department of Public Instruction in an adjoining state for a certificate to teach school. This request brought to my office a questionnaire from the superintendent of schools of that state, consisting of four pages and containing almost one hundred questions regarding our college. Was I happy to reply? Well, before I answer, read some of the questions, How many teachers and degrees? How many books in the library? Their worth? How many acres in the campus? How many devoted to athletics? Number of trustees and how elected? Value of laboratories, physical, chemical, biological? Amount of productive endowment? Unproductive endowment? Yearly income from endowment? From tuitions? Fees? Gifts? Salaries of Faculty? Salary of janitor? Amount spent on library? Total material resources? Number and kind of buildings? Number of graduates with A. B. degree last year? Total number since founding of school? How many weeks in session? Courses in summer school etc.?

To be sure there were other questions, but the most casual reader would discover that the college was to be ranked mostly on three points, viz., size, financial resources,

and teaching staff. And all three of these hang on the money part. Verily, the god of this world is Mammon, but what are you going to do about it?

If there are other interests of the church which can not gain recognition without such a statement of financial worth, then they can sympathize with the college. I am not wholly aware of what all the other interests are up against, but my mind is made up about the college.

But to finish my story. If the state department which I have in mind does not see fit to grant this young person a certificate, then who is the loser? And who will feel ill? And who has a right to feel so? And who will advise his friends to go elsewhere? And who had robbed that young person out of the four best years of his life? And who is to blame?

Well, let us put the blame squarely on the shoulders of the state authorities. Where does that get us? Nowhere. Is that the only state? No, there are about fifty just like it, only in some cases they are more stringent. College day is coming in June. Let us think it all over by that time.

Ashland, Ohio.

America's Helping Hand in the Near East. By the Editor

Frequent reports have come to us from various parts of the brotherhood concerning contributions being made to the Near East Relief, which has been America's helping hand in the Near East. This organization has carried on a noble work in behalf of the homeless and starving children of war-devastated Armenia. It will doubtless be of interest to our readers to have some figures that will tell them of the magnitude of the work that has been done by the generosity of Christian Americans through the instrumentality of the Near East Relief. The evident efficiency of this organization gives confidence to all who have given of the substance during the past year that their funds have faithfully and carefully applied.

At a meeting of the Board of Trustees of the Near East Relief held in New York on January 7, Mr. Cleveland H.

Dodge, Treasurer, reported total receipts for the year to be \$14,697,379.91.

Mr. Dodge stated that including government flour, made available through Mr. Herbert Hoover and the American Relief Administration, the total American relief operations in the Near East during the past year amounted to more than \$30,000,000. and the total since the beginning of the organization is something more than \$55,000,000.

M. Charles V. Vickrey, the General Secretary, recently returned from the Near East, reported that more than 1,000,000 persons, chiefly refugee women and children, have during the past year received assistance, without which most of them would have perished. There are at the present time 270 American relief workers on the field exclusive of approximately the same number of Americans who are en-

gaged in various forms of educational work, and who are voluntarily co-operating in relief activities.

The work begun among the orphans and refugees immediately after the massacres of 1915 has continued practically without interruption and doubtless must be continued until, under some stable government, these people can be restored in safety to their lands and self-support.

Repeated massacres and deportation have occurred during the past year. Several thousand thus met death in Marash and Hadjin, exclusive of smaller outbreaks in other places. The result is that the winter months bring an ever-increasing number of refugees fleeing for safety to the centers occupied by the relief workers.

The recent successes of the Bolsheviks in Russian Armenia have had only a negligible influence upon relief operations since the major portion of the relief work has always been within the former Ottoman Empire rather than in Russia. Moreover, before the advance of the Bolsheviks a considerable portion of the orphanage work in Russia was, under the leadership of American workers, transferred out of the comparatively small Bolshevik area.

While it is the purpose of the Committee to confine its

work as largely as possible to those children who have lost both father and mother and for whom no relatives can be found, it continues to be necessary to provide emergency relief for the large number of helpless refugees who have again this winter been dispossessed from their temporary homes by the military operations of the Nationalists and Bolsheviks. These people will inevitably perish if left without assistance during the winter months.

During the past year Armenians in America have contributed more than \$1,000,000 through the Committee for the assistance of their own people. \$506,832 has been sent to Armenians in America for traveling expenses of between 2,000 and 3,000 of their relatives whom they have brought to America.

From all classes of Americans, and especially from the followers of the lowly Nazarene, there will continue to come a generous response to this need which is so dire. And if any one has grown weary of giving let him remember that thousands of suffering children are growing more weary of crying for food and clothing and shelter. And to those who give gladly it will be refreshing to remember the words of the Master who said, Inasmuch as ye do it unto one of the least of these my brethren ye do it unto me.

The Miracle of History. By T. Darley Allen

The late H. Clay Trumbull referred to the Jews as the most interesting of races; and especially is the recent history of this long dispersed people of interest to students of prophecy, who see in events following the late war every assurance of Israel's forming once more a nation in the land of its fathers with a government as distinctly Jewish as in the days of the prophets and the kings.

The continued existence of the Jews without a country of their own, exiles among the nations of the earth, and their preservation as a distinct people, for more than eighteen centuries, as ancient prophecy clearly declares, are among the most wonderful of all the evidences for the truth of the Bible and an assurance that the race has been preserved in order to enact some part yet future in the plan of God for the salvation of mankind.

What a wonderful history has been Israel's! As Professor James K. Hosmer says: "It is the marvel of history that this little people, beset and despised by all the earth for ages, maintains its solidarity unimpaired. Unique among all the peoples of the earth, it has come undoubtedly to the present day from the most distant antiquity. . . The Jew of New York, Chicago, St. Louis is, in body and soul, the Jew of London, of St. Petersburg, of Constantinople, of the fenced cities of Judah in the days of David. There is no other case of a nation dispersed in all parts of the world and yet remaining a nation."

Charles Lamb said of the Jews: "They are a piece of antiquity compared with which Stonehenge is in its nonage. They date beyond the pyramids."

Always have the Jews been pre-eminent intellectually. "A people with oriental sunlight in their blood," as George Eliot said of them, "They have a force which enables them to carry off the best prizes."

Disraeli insisted that this race to which he belonged was superior to all others and that from the intellectual standpoint it had conquered modern Europe. Just what he meant may be seen when one thinks of the vast array of Jewish names that are distinguished in all lines that make for the world's progress in the modern history of civilization.

Another Jew said: "Had the Hebrews not been disturbed in their progress a thousand and more years ago, they would have solved all the great problems of civilization which are being solved now."

Frederick the Great once asked his chaplain for a brief demonstration of Christianity and was answered, "The Jews, your majesty." The wonderful prophecies in the 28th chapter of Deuteronomy and in various parts of the Old Testament describing with accuracy the history of the Jewish people through the centuries until today and times

yet future afford an argument for the divine inspiration of the Bible with which every Christian should be familiar. An English divine once said that the prophecies relating to the Jews, compared with history, not only convinced him of the truth of the Bible but amazed him beyond expression.

This age demands that we be intelligent Christians' able to give to every one that asketh a reason of our hope; and while our experience of the power of the Gospel may be all we require to assure us of the truth of our religion, yet for the sake of others we should be equipped to meet the objection so often heard that there is no argument for Christianity worth consideration, especially when we have the wonderful history of the Jews so long ago foretold and therefore bearing every evidence of being explainable only on the ground that holy men of old spake as they were moved by the Holy Ghost.

The infidelity that exists all around us is not based upon scholarship. The average sceptic is ignorant of the evidences of Christianity, and the reasons that he advances for his hostility to religion are based upon misrepresentation and falsehood, and to meet such an infidelity as this requires very often just such arguments as are afforded by the prophecies.

Cleveland, Ohio.

AFFLICTED WITH ADULTISM

Mr. G. Hamilton Archibald has said that the great blunder the churches are making is that of "adultism." He has only stated half the truth. . . The wide vision that would claim all the youth of the nation for the Kingdom has, as yet dawned upon few; and they who, having seen it, are striving by all and every means to give it realization are regarded either as dangerous innovators, or at best as faddists obsessed with an undue estimate of the importance of their own pet schemes. . . We may as well face the fact that our churches do not attract, nor do our Sunday schools retain, those whose lives are at once so full of promise and of peril. We do not ask that all should attempt the special work that we are eager to do. "Many tasks, many toilers." There is no desire to belittle or to criticise the work of other workers. All we ask is to be allowed to do our work as it is made clear to our vision. . . No barriers should be placed in the way of those who understand the need of the adolescent and are willing to meet it. The preservation of paint must yield to the formation of character; and the occasional breaking of a form or a gas globe must be regarded as a small price to be paid for the salvation of "John" from influences that appeal to him, but which threaten to work his undoing.—J. Williams Butcher.

THE BRETHREN PULPIT

The Great Apostasy. By Charles H. Ashman

II THESSALONIANS 2:1-12

From the prophetic watchtower of God's Word comes the announcement that the days just preceding the return of Christ will witness the beginning of the formation of the Great Apostasy. The time when this mystery of religious lawlessness will begin to be manifest is known as the "Last Days." This expression, "The Last Days," has a two-fold meaning in the Greek. Generally, it applies to the entire gospel age. Particularly, it applies to the last days of this gospel age. There are two Greek words used to designate this two-fold meaning. The word, "husteros" means the latter or subsequent times relative to the times preceding. The word, "eskata," means the most remote, the last. It is the eskata meaning of the term to which we make reference in this message. Some of God's own who now live may live into the last of these last days. We may be among the living when Christ shall descend to claim his bride and call her unto himself. These "Last Days" will witness the gathering clouds of the apostasy. We must distinguish between AN APOSTASY and THE APOSTASY. There always has been an apostasy. Many anti-Christians were abroad in John's day. But THE ANTI-CHRIST is yet to be revealed. Also THE APOSTASY is yet to be made manifest. It cannot become complete as long as the Holy Spirit and the church are in the world, but like clouds gathering preceding a storm, it will begin to show signs of formation. The church will never witness from an earthly view the apostasy in its fulness, but she will behold the gathering of the forces.

Today, we behold THE FAITH once for all delivered unto the saints attacked along well defined lines. The attack indicates a strong, guiding personality back of it. At first, it seems to be confusing, a babel. But as we analyze it more thoroughly, what at first seemed haphazard, indefinite, indistinct, takes definite shape and form. Its nature indicates that Satan is directing the forces. THE FAITH is being attacked at least along three definite lines. The SCEPTIC has become unusually prominent. He appears in modern destructive criticism. He judges the Word instead of permitting the Word to judge him. He denies the inspiration of the Scriptures, that they are God-breathed. He scoffs, mocks, sneers at the sacred doctrines of the fundamentals of the faith, using intellectual sarcasm in ridiculing those whom he classes as old fashioned enough to believe them. Recently we fell into conversation with one of the leading men in the "Forward Movement" of the Baptist church, one of twenty such leaders, who said to me, "Aside from a few ethical principles surrounding the life and teachings of Christ, the Bible to me means nothing." Yes the sceptic is prominent. Then the HERETIC has put in his appearance also in a forcible manner. He twists scattered passages into terrible contortions to prove his pet theories. He claims to have a special, peculiar, private interpretation of Scripture. He claims to be, not only abreast of the times, but a trifle ahead of the times in proclaiming a "New Religion for a New Day." Then the FANATIC is very busy. Wild extremism is in the air. The pendulum is swinging beyond its appointed orbit. The Fanatic is constantly adding to the the precious Word.

These three are constantly gaining recruits from different classes of professed Christians. All of their recruits come from the church. There can be no apostasy in the world. The apostasy must come within the professed church of Christ. The skeptic works among the worldly Christians. Their worldly, compromise hearts make fertile soil for the seed of scepticism. If Christians would live close to Christ and maintain a strong spiritual life, scepticism would have no chance with them. The heretic works among the heady Christians, those whose faith never reaches below the tip of

their ears. By his profound and scholastic arguments and appeal to "New Thought," he sweeps them off their feet and when they get up it is amid apostate beliefs. The fanatic works among the hysterical Christians. Their religion rests entirely in their feelings. They are emotionalists. Now, these three, the sceptic, heretic, and fanatic work from within the church thus gaining an advantage. They are the birds which are lodging in the branches of the tree. The interpretation that makes the birds mean the good and the progress of the gospel, ignores Christ's own explanation that the birds are the evil one who snatches the seed away. These apostate teachers are the leaven that is beginning to work in the three measures of meal. We challenge anyone to find one single place in Scripture where leaven is ever taught as a symbol of the truth or good. Without a single exception it represents evil. There are the "Certain Men" described in Jude who have crept in unawares and are spots in our fasts of love. In John's day, the apostle said of them, "They went out from us because they were not of us," but today they cannot be driven out, they fasten their claws on the branches of the church and stick. The devil does not need an Ingersoll today, he has too many within the church who are attacking the faith.

Now this apostasy is chiefly concerned in its denial of the person of Christ. It denies the deity of Christ. While speaking in glowing terms of his divinity, it denies his Deity. It speaks of him as A SON of God, but not as THE SON of God. It is propagating the theory of the HUMANIZATION OF CHRIST AND THE DEIFICATION OF MAN. It is the old lie of the devil, "Ye shall become as Gods," coming to a harvest head. Recently a leading college professor in a professedly Christian college said, "We believe that there is thus no real distinction between humanity and deity. Our being is the same as God's although our consciousness of it is limited." The Unitarian church is waning. Why? Because UNITARIANISM is being absorbed by the other churches in their denial of the Deity of Christ.

But, even more than its denial of his Person, the apostasy is busy rejecting his work of atonement. According to 2 Peter 2:1-2, they are denying the blood. As a substitute, they offer character salvation. Yes, we believe in character salvation, but it depends upon whose character you are talking about. I am saved, not in my sinful character, but in the merits of Christ's character. But some talk as if they could lift themselves to heaven by their own boot straps. They talk as if they were growing winds of self-righteousness by means of which they shall ascend into the very presence of God. For several years many offered doughboy salvation as a substitute. We are willing to give honor where honor is due, but it is very little short of blasphemy to compare the sacrifice of life on the battlefield to the death of EVAN prsedi whaopa thsurpevwi aymedeac -ndR 'di d 4 Christ. It is worse than blasphemy to claim as we have heard many do that it actually saves. We are hearing much about "sacrificial service." Well, there is no salvation purchased in our own blood or sacrifice. No marvel that the returned soldier boys are ignoring the church. They were taught that they could save themselves and now they have no need of a Christ or a church. Then some are substituting eugenics. Recently a blackslider preacher said to me, "It is a great thing to be well born." I answered, "It is a better thing to be born again." He shut up like a clam. Evolution is the cruellest theory ever invented. It is the survival of the fittest. Christianity is the sweetest and kindest truth known to man. It is fitting all to survive. Some substitute social service for the atonement of Christ. The only reconstruction worthy of the name is REGENERATION. You

may praise the birth and life and teachings of Christ until you are exhausted, but if you stop short of faith in the substitutionary atonement of his blood, you are yet in your sins.

In addition to this, the apostasy denies the supernatural in miracles. It strives to explain them according to natural law or it brands them as deceptions or without authority as facts. We recently were told of a professing Christian professor who explained the miracle of the falling of the walls of Jericho by the law of vibration. God says it was by faith; modern scepticism says it was by vibration. There are many times when one must choose between vibration and faith.

Then, too, in this apostasy, there is the denial of the inspiration of the Holy Scriptures. With many today, evolution is taking the place of revelation. Here are some of the statements of the professed Christian evolutionists of our day, "Evolution unlocks the past, explains the present, gives promise of the future." Well, then where is the need of revelation? Here is another, "Science, sooner or later, will find the answer and give the demonstration for everything." Again, where is there any need for revelation then? But here is the masterpiece of the claims of modern science, "Science will bring out and develop the latent forces of man and USHER IN THE MILLENIUM." With many preachers of today the psychology of religion is taking the place of the Holy Spirit. Well has it been said that "When angels want amusement they read modern commentaries." But are they amused? Rather they are grieved as they behold God's professed children and even the shepherds of the flocks turning from God's revelation unto fables of men.

Now, the prophetic Word also announces that there shall be an apostasy of life as well as of doctrine. In 2 Timothy 3:2-5, there is a graphic description given of the characteristics of the life of these apostates in the church. They shall be lovers of pleasure, selfish to the core. They shall be covetous, fond of money, even prophesying for gain. They shall be boasters, vaunting in vain display their supposedly superior knowledge. They shall be proud, haughty, overbearing. They shall be blasphemers, false accusers of God. They shall be disobedient to parents, lose confidence in divine institutions. They shall be unthankful, without praise to God or appreciation to man. They shall be unholy, lacking that holiness of character which alone can come from standing in Christ's righteousness. They shall be without natural affection. They shall be trucebreakers, bringing about the day when not only a man's word is worthless, but his note also. They shall be false accusers, bringing false charges against God, his Word, his church and his people. They shall be incontinent, without self control, that self control which comes from God-control. They shall become fierce, despisers, traitors, like Judas betraying their Lord with the kiss of pretended loyalty, yet denying and selling him into the hands of the enemy. They shall be heady and high minded, vaunting learning, reason, and intellect above faith and trust. They shall become lovers of pleasure rather than lovers of God. Then as a conclusion, Paul says that they shall still retain and maintain the form of godliness, but deny, forsake, reject the authority, meaning, power thereof. Place this description over some within the modern church and ministry and institutions of learning today and see if it does not exactly fit. The apostasy of life is beginning.

But for the true church of Christ, composed of all truly regenerated believers, abiding in the truth, there is a glorious future dawning! She has the blessed assurance that as long as she is in the world, this apostasy can never become complete. There is a mighty dam across the stream of the apostasy which is keeping its mighty flood back. That restraining power and person is none other than the Holy Spirit. As long as he and the bride whom he is forming for Christ are in the world the apostasy cannot come sweeping down in all its fury. There will always be a place in God's plan and work for the minister who maintains the faith and for the individual church or denomination that endures

sound doctrine. So, while men are boasting of their religious freedom in being free from what they call dogmas, let us remember that there is but one freedom worthy of the name, the freedom of allegiance to the truth of God's Word. "Ye shall know the truth and the truth shall make you free," but never apostasy. Apostasy weaves around you the entanglements of a terrible delusion. As a minister of the Gospel, we plead for whole-hearted allegiance to the whole Gospel.

Sunnyside, Washington.

OUR DEVOTIONAL

The Christian's Daily Influence

By O. E. Seibert

OUR SCRIPTURE

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in all Samaria, and unto the uttermost parts of the earth" (Acts 1:8). "And I will pray unto my Father and he will give unto you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another (Gal. 5:22-26). "Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:19, 20).

OUR MEDITATION

We are God's witnesses necessarily, because the world does not and will not read the Bible, but they will and do read our lives. And what they read in us depends very much upon their belief in our possession of the divine nature. This age is essentially an age of facts, and all scientific inquiries are being turned from theories to realities. If, therefore, our religion is to make any headway in the present time, it must be proven to be more than a theory; and we must present for the investigation of the critical minds of our age the realities of lives transformed by the mighty power of God, "working in them all the good pleasure of his will."

As a brother, then, to brothers, I speak, and I am sure I shall be pardoned if I go into some details of our daily lives, which may seem at first of minor importance but which make up the greater part of them. It is a fact that cannot be denied by any right thinking person that the standard of practical holy living has been entirely too low among Christians. Indeed it has been so low that any considerable degree of real devotedness in life and conduct is looked upon with surprise and often with disapprobation by a large portion of the church. For the most part, the followers of Christ are satisfied with a life conformed to the world, they are so like the world in almost every respect that, to the casual observer, no difference is discernible.

The life hid with Christ in God under the guidance of the Holy Spirit is a hidden life, as to its source, but it is not to be hidden as to its practical results. People must see that we walk with Christ, that we walk even as he walked, if we say that we are abiding in him. We must prove that we "possess" that which we "profess." We must, in short, be real followers of Christ, and not theoretical ones only. And

this means a great deal. It means that we must really and absolutely turn our backs on everything that is contrary to the perfect will of God. It means that we are to be "a peculiar people," not only in the eyes of God, but in the eyes of the world around us; and that, wherever we go, it will be known from our habits, our tempers, our conservation and our pursuits, that we are followers of the Lord Jesus Christ, and are not of the world, even as he was not of the world.

It has been noticed that wherever there has been a faithful following of the Lord in a consecrated soul, several things have, sooner or later inevitably followed.

Meekness and quietness of the Spirit became in time the characteristics of the daily life. A submission to and an acceptance of the will of God, as it comes in the hourly events of each day, are manifested. There is manifested a pliability in the hands of God; a sweetness under provocation; a calmness in the midst of turmoil and bustle; a yielding to the wishes of others, an insensibility to slights and affronts; an absence of worry or anxiety; a feeling of deliverance from care and fear,—all these, and many other similar graces, are invariably found to be the natural outward development of the inward life which is hid with Christ in God. Then as to the habits of life; we always see such Christians putting aside thoughts of self, and becoming full of consideration for others. They dress and live in simple

and healthful ways; they renounce self, indulgent habits, and surrender all purely fleshly gratifications. Some helpful work for others is taken up and useless occupations are dropped out of life. God's glory, and the welfare of his creatures, become the absorbing delight of the soul. The voice is dedicated to him, to be used to sing his praises. The pen is dedicated to write for him; the lips to speak for him; the hands and feet to do his bidding. Year after year such Christians are seen to grow more unworldly, more serene, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward divine life, that all who look at them can not but take knowledge of them that they live with Jesus, and are abiding in him.

The heights of Christian perfection can only be reached by each moment faithfully following our guide who is to lead you there; and he reveals the way to us one step at a time, in the little things of our daily lives, asking only on your part that we yield ourselves up wholly to his guidance.

OUR PRAYER

To thee, O God of hosts, we lift our voices in praise and thanksgiving for thy only Son, who has promised not to leave us alone but according to his promise has sent us another Comforter whom we may follow with full assurance that his gentle pleadings if we mistake them not, will lead us into thy fold, full of Grace and truth, where we may be with thee forever and ever. Amen.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Glory Kindergarten, Japan, and the Sunday School Convention

(A message of special interest to teachers of Beginners in our Sunday schools).

For three weeks, while the delegates to the World's Sunday School Convention were in Japan, the children of the Glory Kindergarten, Kobe, played "Convention." Miss Annie L. Howe, who conducts that splendid kindergarten for Christians and non-Christians, knew that the children were talking about the Convention for many delegates were passing through Kobe and while there were being entertained. They were seen in automobile processions as they passed through the streets, they visited the schools and colleges and held great public meetings following the banquet in the Oriental hotel. To play that Convention for three weeks would give those kindergarten children a vision of what it stood for and would relate well known men to the Christian faith for which they stood.

Six flags—Japanese, American, British, Chinese, French (for Europe) Argentine Republic (for South America)—were placed on standards in the playroom. The first week the children built a play church and sang songs in it. They received little Gospels of John and learned the Convention motto "I am the light of the World." They had pictures of Christ "Blessing the children," the Sistine Madonna, or some other good picture to take home. They were told about the Sunday school and invited to attend and they played welcoming the visitors to Japan. The second week the countries represented by the flags were studied, and every child made a flag of each, a total of 384 flags.

The third week was given over to a study of men: John Wanamaker, the Christian merchant; John Haskell, the Christian banker; John Forster, the Christian artist and Prof. H. Augustine Smith, the Christian musician. A store was made, things sold, and the paper money collected. "John" put this money into a play church which had been built near his play store. On another day the children found a playroom a veritable art gallery, when John Forster had the floor. (Mr. Forster was the artist who painted the portraits of the Emperor and Empress which were presented by the delegates to Their Majesties during the Convention in Tokyo).

On another day a proud bank president (?) taking the part of John D. Haskell, a bank president of Wakefield, Nebraska, sat alone at his desk stamping documents while his accountants and bank tellers served the children who had money (?) to deposit. A photograph taken by Miss Howe shows this banking scene and the art pictures on the wall. The little Japanese children are standing before the various banking windows.

On "Augustine Smith Day" music books were brought out from which the children copied notes as they pleased into tiny scores made ready for them. Then they had a concert, using the songs they knew, followed by piano and vocal music by the foreign teachers.

Miss Howe sums up the results by saying, "Yes, plenty of them. The children could pass examinations on a philanthropic Christian merchant, on an honest bank president, on the hymn-praising musician, and on the fact that a Christian man had been permitted to paint the portrait of the Emperor, and all these were Sunday school men.

The children will not allow themselves to be separated from their little Gospels of John. They have heard that God's light is to be found in those pages. And there has been such a flocking to the Sunday school that the primary teacher is put to it to find new places to stow the children away. Best of all, perhaps, for Japan, the idea is gained that noted men who are successful business and professional men, can be Christian men, and Sunday school teachers as well."

The tobacco organs never miss an opportunity to make prominent mention of the death of an old person who used tobacco, thus endeavoring to create the impression that it is a common thing for tobacco users to live to a good old age, instead of the rare exception that it actually is. In the most unsanitary portions of every large city may be found a few old persons, but the individual who would defend or advocate unsanitary conditions because of this, would not be taken seriously.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Echoes from Nappanee C. E. Watch Meeting

Talk about inspiration! We had it. Everyone was awake and ready to go. Every officer and committee chairman was there to give a written report for the year's work. Special music and helpful talks were given. Miss Lois Frazier told about the origin of the watch meeting, then Mr. Wm. Widmoyer gave an inspirational talk about our very young people. "If they are members of the Junior and Intermediate Societies they will be members of the Senior Christian Endeavor. In fact the Junior and Intermediate is but a stepping stone or preparation for the Senior Christian Endeavor. If we had had a Junior and Intermediate Society years ago we would have more young people in our church today."

The new Junior Superintendent, Miss Lois Frazier, takes up the duties where Mrs. Harry Richmond left off. Mrs. Richmond has been a faithful and untiring worker the past two years, and much credit should be given her for the excellent standing of the Junior Society. Likewise the Intermediate Superintendent, Mrs. Cora Stuckman who has kept these young people alive and interested in their work. Mrs. Stuckman has been re-elected to the position and we feel confident that even greater things are going to be accomplished this year.

After our Christian Endeavor meeting a social hour was enjoyed in the Sunday school class rooms of the basement. Games were played and a light lunch was served. The Prayer Meeting Committee had charge of the last hour. The Old Year went out in prayer and the New Year was ushered in in the same manner. When the tolling of the bell had ceased New Year greetings were exchanged and all went home feeling, I am sure, that the New Year has been started in the right way.

Three Year Program for Junior and Intermediate C. E.

- I To cultivate the spiritual life of our children.
- II To deepen their religious experience.
- III To train them for church membership.

How to reach these goals:

- I Encourage regular attendance at C. E. meetings. Children should, in part, feel responsible for the meeting.
- II Encourage church attendance. Make the children feel that they are helping the pastor and people as well as themselves by staying for church.
- III Encourage children to attend regularly the Sunday school.

To this let me add that all Junior and Intermediate Societies should report at least quarterly.

FRIEDA E. PRICE, Nappanee, Indiana.

Report from Roanoke, Virginia, C. E.

The past year has been a very successful year for Christian Endeavor in the Roanoke church. During the year the societies of this church won two pennants in All-South Christian Endeavor work, held the Roanoke city banner for three consecutive months in contests with some of the best societies in the south, and above all came out victor in the state banner contest receiving the state banner in recognition of the best all round work of any society in the state for the year.

This society since its organization in 1916 has assisted in organizing five societies, has enrolled six Life Work Recruits among its own members and has gone "over the top" on almost every goal of the Four Year Challenge.

The society was sorry to lose a real dynamo of C. E. E.—Christian Endeavor Enthusiasm. Expert, too, if you please, in the person of their much loved pastor, Rev. L. G. Wood, who went to Johnstown, Pennsylvania in September.

Brother Wood, we love you because of what you did for us.

The society lost four other workers in September. This disappointment would have been too great for the remaining workers if it had not been for the coming of Rev. Oberholtzer, a former National C. E. superintendent, who took charge in September.

Brother Oberholtzer, we welcome you.

H. H. ROWSEY.

CAN YOU EQUAL THIS RECORD?

Clippings from the Dixie Endeavorer

First Brethren Society, Roanoke, Virginia, Leads in "O-O" Campaign

The first society to report to us on the "O-O" (Organize One) Campaign is the First Brethren Society of Roanoke, Virginia, and is entitled to this public mention in our columns.

This society organized a Senior society in the Garden City Brethren church, with W. H. Stanley (Roanoke, R. F. D.) as corresponding secretary.

This report comes to us from that live-wire hustler, H. H. Rowsey, and also contains records on four other societies which were not recorded on either of our records, or Virginia records. Good work, keep it up! Let other societies do as well and get in on the "O-O" Campaign.

Making a Great Record in "O-O" Campaign

Not satisfied with taking first place last month in the "O-O" (Organize One) Campaign, the First Brethren Society of Roanoke, Virginia, comes in this month with a better report than ever. Here is a record of the societies this society has organized, all in the Brethren church.

Buena Vista, Virginia, Senior, G. W. Chambers, Correspondent.

Buena Vista, Virginia, Junior, G. W. Chambers, Correspondent.

Hollins' Virginia, Senior, J. E. Patterson, Correspondent.

The Senior Society of the Bethlehem Brethren church has recently organized a Junior Society in their church, with Benj. Blosser, Harrisonburg, R. F. D., as correspondent.

In addition to all this good work, the Brethren Endeavorers recently organized a District Union of their people. Brethren Christian Endeavor is certainly booming in Virginia.

One of the live wires of this work is H. H. Rowsey, who is now in college at Ashland, Ohio, yet is keeping in close touch with the work at home.

Come on, you other societies of Dixie, organize a society, get it started well, keep it going, and report to us that we may give you credit in these columns. Be a Home Missionary, and get busy right away.

Observation and Comment

Nappanee had a worth-while Watch night Meeting. The participants were made happier and better. They doubtless will be truer Christians and more devoted to the church.

This society believes in sharing the account of inspiring meetings with all our Endeavorers. Miss Price reported the meeting while it was news. How many societies and correspondents might do likewise!

Writing out of the abundance of the heart, Miss Price makes detailed reference to the emphasis of Junior and Intermediate work, mentioning favorably the outgoing and incoming superintendents. Her proposed Three Year program in another column deserves careful consideration, and should meet with the hearty co-operation of all concerned.

The report of Virginia activities by Brother Rowsey indicates what can be accomplished through determined, enthusiastic effort. Christian Endeavor Week presents a fine opportunity for "O-O" (Organize One) activities: a number of new societies could and should be organized.

J. A. GARBES.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Following the Great Physician

The Great Need for Medical Missions, and How That Need Is Being Met

If any one wants to know about one of the noblest and most important of present-day enterprises let him read the new volume, "Medical Missions," published by the Student Volunteer Movement, New York City. It is by Bishop Walter R. Lambuth, who for fourteen years was a medical missionary to China and Japan. It is authoritative, interesting, and instructive on every page. No better text-book on the subject could be found, and we heartily recommend it to the Christian Endeavor mission study classes.

Our Christian medical missions now include 743 men doctors and 309 women, with 537 nurses, 230 native physicians, 968 trained assistants who are men and 1,138 who are women. There are 1,234 dispensaries, giving nearly nine million treatments a year, while more than three million patients are annually treated in dispensaries and hospitals. There are 703 mission hospitals, with 17,364 beds, and these hospitals receive annually 253,633 in-patients. In these hospitals 36,044 major operations are performed every year. In addition, there are 245 mission orphanages, with 9,376 inmates, and 39 leper homes with 1,880 inmates.

This seems like a vast work, and indeed it is, but it is very little compared with the appalling need. This need is greatest in the tropical and subtropical areas—Syria, Arabia, Persia, India, Siam, Burma, China, Korea, the islands of the Pacific and Indian oceans, the larger part of Africa, tropical Mexico, Central America, and the interior of South America. "Most of these areas are subject to the ravages of such diseases as cholera, smallpox, plague, leprosy, malaria, dysentery, sleeping sickness, and yellow fever." At the same time these lands have very few intelligent physicians, and almost no means of preventing disease.

After four years of travel Mrs. Isabella Bird Bishop wrote: "The alleviations which in Christian countries mitigate the suffering of the dying are unknown to the heathen,

and they regard death as the triumph of a supposed demon. Amidst beating of gongs, drummings, shoutings, and incantations, with their dying thirst unassuaged and with their nostrils plugged with a mixture of aromatic herbs and clay or with mud of sacred streams, our heathen brothers are passing on in an unending, ghastly, reproachful procession into Christless graves."

In North China, arriving at a small village near the dusk of the evening, Bishop Lambuth saw most of the people, as was the custom, eating their suppers out-of-doors, and was startled to perceive that nearly every one seemed to have two heads! Springing to the ground and feeling the head of one man in the dark he discovered that he had an enormous goitre, and these goitres were the cause of the illusion. This happening illustrates the frequency of diseases in heathen lands.

"It is not an uncommon thing in Formosa," writes Dr. Mackay, "to find half the inhabitants of a town prostrated by malarial

fever at once. I have seen households of twenty or thirty with not one able to do any work." The entire heathen world is kept weak and unable to develop its powers because of universal sickness.

And all that may be said of the sufferings and wretchedness of the men needs to be quadrupled when we speak of the women. Their misery is almost constant and almost unrelieved. It is with them, too, that the women medical missionary accomplishes the most useful results, because she alone can reach them in their seclusion.

Medical missions, however, with both men and women, are perhaps the most rewarding form of missionary work. Those that are relieved from their great agony and restored to a useful and happy life are themselves full of gratitude, and so are all their loved ones and friends. Christianity has proved itself in an undoubted way. It is known by its fruits in a multitude of heathen lands.—From the Christian Endeavor World.

News From Krypton, Kentucky

Some time ago we asked through the Evangelist if there was a consecrated Christian public school teacher, who would be willing to make the sacrifice to go to Krypton Kentucky, and teach for a period of three months, after the regular school term expired, which is January 1st, as a rule, in the Kentucky mountains. Brother Rempel, the pastor at Krypton, stated in a letter that the Krypton people would pay the price for an efficient, reliable teacher, and in a later letter he writes that they have secured a Christian lady to fill the position.

They have been seriously handicapped this winter because of the inefficient public school. Much of the time there was no school at all, and it is, no doubt for that reason that the county has provided for the continuance of the school after the Holidays, with

another teacher on the job. Let us pray that this new teacher will conduct a school as it should be conducted, and that the children in the mountains may have a better opportunity to secure an education, which is so important, especially where an honest effort is made to inculcate the teachings of Jesus Christ into their lives.

Brother Rempel states that it would be unwise now for the Brethren church to attempt to support a tuition school in the basement of our church at Krypton, and we think he is right. We trust that by another year there will be more young people of our church who will be ready to go where their Master would have them go, that when the calls come for workers in his vineyard, many will say, "Here am I Lord, send me."

WILLIAM A. GEARHART,

NEWS FROM THE FIELD

MILLEDGEVILLE, ILLINOIS

It has been several months since there has been any report from this place. In October we had a largely attended communion service, and through the quarter ending with December the attendance at the morning services was more than the average heretofore, and the evening attendance showed a marked increase.

All special days have been fittingly observed, and good offerings were secured for Home Missions, the Publishing Company, and the National Sunday School Association.

Early in October we engaged the services of Wm. H. Beachler for an evangelistic cam-

paign to be held in the latter part of November and in December. But the local Methodist church had previously engaged an evangelist for the same time, so when we learned of that we postponed our campaign until March, 1921. Now, however, we have recently been asked by Dr. Jacobs to release Rev. Beachler from the March date so his services may be had in the College Endowment campaign which is to be conducted in Ashland city and county sometime in March. This will necessitate some other arrangement here, to be determined definitely later.

The Sunday school and other auxiliaries of the church have been moving forward. At the

close of 1920 we found we had nineteen members of the Sunday school with perfect record of attendance during the year. Robert Raikes diplomas were issued to those attending every Sunday in 1920 for the first year, and the regular seals were given those who had previously secured the diplomas. Two whole families had perfect records in attendance, and several members lost out by a single Sunday, all on account of sickness.

On New Year's eve we had a very enjoyable watch-night service in the church. In the early part of the evening a miscellaneous program was given, with a social hour, followed by a religious program of song and

prayer culminating with the ushering in of the New Year. The service was largely attended for one of that kind, and was very much enjoyed by all present.

MILES J. SNYDER.

GARWIN, IOWA

Perhaps a report from here will be in order. We returned from our vacation November twelfth. When we recovered from the effects of train riding and looked around we found that a number of changes had taken place while we were in the east. We are located in the part of Iowa where the land prices reached the peak. During the time we were away the prices of farm products declined to a level below the cost of production. Our people lost thousands of dollars and some of our renters found that after the years' work was over the crops would not pay the rent. The banks have loaned to the limit and there is no such thing as ready money. The difficulty this adds to the work here can only be understood by one on the field or one who has passed through the experience. These people will take care of the home needs but outside calls meet with a less ready response. Our leaders are willing to shoulder added responsibilities in order that the work at home will not suffer.

While the work is more difficult there has been a renewed determination that the work shall go forward. We have had a splendid average attendance for the morning service. With bad roads and worse weather the evening service is not well attended. During the winter here we are thankful and do real well if the people can consistently attend one service a day. We had a splendid Christmas service which was given to a house crowded to capacity. The New Year dinner was held at the church. This is a yearly social affair, and was well attended. A business meeting was held in the afternoon. The board of trustees were enlarged to better meet the needs of the growing congregation. Plans were made for the election of a deacon and two deaconesses. Other phases of the work were taken up and approved.

May we have the interest of the church at large.

FREEMAN ANKRUM.

GREETINGS FROM LEBANON, OHIO

The fact that there has been no report of the progress of the Brethren church at New Lebanon, is not because it is on the "decline" or "stand still" but due to the neglect of the secretary.

Our Sunday school has been doing splendid work under the supervision of our superintendent, F. J. Weaver. Each Sunday morning we have Bible study before the Sunday school hour. After the Sunday school hour we have had some very splendid sermons by our pastor, G. W. Kinzie. Our attendance has increased greatly. Last Sunday, the first Sunday in January, we had 160 at Sunday school. Our enrollment is now 201.

Rev. Cook from Salem, Ohio, conducted a revival for us the last three weeks in November. The meetings were well attended and he brought us some very inspiring messages. We are thankful for the nine who accepted Christ, but there are so many more

in this very town who slumbered through this revival under conviction and now they seemed to have slipped back into the same old rut.

We held our Christmas entertainment on Christmas evening. The children took a great interest in it and by their loyal support the entertainment was splendidly given. The church was filled and every one seemed to enjoy the program. After the program we had a splendid address from our pastor; following this we held a "White Gift" service in which the people gave freely.

On the first morning of the New Year we had one man to accept Jesus Christ. As soon as the invitation was extended he came forward as if he has determined to start the New Year right. Pray with us that he will walk in the right way.

May God bless the church that we may work with renewed effort and zeal in this year of 1921.

LAURA B. CONOVER, Recording Secretary.

TO THE READERS OF THE BRETHREN EVANGELIST:

I feel this my duty as well as my privilege to let the many friends of Sister Vianna Detwiler hear a word about her condition. She has been in the hospital in Los Angeles, California, for five weeks. She has had the care of both doctor and nurse, and of those in the faith.

Brother L. S. Bauman and myself anointed her. She is doing as well as could be expected with her illness in a complicated condition. She will be cared for, but it has been suggested that a number of her friends would like to have a little part in helping to care for her needs during her illness which is indefinite. The Sunnyside church has already remembered her.

All those who care to assist in any way, send the offering to Brother C. B. Shively, the secretary of our church, 426 East 49th St., Los Angeles, California. Or to myself at 217 East 42nd St., Los Angeles, California. Let us stand by a true servant of God.

N. W. JENNINGS.

COLUMBUS, OHIO

It is some time since you heard from Columbus, Ohio, and some may think we are dead and buried by this time. However this is not true, for the Columbus Brethren are doing fine, that is to say, those who are having the Lord's work on their heart, to do it. There are some who have it on their heart not to do all that the Master commanded but to do some of it. I may have to explain what I mean. Jesus said at one time, "Sit ye here;" another time he said, "All power is given to me in heaven and on earth. Go ye, therefore, and teach all." Some obey the first of these and others the second. The great trouble is so few have learned that those who sat still got into severe difficulty; while those who went out to do for their fellow-men were and have always been blessed. We thank God for those in Columbus who go to do, rather than sit still. These who have worked have helped you brethren who gave for the purpose of establishing a Brethren church in Columbus. Some of these Brethren in our church here have sacrificed money and have cheerfully given of their spare time. Some

of the most loyal people to the doctrine of the Lord Jesus, I have found in Columbus.

Now since I am to leave this country in July or probably the last of June, I am anxious for the Brethren church of Columbus to have the best man that may be had, one in whom the Ohio State Board may confide and help to the best advancement for the church. I feel confident to state that if a united effort had been made the work here would have been far better than it is at present. I think one of the greatest possibilities for the Brethren church is in this city, and unless this opportunity is grasped by our church some other church will.

We will spare nothing to get the work here in the best possible standing for the next man, and be of any help to him desired. We write this because it is the desire of the present pastor as well as the church to get the best chance for a good man. I am sure that no man will regret the great opportunities afforded him in Columbus. Some of the best conventions are held in this city, a large body of devoted Christian pastors as associates, and sources of all kinds of learning in abundance I am sure that a man who is anxious for advancement will immediately start a communication with the secretary of the Columbus Brethren church. The church here would like to correspond with men who are interested in the promotion of the great truth of God—the salvation of men. The man who desires a chance in this place kindly write Mr. James Kinison, 458 W. 3rd Ave., Columbus, Ohio, our secretary, who will give any information desired.

You may wonder why I am leaving this city. It is not that I fear the work, as being too hard, nor because the money paid is not as big as in some cities. But my two and most worthy reasons are, first, I have felt the need for some years to go and give a "Whole Gospel" to my own people. There are as many opportunities there as here, and if the Lord helped me to carry the gospel in a foreign land, will he not help me at home? Second, there is a mother as dear as any, whom I have not seen for fourteen years. If God permits I will spend two weeks with her. The rest of the time for two years we hope to spend in evangelistic work. I also hope to see our work in Copenhagen, Denmark, while at home. My wife and children do not seem to have much difficulty with the language and I expect them to be able to speak a larger part for themselves by the time we reach Norway.

For the last six months here I will ask of you brethren to have the Columbus work on your heart, fervently on your heart. The pastor has set his face toward God for fifty more souls in one campaign, beginning March the sixth and continuing until Easter. Some of you that know this city may smile like some here did, thinking the undertaking too great, that it will be impossible. This may be impossible with men, BUT GOD CAN MAKE IT POSSIBLE. Therefore, let us PRAY more intensely than ever before, not for money nor land but for SOULS, and God in his wonderful goodness will give them to us. If we become subject to his will, he will hear our prayer.

We also beg your interest in prayer for a successful campaign in spreading his whole gospel in Norway.

Kindly note change of address; New address, 317 W. 3rd Avenue. Your brother,
S. E. CHRISTIANSEN.

WATERLOO NOTES

The First Brethren church at Waterloo is still on the map. And while we do not feel as big and as important as the whole United States, neither do we feel like some little old potato patch away off at the back end of the farm. It is true we have not made much noise of late but we have learned sometime since that mere noise does not always prove a lot, neither does it get us very far. Now and then something transpires at Waterloo church deserving of a report; but the fact is the brotherhood endured so many reports from me in the course of the College Endowment campaign, that I figured that the brotherhood would appreciate silence on my part for a time as much as I myself would appreciate it, hence the silence.

The absence from my work here for seven weeks during June and July was not particularly calculated to help things greatly, as any pastor will recognize. When I say this I do not disparage in the least the work of Brother Livengood who supplied in my absence. But we feel that we are getting back on the track again and will, we hope, soon be running on regular schedule.

Our "Home Coming Day" in the early fall was a success. And our fall communion service would, we believe, have broken all former records if rain had not made country roads bad. As it was, we had a great service. Preceding that service several nights Brother Boardman was over from Hudson and preached for us a splendid, helpful sermon. In early December we put across our "Every Member" canvass in good form. Our budget which had been substantially increased was covered by the canvass, and we consider that we are in good shape to take care of our work financially the coming year. On December 17th and 18th, our Sunday school put on a Pilgrim Pageant. With a cast of eighty individuals, and requiring a long period of patient preparation, this was a really pretentious affair. We considered the landing of the Pilgrims worthy of a real celebration. And since no other church or Sunday school in Waterloo seemed disposed to put on a Pilgrim pageant we decided we must, and we did. From the many words of appreciation we have had from so many different quarters since, we are assured that after all it was well worth doing and that we did it well. We are greatly indebted to Brother Boardman for the part he contributed in this event. And quietly may I say, if there is at any time in the future a demand in the brotherhood for a "Miles Standish" you will make no mistake whatever to see Boardman. To Mrs. Frank Wisner, superintendent of the Sunday school, and to Mrs. Beachler also belongs no small amount of credit for piloting the thing through. Our Christmas program was musical and it was decidedly creditable. And the White Gift offering measured up well. That will be announced later. Our annual business meeting on New Year's day was characterized by good

reports, by a new fraternal spirit at the dinner hour, and by the peaceful, harmonious election of officers and committees for both church and Sunday school for the year 1921. So now we are "set," and "let's go."

I might add that this church paid its quota to the new tabernacle at Winona before the last General Conference, as did most of the Illiokota churches, so our conscience is clear on that point. Am also glad to say that practically every note given by Waterloo people to College endowment is paid in full, and those that are not will be, and on that score we feel very good too. And this congregation is still mindful of the fact that she yet holds the pennant in her gifts for endowment, and she is itching to see some other congregation try to get it away from her.

We have been hit hard here this fall by deaths. In about a month we lost four charter members and the loss is keenly felt. We pray that others may be raised up to take the places made vacant by their departure.

Next is our revival meeting. Dr. Charles A. Bame will lead us in this campaign, to begin the latter part of January. We are planning, praying, working for a great meeting.

As ever,
WM. H. BEACHLER.

REVIVAL MEETING HELD FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE AT GATEWOOD, WEST VIRGINIA

We closed a three weeks' meeting at Gatewood on Sunday night, January 2. We found this a very hard but needy field for work. We found here more people that made no profession than any place we have been for years. There were a number of things that worked against a great meeting at this time.

First, I found that nearly all the successful meetings have been held in this country in the fall or summer. The roads often become impassable in the winter, and having no baptistries it is hard to get people to be baptized in ice water. The roads were in a worse condition than they had been for several years. Everybody walked, and often mud was nearly shoe deep.

Second. I found the church run down and the people discouraged when we began the meeting. But the crowds rapidly increased and most of the time we had a well filled house and a number of nights thoroughly crowded. I never held a meeting in my life with better crowds under such unfavorable circumstances. Many said they had the largest crowds they ever had this time of year. Even middleaged women and girls would wade the mud for miles and attend almost every night, rain or shine.

Third. I never worked so hard and preached to such attentive people, and had so many hard hearted sinners reading their Bibles with so few additions in my life before. Great interest, deep conviction but many would not yield.

Fourth. But I am sure the meeting was by no means a failure. Many of the members felt that if there had not been an addition to the church, that the spiritual uplift and the seed sowed will produce a great harvest in the future. We had fourteen confessions. Eight were baptized, one reclaimed

and the rest will be baptized in the future. There is a possibility of two girls going to the Methodists as their parents lean that way but we think they will join us.

Some of them are middle aged and the others all bright young men and women. We preached right through the holidays. Christmas night and New Year's night we had crowded houses. All seemed surprised that we went through this season without having any disturbance from strong drink. This is a coal mining district and many very wicked people live here.

Fifth. Usually, money is plentiful here but mines are dull and many are shutting down. Yet they responded well and we reached within about \$30 of making our expenses. Many spent their money over the holidays, and others were out of work. If times had been normal we would have more than made all expenses. All want me to come back next fall and they say the house will not near hold the crowds and they will make all expenses.

Brother Coleman, an excellent man, is their present pastor. He lives eighteen miles away and is serving them until they get a regular pastor for this district. Services are held two Sundays a month and when the weather is bad in the winter they miss preaching sometimes.

The church has new life and will enthusiastically push the work and we hope for better days in the future.

I had expected to go home and rest ten days as I have had no rest since the first week of September while at Conference, but Brother Coleman insisted that I should go over to Lick Fork where he lives and hold him a two weeks' meeting. I reluctantly consented but I had to push the next meeting forward at Jones Mills, Pennsylvania and also deny myself of almost a week's rest. But so is life. We will report this meeting later.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia, Pa.

The Tithing Stewardship Corner

One very important thing to keep in mind on the part of every pastor and church leader who believes in the implicit obedience of the teachings of God's word is stewardship of man and the proper recognition of God's ownership. We have just begun to give serious attention to this most important matter. Here and there has been a man who has had vision and conscience on the subject of stewardship, and he has instructed others concerning its importance and has sought to lead them to accept and practice the principles involved. But it is encouraging to know that the number of those who believe in the principles of stewardship is increasing and that there are plans on foot to bring about a general awakening along this line. Brother Miles J. Snyder of Milledgeville, Illinois, director of the Stewardship department of the Bicentenary Movement, is seeking the co-operation of every pastor and some interested laymen in every congregation, to bring about a widespread recognition of man's stewardship and the importance of paying at least a tithe to

God as the owner of all. To aid in this campaign of education we are publishing a list of pamphlets which may be had from The Layman Company, 143 N. Wabash Avenue, Chicago.

This literature never has been and never will be published for personal profit. Money must accompany all orders. Following are the new prices per one hundred copies:

No. 2—What We Owe and How to Pay It** \$1.00; No. 3—Thanksgiving Ann—Kate W. Hamilton, \$1.00; No. 4—Is Tithing Worth While—Harvey Reeves Calkins, 75c; No. 5—Is the Tithe a Debt?—Dan B. Brummitt, 75c; No. 7—Obedience the Master's Test, \$1.00; No. 9—Objections to Tithing, \$1.00; No. 12—Does Tithing Pay? \$1.00; No. 13—Does a Tenth Belong to God—H. Clay Trumbull, \$1.00; No. 15—Reasons for Tithing, 75c; No. 16—Talks with Money, \$1.00; No. 19—How to Tithe and Why; also in Spanish \$1.00; No. 20—Proportionate Giving—Robert E. Speer, \$1.00; No. 21—The Deacon's Tenth—The Examiner, 75c; No. 23—That Tithing Sermon (small)—Phoebe Hubbard Scott, 75c.

We shall continue to publish the following in their present form: No. 6—Adventures in Tithing, each 10 cents, per dozen, \$1.00; No. 8—A Tithing Autobiography, each 5 cents per dozen, 50c; No. 22—A Tithing Account Book, each 10 cents, per dozen, \$1.00.

The prices given above include prepaid postage or express. (Pledges for the "America Tithers Union" free).

For Your Information

What and Why is "The Layman Company?" Who compose it? What does it do? What is its object?

Substantially these and similar questions have been asked many times. Let us take them in their order.

As to the "What" "The Layman Company" is simply the name "Layman" incorporated under the laws of the state of Illinois.

Next—"Why?"

"Layman" had been carrying on the work of publishing and circulating tithing literature as a kind of side-show to his other business for more than forty years. He was nearing his eightieth milestone and, thinking of the future, incorporated the name "Layman" in order to provide a name for the business after he goes West.

As to its composition.

There are about a dozen directors (no stockholders), mostly ministers of different denominations.

As to what it does.

The directors meet together at least once a year at the annual meeting, take lunch together, talk over the progress of tithing in the different denominations, elect officers for the ensuing year, and adjourn.

The "object" of the Layman Company is to spend as wisely as possible all the money that "Layman" can afford in publishing and circulating tithing literature. Is the business profitable?

Yes, more profitable than any in which "Layman" has ever been engaged. He has retired from activity in other lines of business, and now, in what is usually called "old

age," is having the time of his life in watching and helping it grow and produce its daily harvest of new tithers.

MY TASK

To love some one more dearly every day;

To help a wandering child to find his way;

To ponder o'er a noble thought, and pray;

And smile when evening falls;

This is my task.

To follow truth as blind men long for light;

To do my best from dawn of day till night;

To keep my heart for his holy sight;

And answer when he calls;

This is my task.

And then my Savior by and by to meet;
When faith hath made her task on earth complete;

And lay my homage at the Master's feet;

Within the jasper walls;

This crowns my task.

—The Christian Evangelist.

IF YOU HAD BUT A DAY

Would you neglect your private devotions?
Would you leave your Bible unopened and unread?

Would your mind be filled with anxious foreboding over vows solemnly made to God in your time of great need and which you have wickedly neglected to pay?

Would you have occasion to pay some debts that have been outlawed or make restitution of money wrongfully received or recall some untruth declared?

Would you, if it were Sunday, spend the day with your Sunday newspaper or go to a baseball game or attend a moving picture show or take a pleasure trip into the country or to some nearby city to the neglect of the worship of God's house?

Would your past, because uncovered by the blood, loom up before you like a hideous nightmare, filling your last hours with anguish and terror?

Would the things for which you have been laboring and striving for years seem as much worth while when facing such a certainty as they now do?

What would be the things most prominent in your mind and heart—if you had but one day?—Evangelical Messenger.

Clothing Would Have Saved Some

When the Turks drove the Armenians out of Marash, the scene of their latest massacre, there followed experiences for the few survivors that are the most harrowing of any known in the history of a long-suffering people. There were 6,000 military and 3,000 refugees, a line five miles long. The front column had to fight scattered bands of Turks. All the villages passed were in flames, so that

there was not succor there. Food was furnished once a day; one day there was such a terrible blizzard that the column was fourteen hours going twenty-five miles, and so many gave up and perished that one thousand were left sleeping under the snow. The survivors finally reached Islahie, on the Bagdad road, but there was so little help there that more died while waiting the relief that was finally sent in. It is a story of suffering that is not pleasant reading; if America could visualize the picture of the column of homeless and hungry and destitute refugees, it is a story that would never be re-told.

THE TIE THAT BINDS

HUSE-STETLER—On the evening of Nov. 19, 1920 at the home of her brother, Floyd E. Stetler, I joined in marriage Mr. Horace Huse of Escalon, and Miss Estelle Stetler of Manteca. The groom is a prosperous young farmer of this section and saw service in the thick of the fight in France. The bride is one of the consecrated members of the Manteca Brethren church and has contributed considerable help in the work of the Brethren in this locality. They both have a host of friends who wish them a happy and prosperous matrimonial career.

J. WESLEY PLATT.

SHANK-AKSLAND—At high noon of Dec. 20, 1920, at her home in Nile Gardens near Manteca, Mr. Ira Clinto Shank and Miss Cora Edith Aksland were joined in marriage by the pastor of the Manteca Brethren church. Mr. Shank is a resident of the Jenny Lind country and was a student of Ashland College a number of years ago, at the time that the officiating preacher was there. He is a son of Mr. and Mrs. Jacob Shank of Jenny Lind who are well known throughout the brotherhood for their faithful devotion to the cause of missions and the College, and in fact, to every cause. The groom is well known throughout this part of the state having been always active in the Christian Endeavor work of the county being at one time its president. Miss Aksland is a graduate of the English Divinity course of Ashland having just completed her course there last June. She is a member of the Manteca Brethren church. A large group of friends wish them the joys of the matrimonial life.

J. WESLEY PLATT.

EWING-WEDDLE—On Friday evening, December 2, 1920, at the home of G. W. Mayberry, occurred the wedding of Lowell Ewing and Mae L. Weddle. Both of these young people were members of the Fort Scott Brethren church. We are sure that the best wishes of their relatives and friends attend them. May God's choice blessings attend them is the wish of the whole brotherhood we are sure. Mr. and Mrs. Ewing now reside in Ashland, Ohio, where he is employed by the Brethren Publishing Company. Ceremony by GEO. E. CONE.

Weddings of Conemagh Young People

YEAGER-HUNTER—A ceremony performed by the pastor in the church. Both young people are members of the congregation; Brother William Yeager and Sister Mary Hunter.

DEARMEY-SMITH—An early morning ceremony in the parsonage, as the young people were to take an early morning train upon their wedding trip. Dewey D. DeArmeay and Sister Erma Smith, one of our members from a faithful Brethren home.

CAPSTICK-BYERS—The young people were married in the parsonage by the pastor. Walter E. Capstick and Sister Evelyn Grace Byers. Sister Byers is the daughter of one of our deacons and comes from another of our faithful Brethren homes.

SORBER-HORNER—This ceremony was performed by the pastor in the parsonage. Mr. Dayton Sorber of Cleveland, O., and Sister Esther D. Horner of this place.

PARKS-THOMAS—Two young people who are members of our church and who were married in the parsonage by the pastor. Brother Crawford Parks, the son of one of our faithful workers who was but recently called to his heavenly home during the "flu" epidemic, and Sister Fannie E. Thomas of Johnstown.

CARNEY-SHAFFER—This ceremony was also performed in the parsonage. Brother Emerson R. Carney, the son of one of our faithful Pike families and Miss Edna L.

Shaffer were the last couple married before Christmas.

The above young people have the best wishes and blessings of their pastor in their new life. Several of these young people we have known since childhood and there is no greater pleasure to a pastor than to have the opportunity of wishing Godspeed to his young friends in their new venture.

GEORGE E. JONES, Pastor.

SHAFFER-ENGART—On Dec. 15, 1920, Miss Adis Velta Engart of Twelve Mile, Ind., and Ross Shaffer of Peru. The latter is a member of the Mexico Brethren church. May theirs be a happy married life. Ring ceremony by the writer.

G. C. CARPENTER.

COON-DONALDSON—On Nov. 24, 1920, Miss Myrtle Donaldson and Harvey Coon, both of Peru. The bride is a member of the Peru Brethren church. May the best that life affords be theirs, here and hereafter. Ceremony by the writer.

G. C. CARPENTER.

IN THE SHADOW

STONEBURNER—Mrs. Jessie Stoneburner, daughter of Geo. W. and Melissa Nuttle, was born Oct. 22, 1892. She passed into the new realities of life July 24, 1920. She leaves a husband, Charles Stoneburner, and three children, besides an infant babe that followed her a few days later. Her life was consistent with her Christian profession. Her church membership was in the Brethren church at Sidney until she was transferred. Funeral by the writer.

L. A. MYERS.

Deaths in the Conemaugh Congregation

HEFFNER—Lawrence Heffner, the son of an old and faithful family, himself also a member of the congregation, passed away after a brief illness, when upon the very threshold of manhood. The pastor preached a message of comfort from the Word, pointing out our hope in Christ.

CRUM—Mrs. Henry Crum, a mother and one of the standbys in her life of the church in Conemaugh. They had only removed a short time to another part of the city when God called her home. She leaves a family to mourn their loss, comforted by the assurance that mother waits for their coming.

KNAUER—Brother Dewey Knauer was killed while crossing the railroad tracks on his way home from work. On account of the pastor's sickness, Brother Watson kindly preached words of comfort and assurance to the loved ones.

HORNER—Brother Jacob B. Horner, nonagenarian, departed this life at a ripe old age. His widow survives, waiting patiently the call to rejoin him.

GOOD—Grandmother Louisa Good, as she was generally known, after a long and useful life, departed to be with her Lord. She died in the full faith that had been a characteristic of the good old soul for many years. Funeral by her pastor.

MCGEOUGH—Mrs. Dennis Berkebile McGough, a member of one of our old and honored families, died in the prime of life from blood poisoning. She had been a member of the church when a child and still retained her faith in its peculiar doctrines. Funeral by the pastor.

RAGER—Israel Rager, one of the older generation and a long time pillar in the church. A quiet faithful and earnest Christian father who persistently clung to his church and taught his children the same faithfulness. A man who had been an invalid for some years, but whose life while well was one that could well be called that of a "Father in Israel." His loss is mourned, but his loyal life is a precious heritage.

G. H. JONES, Pastor.

Funerals by the Conemaugh Pastor of Friends not of the Congregation.

LONG—Mrs. Laura Block-Long, wife of Brother Earl Long, of Moxham, passed to her reward after a lingering illness which in no wise dimmed her faith. It was an inspiration to serve as a friend and comforter, after the assurances we had received of her hope in Christ.

STIFFLER—Mrs. Elizabeth Stiffler, an old friend and parishioner of the undersigned, passed away in the Memorial Hospital after a long and trying illness. She died in the faith and hope of the Gospel. Funeral by the undersigned.

ROWSER—Mrs. Anna Rouser, mother of many faithful members of the Brethren church and herself a member of the church of the Brethren, passed away after a long illness. Funeral by the undersigned.

SONNERBURG—Mrs. August Sonnerburg was brought from Ft. Wayne, Ind., and interred in Johnstown. She was a member of

the Brethren church and was called home in the full assurance of our faith. Funeral by the undersigned.

POGE—Mrs. William Page, a mother in the church who had been isolated for many years from active participation in its services, passed to the great beyond after a siege of long suffering. Funeral by the undersigned.

SIMMONS—Mrs. Hannah Simmons, another aged mother, passed to her eternal reward. Many of her children, and she was a mother of a large family, were members of the Brethren church, while she was a member of the Evangelical faith. Funeral by the undersigned.

Many other funerals have been part of our work in the short time we have been the pastor at Conemaugh. Truly it is a pastorate in a large sense because of the large circle of friends and acquaintances of other years, who feel called upon to bring to us their problems and needs. We thank God for our opportunity and pray for strength to meet the demands, not only of the local congregation, but of the larger parish—the homes and friends of other years.

GEORGE H. JONES.

ENSLAW—Hilton Stewart Enslow was born at Middleton, Illinois, Dec. 8, 1845, died at his home near Ottawa, Kansas, Dec. 11, 1920, aged 75 years and 3 days. He had been in failing health for about six weeks, but walked out in nice weather. He fell in the yard and passed away before he could be brought into the house. Elder Enslow began the ministry of the Brethren church in the spring of 1889, being baptized at the age of 16 into the Christian church in Hazewell county, Illinois. After coming to Kansas he became a member of the Church of the Brethren for a few years. He had charge of the Brethren church near Aurealia, Iowa, and of the Marcus congregation at two different times, and of the Udell, Iowa church, and of the Fairview church in Kansas, and was District Evangelist for some time. He leaves a wife and two sons to mourn their loss, also 8 grandchildren; 4 great-grandchildren, a half-brother and a half-sister. Elder Enslow was a veteran of the Civil war, having served in Co. D, 152 Illinois Infantry. Funeral was conducted by the chaplain of the G. A. R., Elder B. F. Pugh of the Lutheran church, using as his text Matthew 25:13. His influence for good will follow him.

MRS. H. S. ENSLOW.

HOPKINS—Elder D. A. Hopkins, son of George and Elizabeth Hopkins, was born in Franklin county, Virginia, Jan. 19, 1846, departed this life Dec. 12, 1920, aged 74 years, 10 months and 23 days. He was united in marriage to Josephine Booth Oct. 12, 1865, she having preceded him in death March 13, 1920. To this union were born 9 children, 3 of whom died in childhood and three daughters, Nancy E., Minnie M., and Olive M., later preceded their father in death.

He united with the German Baptist church in August, 1866 and at the separation of the church he took his stand with the Brethren branch. On Oct. 14, 1889, he was ordained as a minister in the Brethren church and served there as a faithful servant of God until he was called home.

He leaves to mourn their loss 3 sons, Wm. R., Geo. F., and James W., 1 brother, three sisters, 18 grandchildren, besides a host of friends.

I love to think in that last hour

He saw when dawned the eternal day,

The flaming chariots of God,

That came to bear his soul away."

* Brother Hopkins has been in failing health for about three years. After losing his wife last spring his home was broken up and he made his home with his children. Not only the family but the church as well, has sustained a severe loss. He was an active worker until he became too feeble to go, then he was compelled to turn away many who came to him for comfort in their bereavement. He was always interested in the church and the pastor always found in him one who was willing to co-operate, and one to whom he could go for counsel. Brother Rensch of South Bend preached the funeral at the Corinth church.

C. A. STEWART.

MULL—Mrs. Ivah Mull died at the home of her daughter, Mrs. Chas. Clingaman, near Peru, on Nov. 13, 1920, aged 67 years. She gave testimony to God's saving grace in her last days. Her faith did not waver. The children have the sympathy of many friends. Funeral service in charge of the writer in the Baptist church at Chili.

G. C. CARPENTER.

TERRILL—James A. Terrill came to an untimely death November 22, 1920. He was instantly killed by the accidental discharge of his gun while returning from a hunt. Brother Terrill was born near Green Mountain, Dec. 26, 1873. He was a veteran of the Spanish-American war. Feb. 7, 1899, he was united

in marriage to Miss Ella Shipton. Two sons were born to this union, Ross and Evert, who survive with the widowed mother. Evert is at home, Ross is in Camp Alfred Vail in New Jersey, and is also a veteran of the world war.

During the meeting held by Brother Coleman, 1918, Mr. Terrill united with the Carlton Brethren church, of which he remained a faithful and interested member until the time of his sudden demise. Burial was made in the Green Mountain cemetery, and owing to the bad roads services were held in the Green Mountain Congregational church. The great number of people who came to pay their last respects showed the esteem with which he was held in the community. Brother Frank Coleman was sent for to deliver the last message of respect. He was assisted by Rev. Warner of Green Mountain, and the writer.

FREEMAN ANKRUM.

BRUMBAUGH—Ephriam Brumbaugh, son of Henry and Catherine Brumbaugh, was born in Randolph, Portage county, Ohio, May 7, 1832, died at the home of his daughter, Mrs. W. E. Bowers, Hartsville, Ohio, aged 88 years, 7 months, 7 days. He was a faithful member and trustee of the Middlebranch Brethren church for many years.

He leaves 1 son, 2 daughters, 3 sisters, a large number of relatives and friends to mourn their loss.

Funeral services conducted by the writer. May the good Lord keep and sustain by his grace and power those that mourn.

ALVIN BYERS.

LIVENGOD—Elizabeth. Lichty Livengood was born in Somerset county, Pa., and died at the home of her son-in-law and daughter, Brother and Sister Jacob M. Musser, of Berlin, Pa., Dec. 13, 1920, at the age of 85 years, 2 months and 26 days. Sister Livengood was a life long member of the Brethren church. For a number of years she resided in Salisbury, Pa. In the church here she was a faithful and tireless worker, living a beautiful Christian life and was much loved by all who knew her.

Sister Livengood was twice married. Her first husband, Daniel L. Beachy, died forty-six years ago. She later married Jacob D. Livengood. She is survived by two children, C. M. Beachy of Wichita, Kansas, and Mrs. Jacob Beachy Musser of Berlin, and a stepson, Earnest Livengood of Salisbury. For the last eight years she made her home with her daughter in Berlin. During these years she was a great sufferer from rheumatism. In the midst of her afflictions she called for the elders of the church and was anointed with oil in the name of the Lord. Hers was a long and beautiful life spent in the service of the Master. Great will be her reward. Funeral service by the writer, from Revelations 14:13. May the Lord comfort the bereaved.

W. C. BENSHOFF.

OHLER-MYERS—At the Brethren parsonage of Berlin, Pa., on Oct. 14, 1920, occurred the wedding of Jacob A. Ohler to Miss Stella H. Myers. The bride is a member of the Brethren church. Ceremony by the writer.

HAY-LOWERY—On Oct. 30, 1920, at the Brethren parsonage of Berlin, Pa., Homer Edison Hay was united in marriage to Miss Kate B. Lowery. The groom is a member of the Reformed church and the bride of the Brethren. Ceremony by the writer.

LYTTLE-MAY—Harry L. Lyttle and Miss Winifred May were united in marriage at the parsonage of the Brethren church, Berlin, Pa., December 7, 1920. These parties are both members of the Brethren church. Ceremony by the writer. We pray God's richest blessings upon these young people through life.

W. C. BENSHOFF.

AYERS—Jesse T. Ayers was born Feb. 17, 1881 and died Dec. 23, 1920, at the age of 38 years, 10 months and 6 days.

On Dec. 25, 1904, he was united in marriage with Carrie Trent who with the following children survive him: George, Jeanne, Ruth and Francis.

On the morning of Dec. 23, Brother Ayers went to his work in the mines as usual, and sometime between 7 and 10 A. M. he was caught under a fall of rock.

Mr. Ayers was a member of the M. E. church at Somerset, Pa. But frequently attended and took part in the services at Listie. Funeral services from the Listie Brethren church by W. S. Baker.

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JANUARY 19
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

"RELEASING PRAYER POWER"

Is the First Task of the Church

And This is the Secret that Will Admit

Her Into That

High Fellowship of Intercession

Which Jesus Ordained for His Disciples

and by means of which

The Earth Was Shaken

AND

Men by Thousands

Were Turned to Christ

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Christ Culture

A comparative study of conditions where The Christ-life obtains and where the Prince of Life is unknown or unheeded, reveals the unparalleled power of his influence upon men. In all history there is no teaching that so illumines human relationships and orders conduct upon a basis of mutual well-being as the Master's, when he gave to the world the principles of Christian living. His standard is no compromise; he did always the Father's will and taught that true discipleship demanded self-denial. A solution of the church's relationship to the world today, must be based upon that premise. It is not a matter of what men from a selfish desire set up as a standard of morals and call it culture, but that Christ demands a regeneration of the human heart. Real culture then has to do with the outward act, prompted by the Christ motive from within and not the adherence to a superficial worldliness. Yet to many, culture means no more than that.

There lurks an immediate danger in the word culture without the Christ. Through our system of education, large provision has been made for the development of the intellect; we send our children to school and the higher institutions of learning for the purpose of training the powers of the mind for effective usefulness. Now if these trained minds prove to be Christ-cultured, what a blessing for God and humanity has been achieved! But if the reverse should be the result then culture may terminate in human frightfulness as when German "Kultur" vented itself upon ill-fated Belgium. Note if you will etiquette in all of life's relationships, social, economic, political and there looms upon the horizon a grand display of selfishness that destroys the sweetness of living. Amidst this seething sensuality, so-called world culture is a failure; and what a sad failure it proves to be. From those of whom we expected most there is nothing save the gravest disappointment and shame; from a world of which should issue the choicest of Christian fruit, there is disappointment, and sad to state, this culture ventures to stalk boldly in the midst of the Christian church. It is distressing to a genuine Christian leadership to find, as did our Master, the Fig Tree possessing only appearance and show. There is a vain display of productiveness but no fruit. Has Christianity failed? Has the Master lived, died, arisen, ascended in vain? These are questions that confront the serious follower of the Savior.

The solution of world problems, and the key that unlocks the mystery of individual difficulty is "Christ Culture." It is the ideal of man and the atmosphere of heaven. Some men dreamed that it

was beginning to mould the policies of the worldly nations, when sinful humanity wrecked the illusion and the palace of peace at the Hague as well by self condemning the weaker. Christ in the human heart exalts the individual and uplifts the less fortunate. When Christ culture becomes the dominant spirit of the world then will be ushered in the millennium upon a peaceful earth; and Christ's ideal love your enemies" will be universally established. Jesus set himself to overthrow the ideals of world culture when in the flesh, he antagonized the world. He did not adopt the customs, whims and fancies of the age; but he gave to it a standard of righteousness. To the leaders of religion he said, "It has been said," but "I say unto you." It was a voice of authority. To fallen humanity, he came as a great Benefactor, bringing release to captives, cheer to the bruised, and salvation to the sinful. He was willing to be crucified to establish true culture. The "Man of Galilee" became the conquering hero of all the ages. He created the heroic spirit in man who thereby makes ventures of faith. He lived the victorious life in the world's day of darkness and hatred and for its enlightenment he founded his church as a school of culture with the Bible as its text-book. Every school must be judged by its fruit. Has the school of Christ made any headway against the barbarism of the world? Has society been made better? Has government profited by the principles he enunciated? Suffice to state here that where the Bible went, cannibalism ceased, the Juggernaut refrained from crushing human victims, and infanticide lost caste. And as we trace the path of real culture, it is the expression in the human soul of the indwelling Christ, that has blazoned through the path of human history an indelible impress of a perfect ideal.

What does Christ culture do for men? It brings light. When Christ came into the world he found darkness, a great darkness; men were seeking light and in him was the Light found. It was illuminating as the sun shining upon a landscape after dispelling the clouds of gloom; where there was only the night a thousand objects of beauty sprang into beauty and life. Christ in politics would dispel greed and corruption; from government vice and crime; from business the thievery and injustice; and from social life, heartaches and debauchery; thereby creating a new order. Christ culture would give to the world a royal democracy—a state in which men should know the truth and the truth would bring freedom. We hear much of democracy. But there is only one true state, and that is found when authority is based upon the sacred trust of Almighty God. When the

light and knowledge of Christ shines upon a human soul there is light. May we see that light.

Christ culture gives new values to human life. Worldly culture in Greece and Sparta exposed the weakling babes to the hills to perish and the babes of India to the Ganges as an act of worship. Sometimes, a so-called, refined American physician may advocate a similar fate, in a more civilized way, for American weaklings. This is neither human nor Christian, but heathenish. This culture takes away from man the right to take life in any form or phase. The strong bear the infirmities of the weak; the most delicate bodies are nursed back to health, moulded for activity, usefulness and happiness. You say, Is this culture? Does it relate itself to every day life? Yes, it enters into all of it; it is more than art or science or philosophy; it is life itself. This life puts honor above gain, and virtue above bodily life. "What shall it profit a man if he gain the whole world and forfeits his life?" Jesus makes the soul or the individual life of supreme value, and to make it possible of attainment, "gave his own life a ransom for many." This spirit of sacrifice finds expression in the lives of those consecrated to true service in the Master's cause.

Once more, this culture that has its origin in Christ, purifies the heart and fills the whole being with his own spirit of divine Grace. Human reform makes a specialty of conduct, the outward act. But in his school we not only learn about the good and true; we see them in Christ and reproduce them. By his spirit dwelling within us, we receive divine sympathy for others. We become closely related to all suffering whether it be physical or spiritual. We realize the kinship within us and with Christ, "abide in me, and I in you and thus fulfill the law of Christ." "Be filled with the Spirit."

The great characteristic of Christ culture is spirituality. What do we more need in this age of materialism? It is in Christ that we cultivate the habit of the spiritual and eternal. The earthly so easily clouds the vision of the immortal that we dare not lose sight of him who is the way, truth and life. Keeping our motives and aims centered upon him, the material things become means to higher ends. Then "losing life shall be saving it." Through Christ we are truly educated, for then we shall see into the heart of things; the meaning the Creator has put into the artistic; the thoughts embodied, and the one who made them so. Then we shall live for life's true values. We are God's workmanship and the meanest drudgery becomes God's will for us. This is the secret of Christ's culture; this is the genius of Christ's school.

Christ's culture makes us Godlike. Made in his image we marred by sin the likeness and alienated our affections and ambitions. In Christ we are reconciled to God in love and devotion; the scars are removed, the deformities rectified. Our wills become one with the will of God in Christ Jesus. The life of God becomes ours in finite characteristic personality. This kind of culture is Christ's best recommendation of us and our best preparation for the life eternal.

A. B. COVER.

EDITORIAL REVIEW

Brother T. H. Broad states that he is beginning his eleventh year ministry with the La Verne, California, Brethren, and that the new year opened splendidly, with five souls going down into the waters of baptism.

Word comes from the pastor of the Beaver City, Nebraska, congregation that the revival meeting under the leadership of Brother L. S. Bauman is progressing splendidly, and already a goodly number of confessions have been received.

Brother H. M. Harley, pastor of the Pittsburgh Brethren church, states in a personal note to us that he is planning to close his present pastorate about April 1 and will be open to a call to some other church wishing his services.

Brother W. E. Thomas, pastor of the Flora, Indiana, church has a splendid reporter in the person of his wife. In a very neat and carefully written letter, she writes concerning the excellent condition of the work at that place. These people are justly proud of their Sunday school equipment and are making splendid use of it. The evangelistic campaign conducted by Brethren Coleman and A. T. Ronk was quite successful and our reporter speaks very highly of the work of these two brethren.

Brother A. T. Ronk reports the death of Dr. Sól. C. Dickey, manager of Winona Lake where we have long held our General Conferences. In this death many denominations will feel a loss that will be hard to make good.

Brother G. W. Chambers reports that he has left the Buena Vista, Virginia, pastorate and has taken up the work at Mt. Olive. He finds here a difficult field but some very loyal members. He is also giving a helping hand to the Copp's Chapel Brethren.

The Fairview church near Washington C. H., has for years been among the most substantial of our country churches. Dr. Martin Shively, who recently conducted a revival there, speaks highly of these splendid people, and also of their pastor, Brother L. B. Wilkins, who has served them in that capacity for several years.

Brother W. M. Lyon, pastor of the Washington, D. C., church, gives out some news as to the condition of the work at that place. Everything seems to indicate splendid progress having been made and further growth only waiting on new and enlarged quarters for them. Their special offerings are unusually large for a people without wealth.

We are pleased to pass on to our readers the good letter from Brother N. V. Leatherman, pastor of the Compton Avenue Brethren church of Los Angeles. He speaks of his warm reception into the district and into the pastorate. The work of this excellent people is going forward with characteristic zeal and consecration. They are now engaged in a soul-saving campaign under the leadership of their pastor.

Brother Dyoll Belote, pastor of the Uniontown church of Pennsylvania, writes a splendid article concerning the work of the Lord at his place. It can be seen that the work is going forward under his faithful shepherding. Brother Belote's interest in Christian Endeavor is being reflected in his young people. One suggestion in this letter that is worthy of special note is the effect the tithers are having on the financial condition of the church. The churches that have no tithers will find it worth their while from every standpoint to enroll some.

Brother G. W. Rensch states briefly and manfully the situation and attitude of his people since the burning of their church. There is no extended plea made, but we are sure that from this brief statement of facts many will judge them a courageous, determined and self-sacrificing people and worthy of any help that the churches of the brotherhood may be able to give them. We believe we know enough about these noble people to substantiate Brother Rensch's statement, that they "are pulling every pound they can" and will continue to do so. There are a goodly number of tithers among these people.

A new congregation has been organized in West Virginia, at Grafton, where thirty members of the Church of the Brethren constituted themselves Brethren church, and have written in asking for sample copies of The Evangelist and all the Sunday school literature. They have six ministers among them whose names are as follows: G. E. Shahan, J. B. Shaffer, J. E. Shepler, C. G. Nicola, George E. Murphy and W. R. Murphy, our correspondent. They are very enthusiastic and believe that within a year their numbers will have increased to 100 members. Welcome, to you, Brethren.

In the Business Manager's Corner this week you will find several items of interest. Brother Teeter reports the Conference Minutes ready for sale, the Paper Fund continues to grow and so does The Evangelist Honor Roll. Brother H. B. Lehman of Glendale, Arizona, has long been a loyal friend to The Evangelist and he is now bringing us in touch with every Brethren home of his community. Brother C. D. Donahue is wisely enlisting the co-operation of The Evangelist in his pastoral work of the Garden City congregation, and we hope to prove a worthy aide. We welcome the new readers at both these places into our Evangelist family. We wish to express our appreciation of the splendid loyalty of these pastors and churches that are renewing their membership in our Family for another year, and we trust that in all these congregations we may find still more who are willing to use their pens to help make The Evangelist an organ of still greater usefulness during the coming year.

GENERAL ARTICLES

Bone Dry Religion. By H. W. Anderson

Bone dry religion is now being taught by some of our Bible schools. This religion is a man-made religion, and has no gospel for a foundation. These preachers and teachers do not use any part of the Bible that mentions baptism, and are not followers of the Lord Jesus Christ. Whenever we throw away an ordinance that was commanded by the Almighty God, and also commanded by his Son, Jesus Christ, to do and teach, we might as well throw away the rest of God's word. We have no text, for there is no gospel to be used in preaching that all we need is to believe on the Lord Jesus Christ and we shall be saved. How can we know Jesus Christ and deny his commandments?

We dare not go back on the translators, for the King James version, and the Revised version, both teach the same concerning baptism. We are face to face with a religion that is sweeping this whole land. As Jesus said, "Believe them not, for false Christs and false prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect." We are dealing with God, not man. God sent John the Baptist, preaching, "Repent and be baptized with water unto repentance." John was sent from God with this message, born for this purpose. He was called "the Baptist," because he baptized Jesus, being baptized became a baptist, although never called that, yet he baptized. The reason for John being called "the Baptist" so often is to distinguish him from the other Johns.

There is not much use for these teachers and preachers to use gospel for they don't have any. They never use a scripture that says to "baptize them." They pick Acts 16:31,—"Believe on the Lord Jesus Christ and thou shalt be saved"—but in the 33 verse Paul baptized them. This they omit. And they say, "He that believeth not shall be damned." This is Mark 16:16. But the first part of that verse says, "He that believeth and is baptized shall be saved." The only salvation for a bone dry religion is to do away with these gospel passages which teach baptism. If it is not necessary to be baptized, why did Jesus himself baptize? John 3rd chapter and 26th verse says, "And they came to John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." Jesus baptized more disciples than John. This is no gospel for a bone dry religion. Jesus Christ was just as much of baptist as was John the Baptist, and all the Apostles were baptists. Baptism is used in Matthew, Mark, Luke and John fifty times. It is used by John the Baptist, in the four gospels twelve times, by the writers seventeen times, and Jesus uses baptize and baptism twenty-one times, making fifty times in all. Baptism and baptize are used nineteen times in the book of Acts; and nineteen times in Romans, 1 Corinthians, Galatians, Ephesians, Colossians, Titus, Hebrews and 1 Peter. It is used five times by Peter, three times by Philip, and once by Ananias, and nineteen times by Paul, showing the Apostolic church to be a baptist church. Jesus gave the Great Commission to the apostles and never recalled it. Baptize and baptism is mentioned eighty-eight times in the New Testament.

It is not hard for a baptist to understand that Jesus meant baptize when he said in St. John, "Be born of water and of the Spirit." Bone dry religion wants the spiritual birth, but not the water birth. They try to make you believe that Christ refers to the natural birth because the body is a mixture of water and dust. But if God would have used as little water as they use, he could not have made a doughnut, to say nothing of a man. Baptism is God's covenant by which we become full pledged members of the kingdom of God, or become God's people. God did away with circumcision and adopted baptism. A man that was not circum-

cised was cut off from God's people, because he had broken God's covenant. Now, what have those bone dry professors done but broken the commandments of Jesus Christ. They say Christ was baptized for them, he washed feet for them, he was crucified for them, and all we need to do is to believe. If Jesus was baptized for me, why did he still baptize, and why did he give the great commission, and say, baptize them? This looks like building on sinking sand, to put away God's holy ordinance. And still they sing, "Where he leads me I will follow." But through the Jordan never! Bone dry religion throws away the Lord's loce feast. It throws away feet washing, together with baptism. And yet they sing, "Oh how I love Jesus!" How can we believe on the Lord Jesus Christ and deny his holy teaching? Jesus Christ said, I am the way, the truth and the life. And he said to Peter, "Follow thou me, not Luther, not Calvin, not Wesley, not Morgan, not Moody, not Sunday, but "Follow thou me," "I am the way."

Let us stand with Jesus Christ and his apostles. Jesus commanded repentance and baptism. He said to Nicodemus, "Ye must be born again." And Peter said, Repent and be baptized. Philip baptized. Paul baptized the men to whom he said, "Believe on the Lord Jesus Christ and thou shalt be saved." I would rather have a religion called "the submarine route" and stand with Christ, than a bone dry religion and stand against the Christ of Galilee. I read one of these dry religion professor's comments on Romans 6, where Paul says, "We are buried with him by baptism." He says Paul refers to the baptism of the Holy Ghost. John the Baptist said, He shall baptize you with the Holy Ghost. And Jesus said we should be born of the spirit. But if born of the spirit means to be buried with the Holy Spirit, born of water means a burial also in water. Then Jesus said, Tarry at Jerusalem until ye be endowed with power from on high. And they were in an upper room when they were baptized with the Spirit and it came like a rushing wind. But Philip went down into the river to baptize the Eunuch. We believe in Jesus Christ and in doing all he commands us to do. Amen.

North English, Iowa.

Impromptu Flashes. By W. J. H. Bauman

Did you ever try to comprehend time and space and the God who fills both?

Say, let us thank God for that glorious promise in First Corinthians 13, chapter 9, 10, 11, 12 and 13 verses, Be sure and read them.

Nothing is more beautiful in the Christian life than unselfish humility.

Has nature favored you with superior intellectual capacity? If so, then don't forget your greater responsibility toward both your God and fellow man.

The entire realm of nature is covered with the image of thought.

If I were to tell you that the chair upon which you are sitting was the product of evolution what would you think of me?

Why did you go to church last Sunday? Was it because your pet preacher was to occupy the pulpit or was it to worship God?

Worshiping God "in spirit and in truth" must have the right motive back of it.

To simply think or feel that we are right proves absolutely nothing.

Church creeds are only right insofar as they agree with the Bible.

Victory over self should be our chief aim in life.

As He Served. By Mrs. S. C. Henderson

Jesus said, "A new commandment I give unto you that ye love one another as I have loved you."

This one another stretches far enough to mean every one in every land, for his gospel is universal. The expression of this love in deeds, we call Christian service. We have no higher or more perfect example of one who has expressed real love in unselfish service, than that of Christ. Service, as he served, can be backed by no selfish or unholy motive. He served because he loved. His service was never withheld from one in need regardless of rank or nationality.

Let us note a few instances when he served while walking the paths of Palestine. His first miracle was a service cheerfully given to relieve an unpleasant circumstance when "the wine was all gone" at the feast of the wedding in Cana. He gave the water of Life to the woman at the well; his service was cheerfully given whether to heal the body, to enlighten the mind, or to encourage the heart. It was successful service. On the day of miracles in Capernaum, he went to the synagogue and taught and then healed the man with the unclean spirit. Surely this was a valuable service to the man. Going on to the house of Simon and Andrew, he healed the mother-in-law of Simon of a fever so she arose and ministered unto them. Then at sunset they brought unto him all that were sick and those possessed of demons and he healed many that day. Surely Capernaum was a healthier and happier city after Jesus passed that way.

As he went through Galilee, he preached his message, healed lepers and restored health to the paralytic borne of four to the roof opening.

The Pharisees condemned him for eating with publicans and sinners and he answered, "They that are whole have no need of a physician but they that are sick." He healed the withered hand on the Sabbath thus sanctioning the doing of good on the holy day. He rebuked the wind and said, "Peace be still" to the angry sea, calming the fear in the heart of the disciples. He fed the multitude by the lakeside where both worthy and unworthy shared alike. He brought life again to the dead in many homes. Never man served as he served. Servitude was exalted by him and he bids us if we would come after him to deny self and take up our cross and follow him.

As long as there are human needs and we have power to help meet those needs there is opportunity for service, and the responsibility falls on us.

Many acts recorded in the lives of his followers are in accord with the same spirit. St. Paul endured many hardships that he might serve the Gentiles in giving them the gospel. He healed souls and bodies, relieved suffering, upheld the right, denounced the wrong and sought to follow in the steps of the Master always. There is famine, suffering, wrong still on earth; calls for service.

"O Master let me walk with thee
In lowly paths of service free
Tell us thy secret, help us bear
The strain of toil and fret and care
Help me—the slow of heart to move
By some clear winning word of love
Teach the wayward feet to stay
And guide them to the homeward way."

Clay City, Indiana.

Confronting Civilization's Crisis: An Appeal by Laymen for Prayer

These are troubled times. Every thoughtful person faces the New Year, which is yet but scarce begun, with deep concern. The world outlook is deemed gravest by those who best know international conditions. Our own favored America confronts many-sided problems that will tax our every resource. We are surely in the midst of days of destiny.

In the realm of individual life the times are testing our soul-stuff. Business men are carrying burdens that fairly break hearts. Many workingmen and their families are already experiencing the bitter pinch of real want. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are hungry for comfort and guidance.

What shall we do about it all? For do something we must; the hour is too critical for drifting.

The laymen who sign and issue this paper so do because of a deep conviction that only by spiritual forces may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up.

Holding no ecclesiastical positions, and representing, quite unofficially, various branches of the Christian church, we take this unusual step of appealing directly, through the public press, to men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world-war, may turn to the patient Father in Heaven for new motives and guidance and succor.

.... Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore we call upon all who believe that the living God hears and answers prayer to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest and its political unrest,—that the

Lord-Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the Kingdom of God and his righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ.

We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon him, and of a spirit of loyalty to him.

Because of the extraordinary part he must take in the affairs of our nation and of the world at this most difficult time, we also ask that daily prayer be made for the President-elect of the United States, that he may be illumined and sustained for his trying task by the very power of the Highest.

As says the Apostle: "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity."

Nor can we forget our stricken President, for whom we would also tenderly pray.

By way of the throne of a prayer-answering God, even the least of us may wield a power for patriotism and for universal good will beyond all human calculation.

"Pray for my soul. More things are wrought by prayer

Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?

For so the whole round earth is every way
Bound by golden chains about the feet of God."

So we entreat all spiritually-minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer that the very gravity of present world conditions may drive us all to the Eternal God who is our refuge, and who is the only Light in our darkness. In Him we shall find peace and good will, and power for the task of remaking the world.

"All things, whatever ye shall ask in prayer, believing, ye shall receive."

Austria Today.

Austria proper is left with barely 6,000,000 inhabitants, 2,000,000 of whom are crowded within Vienna, which is in a state of practically permanent blockade. Formerly the trading and banking center for Central Europe, Vienna is today without industries or agriculture to support it. The little Republic has only six per cent of the coal it requires, railroad traffic is largely paralyzed, factories are almost at a standstill, the currency has broken down, and Austria is compelled to live mainly on credits and food from America. The American dollar will buy 140 kronen at present. The crown, formerly worth twenty cents, fell to a third of a cent, and is now two-thirds of a cent. As a result of the present rate of exchange, one can employ a maid or servant for less than a dollar a month if she could be fed, but without food enough for the family a servant is impossible for most. On the other hand, an American typewriter would cost you from six to eight thousand dollars in Austrian money. With such collapse of the currencies several of the states of Central Europe are almost prohibiting exports and imports. Some international control is needed to prevent one state from undermining the economic condition of another.

Austria is caught in a vicious circle. Depression of money leads to trade restrictions and these lead to further depression of the currency. Austria cannot procure coal because she cannot pay in manufactures, and cannot manufacture for want of coal. Lack of rolling stock hinders transport of coal, and lack of coal prevents the repair and production of rolling stock. There is often food in the country districts, but the country is on strike against the city and does not want its paper money, so the city starves while the country supports itself. Austria is living largely on foreign credit and foreign food, which is economically ruinous. If American Relief were not feeding 300,000 of her children, starvation would be general. As it is, hunger is the portion of the great majority. The death rate has risen 46 per cent since the beginning of the war; mortality from tuberculosis has increased 250 percent; 100,000 school children in Vienna are underfed or diseased from food shortage; 25,000 hospital beds are useless for want of hospital supplies; the juvenile court is overrun, and the increase of crime and attempts at murder on the part of little boys are ominous signs in hungry Vienna.

The middle class, the intellectuals, and the lowest of the poor are the worst sufferers. Present middle class incomes range from 3,000 to 80,000 kronen a year—from \$20 to \$500 in our money. The government allows each individual to buy for one week only one loaf (three pounds) of bread, a pound each of potatoes and flour, a quarter of a

(This "Appeal" signed by more than forty prominent laymen, examples of whom are Roger W. Babson, John Willis Baer, S. D. Gordon, Nolan R. Best, Marion Lawrence, William Shaw, and Amos R. Wells, desires our serious consideration. It is with the hope that Brethren people may give glad response to this worthy appeal that we give it space in these columns.—Editor.)

By Sherwood Eddy

pound each of meat and fat, and one-third of a pound of sugar—or 35 percent of the food necessary to keep a person in normal health. Few middle class people have any meat save on holidays. While the middle class salaries have increased threefold since 1914, food has increased forty times and clothing eighty times. An average intelligent family in Vienna have had no new clothing in six years; have no heat for the house in winter; never see meat and butter, and milk only in extreme sickness. Their meal consists usually of bread, substitute tea, dried beans and potatoes. A new pair of boots or a winter coat would be the height of their ambition, but an overcoat costs three months' salary for a professor.

There is a terrible depression among educated people, and they cannot get work to utilize their training. Students are turning to farming, shoemaking, or any form of manual labor. You see everywhere the sad wrecks of the War. A woman is selling papers with a weazened baby in her arms. A crippled soldier passes selling matches. You see a bow-legged child with rickets, and pale little consumptives. Worst of all is the hopeless attitude of the people. They feel that they were betrayed by their rulers, led ignorantly into war, and the real facts kept from them. Believing they were the mere puppets and tools of autocratic rulers in church and state, many of the men have repudiated both and lost the feeling of personal responsibility.

Long lines of people wait by the hour before the doors of the American Relief Administration, the one place of hope. Half of the population is hungry and only a fourth have work that can support them. In the homes I saw sights I shall never forget, especially the children of three or four years with old, wrinkled faces that have never smiled, and starved children that had never walked with their feeble, spindle bow-legs. In one hospital every child in the long rows of cots had tuberculosis, in other wards every child had rickets. Would that the men who started this war could look down upon these rows of suffering humanity and see the hell that war has made of Central Europe, while they go unpunished.

There seem to be only two courses open, unless the Allies wish to see Austria relapse into misery and bolshevism and become a plague-spot menacing Europe and America. One course is for the League of Nations to undertake control of the rehabilitation of Austria, advancing credits, starting her industries, and fixing her trade relations. The other is to permit her union with Germany, probably her only salvation. Bitterly has she paid for her part in starting the world war. It is now for the Allies to determine what is the wise settlement for the future of Europe and the world.

The Unfinished Task. By N. J. Paul

For lack of space in the Evangelist, we cannot treat this subject as we would like to. However, we will condense it as best we can, so as to present our thoughts. It is not much of a task to begin a task, but some times it becomes a great task to finish it. It does not need the whole church to start a mission, but it does require the full co-operation of the church to look after it, and bring it up to a stronger and self supporting congregation. It is an easy job to go in debt, but sometimes a hard pull to get out. It is not a hard task to join the church, but it does require great faith,

patience, submission, perseverance, tribulations, and affliction to hold out, complete the race, and finish the task. Many a man has made a good, and great start, but soon fell down on the job. What is wrong? Not enough courage, not enough of **I can. I WILL.**

The unfinished task as it falls from his hands, must be taken up and carried on by those who come after him, who in their turn to do their part, and pass the unfinished task on to their successors. This does not mean that the work of the individual is of little value. But it does mean that it

is of transcendent value. If he finished the task and himself turned out the completed product, he might possibly afford to do shoddy work, for his failure would not involve the work of his fellow-craftsmen. But since the chain is not stronger than its weakest link, he must be everlastingly striving to beat his best. He must do his work as though everything were depending on him. If only the professing Christians could feel the weight, and the responsibility resting upon them, and then realize the great fact that all have an influence, and know that the task of passing on the religion of Jesus Christ must in turn be taken up by those who come after us, we would say with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Christ came and set the example. He taught the multitudes He lived what he taught. And he did it all perfectly, for he well knew he must pass the unfinished task of carrying the gospel to the whole world on to his disciples. And they in turn were to pass it on to their successors. And so it has come down to us. Then should we not realize the great fact, that we too, must pass it unfinished to those who shall take up the work after us?

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." This has been the desire of the Brethren Church—that her words of instruction, her continuing of the unfinished task of our Lord may be acceptable and right. This is why she stands for the whole gospel. This is why she teaches and practices trine immersion. This is why she teaches and practices feet-washing. This is why she teaches against going to law. This is why Brethren people teach and partake of the Lord's Supper in connection with the communion service. This is why they teach and practice non-swearing. In fact, this is why they teach and practice the gospel in its entirety. They realize all these teachings come from Christ himself, and are come down to us through his blessed Word and we are to be faithful in continuing Christ's unfinished task.

Dear reader, if you are not a Christian and you feel the Spirit's call, and you decide to accept Christ, for the sake of your soul don't let any preacher hand you a single immersion baptism for valid baptism. Look him square in the face, and tell him your soul is at stake, and you want the genuine and no counterfeit. You will have to pass it on to your fellow men and you want to be right. It is not possible to trace the origin of single immersion, by the back-

ward action, back more than 400 years. The Brethren have been faithful in this matter. They realize also the weight of the responsibility resting upon them for handling aright the word of truth, and realize too that they must like those before, pass the unfinished task to those who will come after. And so it shall be passed on, until Christ shall come to claim his bride (the church).

The apostle Paul realized this same fact; no wonder he told the Galatian brethren, "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused." Paul well knew he too would soon have to pass the task on. That is why he taught and practiced the whole gospel; he wanted to pass it on as pure as he had received it. He wanted to pass it on without a substitute. Would to God that all ministers of the gospel of Christ would have received the gospel in its purity, and then would have taught and practiced it, and passed it on to their successors as pure as they had received it. Today the Protestant church would be one if that had been true. But alas! substitutes were handed down, and are still being handed down, and will continue to be handed down, until the end of time. I believe the Savior looked way down through the avenues of time, and saw and knew that men would add to and take away from his Word. Perhaps that is why he was made to exclaim, "If the blind lead the blind, both shall fall into the ditch." No wonder he said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Let me say in conclusion, as the unfinished task comes to us, let us try as best we can to notice the weak places, (should there be any) and try as best we can to mend them, and then pass on the task to our successors in as good, or better condition than when we received it. Let us try to do our part not only to commend ourselves, but so as not to shame the long line of toilers behind us, and embarrass the long line still ahead. The unfinished task preaches continuously of the solidarity of the race, and pleads ceaselessly that we remember we are our brother's keeper: "For none of us liveth to himself, and no man dieth to himself." We must do the best with what we have and make the most of what we are. Instead of whining over circumstances, complaining of hard luck, clamoring for a chance, just "do with your might whatsoever your hands find to do," and do it right, knowing it is part of an unfinished task which you must by and by pass on to others. Losantville, Indiana.

The Present Existing Conditions of the Korean Christians

By P. William Lee, Graduate School, Ohio State University.

(A lecture given in the Columbus Brethren church, which made request through its pastor, S. E. Christiansen, for publication in the Brethren Evangelist.)

Mr. Kipling said, "Oh, East is east and West is west, and never the twain shall meet." But the time has arrived today when we find this statement holds true no longer, and we realize that the world is shrinking every day as the earth revolves once every 24 hours. We believe that the whole world will become as one family in due time.

Although Korea is one of the oldest countries in the Orient, up to the year 1919, comparatively few people in the United States knew about Korea. Historically she is 4245 years old and her present population is 20,000,000 people. Geographically she is located between China and Japan connecting her northern extremity to Russian Siberia.

Many Americans who read the books on Korea which have been written by the travelers of a few decades ago, ago have the impression that Korea is still the hermit kingdom of Asia and the people have some similar characteristics that the Japanese or Chinese have. It is a fact that Korea has been a hermit nation and that she had closed her door as tightly as she could for many centuries to prevent the entrance of any outside influence. But since the opening of her door, the people of Korea have changed al-

together from old to new, from conservatism to progressiveness, from paganism to Christianity. The Koreans hate the idea of imperialism while the Japanese admire beyond measure the Hohenzollern with his clicking spurs, and the Koreans have no selfish idea of individualism that some of the Chinese possess. The changes of the Korean people are remarkable in three ways.

In the first place, there are the physical changes. The Koreans of fifty years ago wore a top-knot and wide sleeved flowing garments. He walked as a gentleman with a long pipe in his mouth, so leisurely that you could not tell whether he was going or coming or standing still. But the Korean of today does not wear the long and wide sleeved gowns, has done away with his long pipe and he walks as fast as anyone else can.

Secondly, there are the intellectual changes. Koreans of fifty years ago would not communicate with you. They would be afraid of you and they would not send their children abroad to be educated nor would they educate their girls, but Koreans of today are eager to come to America and learn Western ideals of civilization. They are no longer

afraid of you but rather like to become friendly with you, and they educate their daughters as well as their sons.

In the third place, they have changed religiously. Fifty years ago the people of Korea worshiped their ancestral tablets. They believed in Buddhism and Confucianism. But the Koreans of today have done away with these old religions. They have not only given up idol worshiping but also hate even to see any people doing such things. They do not believe any more in the superstitions and ancestral worship and have become earnest Christians.

It was America who opened the door of Korea by making a treaty with us in 1882, the first treaty that Korea ever made with an Occidental power; it was you American people who gave us the impetus toward the wonderful changes mentioned above; and it was again Americans who brought us the hope and the light of Christ our Saviour in 1884, through which the Koreans made a new beginning. You Americans must be proud of your work and we Koreans thank you for your great service.

You have heard time and again the wonderful work of the missionaries in Korea during the last 30 or more years. Let us refresh our memories by comparing the results you have gained by the energy you have put into the work in China, Japan and Korea: China, received Christianity 100 years ago and there are over 5,600 missionaries who are working in the field. In Japan, there are over 800 missionaries who are working in the field and it has been 65 years since she received Christianity. Korea, although she is the youngest and last of all among the mission fields who received Christianity, she is by no means the least. It has been only 36 years since she received Christianity and there are only about 300 missionaries in the whole country. The money that the United States spends for China is twenty times spends ten times more than she does in Korea. But the result is ten times more than she does in Korea. But the results are remarkably different from our expectations or from what we might have calculated by mathematical process. The report of the Chinese Annual Conference says that there are 500,000 Christians in China; Japan reports that the number of Christians in Japan now has reached 113,000. But Korea says her Christian population is over 300,000. But friends, let us examine the numbers again. 500,000 Christians in China is the result of a 100 years work by a body of missionaries who now number some 5,600. The 113,000 Japanese Christians is the outcome of 65 years work by a group of workers that have grown to the number of 800. The 300,000 Korean Christians are the result of 36 years work by missionaries, whose present members have only reached the 300 mark; twenty times less expenses than China or ten times less energy than that you put into Japan. Which nation bore the most fruit? In other words, Korea bore fruit twenty-five times as much as China did and fifteen times as much as Japan brought forth. The Japanese have tried, in their insidious propaganda, to picture the Koreans as rice Christians. What do they mean by "rice Christians?" They explain that the Koreans become Christians because the churches give them rice. Did any church ever give rice to its members? I never heard of even one such case though I was brought up in the church. The Asiatic Conference which was held in Nanking, Japan in 1916 told us that every Korean Christian contributed toward the church seven times as much as Japanese and twelve times more than the Chinese. Is this not evidence enough to prove that the Korean Christians are not rice Christians as the Japanese try to label us? Let me tell you another proof: In Korea almost every Christian community has a way of making contributions to the church work—for a new building, for the school, for missionary work, or the like. It is a way by which every member of the family participates. Korean, like other Orientals, live on rice as their substantial food, and rice takes the place of bread in America. Now, in a Christian family, each time the rice is being measured out according to the number in the family in preparation for the meal, a heaping spoonful for each person is set aside.

At the end of the week this is brought to the church officers to be used for the work. Now, that is the kind of "rice Christians" we Koreans are, and I am proud to be one of these Korean "rice Christians." I do not care whether the Japanese call us rice Christians or wheat Christians but this is the spirit of Korean Christians which we want you to know.

But what terrible things have happened to these Christians? Since Japan seized our country by sheer force and brutality in 1910, she has tried to stamp out Christianity three successive times. Let me just mention one. The notorious Conspiracy case in 1911-13, the second time, the Japanese government imprisoned 123 of the leading pastors, church workers and teachers, saying that they were conspirators. These 123 men were tortured with 72 kinds of tortures. The most popular torture they used then and still use is the hanging up of a person by the two thumbs—one tied in the rear over the shoulder with the other thumb drawn back underneath. They strip the prisoners naked and beat them, prick them with a sharp point, burn them with lighted cigars or cigarettes, pull out the nails of their fingers and toes, pour hot water through the nose and do every other imaginable and unimaginable thing.

Some of these prisoners lost their mind permanently. They became senseless after many hours of such torture. Then the Japanese high authorities began to question them. The first question they asked was, "You are one of the Conspirators, are you not? You must say, 'Yes,' or you will be killed on the spot." The second question was, "You went out to the station to kill the Governor General, did you not?" Third, "The American missionaries told you to do so, did they not?" The poor victims would groan while in a senseless stupor, and this groan would be put down as "Yes" by the prisoner.

The Japanese government persecuted them for two years, expecting to see the Korean Christians deny their faith but they failed to accomplish their wicked object. The church membership increased instead of decreasing, and these 123 prisoners denied their "confessions" when they were appealing to the court instead of denying their Christian faith. Thank God, for he gave us the strength and courage to stand firmly for him, and he sent us the American missionaries to witness these things. Six of them died in prison during the hours of torture and 99 of them were sent back to their home as innocent after two years of such tortures, but warned severely not to tell any body what had happened to them in the prison. No apology was given them. Six of them were kept in the prison for four years on the excuse that the Japanese had to keep these six men in prison in order to save their race. This is the kind of civilization that Japan has. This is the kind of democracy that Japan is advocating. What do you suppose became of these 99 men that were released? A third of them have died since and the rest of them are crippled, blinded, or paralyzed. None of them were again perfect either physically or intellectually, and fit to do any real work.

Let me tell you the tragic death of our Queen, the brave little woman. After the China-Japan war, though formally recognizing the independence and guaranteeing the territorial integrity of Korea, Japan made such outrageous demands, economic and commercial, that the Queen of Korea put her foot down and used her great influence to oppose the propositions. Therefore, the accredited Minister of Japan to Korea sent into the place a band of ruffians, who killed the Queen at three o'clock in the morning and incinerated her body. Nothing being found later but one little finger.

Were these all? No indeed. If those were all, we Koreans would not complain about the Japanese barbaric treatment of the Korean Christians. We would forget them and forgive them all. But the persecution of 1919-1920 is still worse than that of 1911-1913.

Let me tell you a few examples of Japanese civilization. Since the outbreak of the Korean Revolution March

1st, 1910, the persecution by the Japanese government can compare with the terrors of Nero during the first century. On April 19, 1919 the holy church of our living God stood quietly in the peaceful village of Jeamni. The Japanese gendarmerie came and ordered the Christians in the village to gather together in the church at two o'clock in the afternoon saying that they have an order from the Government to announce to them. These good Christians obeyed and 36 men gathered in the church. The gendarmes surrounded the church, locked the doors and then shot inmates through the windows. Then they got into the church and bayoneted those that were still alive and afterwards burned the church with the dead bodies inside. A young lady came up to the church to see what was happening to her husband. The Japanese soldiers killed her with one stroke, and another lady close behind her was also bayoneted and killed on the spot. Friends, just think of it. Can you imagine such things as these? If you cannot believe me, read your Congressional Record, July 15, 16, 17, of 1919. You will find hundreds of cases yet worse than these. The tragedy of Belgium done by the Germans have filled our ears during the last four years or more. The Belgian government announced that during the four and a half years the Germans held the country, six thousand civilians were put to death by the Germans. But in Korea two thousand men, women and children, unarmed, helpless and peaceful, have been put to death in seven weeks. You may draw your own conclusions.

We have no ways of getting definite information as to how many Koreans were put to death and arrested but even if we refer to the report made by the Japanese government that she has arrested 81,000 Koreans in the first seven months, beginning March to October of 1919, and among them 11,000 were Presbyterian church members, which denomination numbers only one fourth of the whole Christian population in Korea. We do not know how many thousands more people were put to death and arrested since then, which is still going on these very days.

What do the Japanese do to these prisoners? The mildest and most general way of torture, according to the Japanese idea, that they apply to the innocent people, is the flogging and stripping. After they examine the prisoners with severe tortures, if they find them not guilty, they release them with 90 blows in three successive days. Do you think one can live after he is beaten 90 times with the twisted bambo rods? As for the women, they strip them and drag them in front of the officers and apply the heated iron to the naked body and say to them, "Since you maintained you have not sinned or committed crime in any way, according to your Bible, if there is no sin in you, I command you to take off all your clothes and go before all the people naked." The sinless people live naked in Japan!

These people are treated inhumanly simply because they are Christians and seeking for freedom and liberty. Today 90 per cent of the Korean preachers were imprisoned and over 60 per cent of the Korean Christians either have been arrested or flogged or are still in prison. Churches are being reduced to ashes and Bibles destroyed by the Japanese soldiers.

You, the Christians of the United States are largely responsible for these people. The teachers you sent out and supported taught us the faith that led us to hunger for freedom. They taught us democracy and awakened our minds. They brought us the Bible whose commands made us object to worshipping the picture of an Emperor—even of the Japanese emperor. This Bible makes us righteously angry when we are ordered to vacate some of our Christian homes to make room for the diseased outcasts of Yoshiwara, the Japanese prostitutes, to conduct their foul business; this book makes us resent seeing the opium seller and the morphia agent introduced among us.

Your teaching has brought us floggings, tortures, stripings, unspeakable death. Suppose we Koreans are to forget Christianity and deny our faith because of the hor-

rible tortures, you are the ones to be blamed for these terrors. But I thank God that the Koreans and the Korean Christians are not that kind of Christians who deny their faith because of persecution. We hold our faith more firmly even though the Japanese tear our bodies asunder, destroy our homes, or butcher our loved ones, because we believe in Christ. Nor do we blame you because you taught us the Christian doctrine which brought us these tortures, but we thank you continually for your grateful service. We do not mourn for the unspeakable tortures for we have found some thing compared to which the blows and lashes of bamboo sticks and the sizzling of the hot iron as it sears our flesh are small indeed. But we would mourn and feel sorry for you, if you were going to leave us helpless, shut your ears to our calls, and deny your moral and practical sympathy at this critical moment.

You may have heard much through Japanese propaganda, saying that Japan has done good work to Korea, improving roads, building railways and making docks in the harbors. We realize that Japan has made some material improvement, but the question is have they done it for the benefit of the Koreans, or for themselves? No, no, they did it for their own benefit. We Koreans paid and worked for the building of some 1,100 miles of railway but the Japanese government does not allow us to own even a foot, and she uses it for her own benefit, specially for military purposes.

She also is boasting loudly that she is introducing new reforms in Korea. I hope she does. All they have done in connection with new reform is switching back the cemetery rules into the old custom, which we Koreans do not want. We say, "let the dead alone and make good rules for the living." The Japanese also said that they are going to give Koreans equal salaries as those of the Japanese. What they have done is to lower the ranks of Korean officials by two or three grades and give them the same salary they used to get. These are the ways of Japan's doings. Can any one believe Japan? Has she abided by her word? Never, never.

Friends, this is not time for silence, or for soft speeches in praise of what has been accomplished along the line of afforestations, road-building and other material improvements of the Korean peninsula. How long shall these things be held to atone for the denial of essential justice and for unnumbered acts of cruelty and oppression? The Koreans are human and must be accorded with the elementary rights of humanity first, but there is small prospect that they will get them from the Japanese autocratic and military government unless an aroused public opinion in America demands it. I hold it the duty of every intelligent and patriotic American to assist in arousing and giving expression to such an enlightened public opinion by speaking out.

"Say not, the days are evil,
Who's to blame?
And fold the hands and acquiesce,
Oh shame!
Stand up, speak out and bravely,
In God's name."

If you ask me "What do you want us to do? Do you seriously suggest that the United States should risk a breach of good relation or even a war with Japan to help Korea?" I say, "No, no, we do not want you to go to war with Japan or any other country." But if you ask me a question like this, "What can we do for you and your people?" I say, "You can do everything."—You have proven yourself good enough to be trusted by us by your noble work in Cuba, and in the Philippine Islands.

Friends, we want your moral support in the first place, and secondly your material help in order to carry on this movement here in America and abroad. Will you not help the Korean Christians to rebuild the burned churches, to replace the destroyed Bibles, the Book that the Koreans loved so much, and to aid the starving children who lost their parents and homes by the merciless storm raised by the Japanese government?

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

That College Hen

It has been several weeks since you have had any word from the sponsor for the college hen, not because there was nothing to report, but because there were too many other things to do. The hen is still alive, and all because of her friends who have made such generous contributions for her existence and subsistence. Thus far contributions have come from 39 individuals, 9 Sunday school classes, 11 Sunday schools, and 1 Junior C. E. When I think of what has been done by way of gifts, I am well satisfied, but when I think of the number who have participated in the doing, I am sure there are many others who will want to help, unless I am badly mistaken in the quality of the folks to whom I have been appealing. Of course you all want to help at least a little, but I wish you would hurry with your gift, so that we can tell you of other things, And I have other things to tell, and things you will want to hear about.

Contributions at last report	179.52
Pollyanna Class, Hagerstown S. S.	1.50
Waterloo Sunday School	3.00
Pittsburg Junior C. E.	6.00
Canton Sunday School	6.10
Mr. and Mrs. Frank Guseman	10.00
F. B. Stutzman	1.00
G. C. Eaton	1.00
Mrs. A. M. Gilbert	1.00

Total to date\$209.12

When I tell you that the lumber for the poultry house cost somewhat more than the entire offerings to date, you will see that there is room for any help you may want to give. More next time.

Martin Shively, Ashland College,
Ashland, Ohio.

Sunday-School Opportunity in Brazil

Brethren Sunday school workers are especially interested in the development of the Sunday school movement in Argentine, but they cannot afford not to be interested in all South America. Especially does the great Portuguese country, Brazil, demand our attention.

"No single agency in Brazil just now can accomplish so large a work for the extension and building up of the Kingdom as the Sunday school movement," writes a missionary from Brazil, as he tells of the work of Rev. Herbert S. Harris, who was sent to Brazil as Sunday school Secretary last May. A Sunday school office has been opened in Rio de Janeiro and Mr. Harris has made a number of trips to organize and strengthen Sunday school work in the various states. An advance step was taken recently by the appointment of an interdenominational committee to consider the merging of denominational interests in the preparation of adequate literature for the Sunday school. The new and modern Methodist Publishing House at Sao Paulo will be the publishing agency for the following Sunday school helps: a translation of one the annual books for teachers, probably Dr. Winton's "Notas Explicativas," a quarterly for the adult and senior classes and a monthly paper for children.

Another important advance is a library, in Portuguese, of religious pedagogy, to be called "A Biblioteca de Psychologia Religiosa," issued under the auspices of the Sunday School Union and the Committee on Co-operation in Latin America. The first four books of this series are already in the hands of translators. They are: "The Sunday School at Work," Faris; "Learning and Teaching," Sheridan and White; "Life in the Making," Barclay and "Organizing and Directing the Sunday School," North and Cunningham. The three latter books have been made available through the

kindness of Bishop Moore, of the Southern Methodist church, who brought the manuscripts with him from the States a few weeks ago and also money for their translation, but who is willing to have the books published under the joint auspices of the Union and Committee.

Memory Pictures

By Mrs Warren Williams

Oh Master of artists, what pictures you paint
For this wonderful world of ours.

There a dash of green; there a mountain scene;
And yonder the beautiful flowers.

The golden glorious fall time

Has come and gone once more;

We will miss your skies so clear and blue,
While the wintry clouds float o'er.

The song birds have gone and left us,
For fear the snowflakes would fall;

The cockle-burrs had ripened

And they heard the south winds call.

But I shall stay here for a change of scene,

For the moonlight winter night,

When I'm rich in the diamonds that gleam in the snow,
In myriads of colors so bright.

The golden-rod and the halcon bush—

I have put them so carefully away.

I can close my eyes and see them now,

Some cheerless winter day.

I would not sell the gems I have,

That I gathered in the past

From the beautiful sketches God made for me

Of the pictures that do not last.

Oh wonderful artist of nature!

You paint with a brush divine

That excells every effort that man ever made

Throughout all ages and time.

We need not travel from shore to shore,

Or search in the halls of fame;

For the beautiful scenery he paints for us

Are pictures that have no name.

Oh busy old world, you are going so fast,

It would rest you to pause for a while,

To look at the pictures he's painting for you

Free from turmoil and strife and style.

Oh! I'm hanging them thick on memory's wall,

For no money needs there be

To buy the thoughts I am storing away

From the pictures God makes for me.

But of the many pictures

That hang on memory's wall,

Is a portrait of a wrinkled face,

Dearest and best of all.

It is set in a frame of gold and gems;

Of my soul it is a part.

A blessed image of mother

Is engraved upon my heart.

An American business man returning from Peru says the Peruvian Government is destroying the town of Paita, because of it being overrun with rats, and that the city will be rebuilt, "rat-proof." The thoughtful reader will naturally ask: "Why not destroy the rats instead of the city? But the action of the Peruvian government is no more strange than the attitude of many in our own United States who sit quietly by and permit tobacco to destroy tens of thousands of our citizens, instead of working for the destruction of tobacco.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Greetings from Francis E. Clark

Mr. J. A. Garber, Ashland, Ohio.

Dear Mr. Garber:

I appreciate your desire to take note of the Fortieth Anniversary of Christian Endeavor, and am glad to send a message for the Brethren Evangelist, in connection with this anniversary.

Surely the Christian Endeavor cause has great reason to be thankful to God for his many mercies during these forty years of the past. Never was there an organization more providential in its inception, or guided more distinctly and directly by God during all these years. Men have had very little to do with it. There has been but little money, and no great ecclesiastical organization behind it. But I believe because God wished to bring the young people of the churches together, and through them the older people of our churches, in a fellowship that had not been known before, he has prospered it in a wonderful way. The society was never so strong throughout the world as it is today, and is constantly growing.

Only two days ago as I write we had a meeting of the Executive Committee of the United Society of Christian Endeavor, and also of the World's Christian Endeavor Union, and the reports from every country have been beyond measure encouraging and hopeful. Even the new republics which have been carved out of Russia now almost all have their Christian Endeavor contingent, and Latvia, Esthonia and Poland were added to the Christian Endeavor countries in the World's Union. Jugo-Slavia, Czecho-Slovakia, together with Finland and Hungary, already belong, and in all these countries, in spite of terrible difficulties and present starvation, caused by the war, the societies are progressing as never before. Germany has doubled its societies since

the war began, and a letter which has come from there tells of a remarkable national convention which has just been held in Darmstadt, where they could not find buildings big enough to hold the crowds.

The state conventions, too, in America, have been largely record-breakers, during the past year, and Great Britain tells of constant progress, though of course, like all other countries, the Endeavorers there as well as in our own land, were depleted by reason of the hundreds of thousands of young men who went into the war. Now many of them have come back and other recruits have come to take the place of those who will never come back, so that we may look forward during the coming year to larger fellowship and better and more consecrated service than ever before. After all, this standard of consecrated Christian Endeavor must always strive to uphold. Quality is more important than quantity. Consecration is far better than numbers. But we can have them both, if we will.

I appreciate the interest that the Brethren Church has taken in the organization that promotes this world-wide fellowship. At the same time we shall always insist on the loyalty of the young people to their own church, their own denomination and missionary causes, for we have learned during these forty years that **fellowship** and **loyalty**, **fidelity** and **fraternity**, can go together, in building up Christian character and training for the Lord's work the young people of all our churches.

With affectionate greetings to all my Endeavor friends in your church, and with kind regards to yourself personally, I am

Faithfully yours,
FRANCIS E. CLARK.

Forward--Godward.

When the Evangelist came to my desk this morning it found weeks of work awaiting attention. But the moment the Evangelist arrived other matters were forgotten and a warm reception was extended to our valuable paper.

The C. E. page this week would encourage a pessimist. No true Endeavorer however, is pessimistic.

Miss Wilcox's article is a splendid feature. It would be profitable if all the state presidents would prepare a little C. E. Bulletin and send it to each society in the state. Who will be the first to try such a plan?

Miss Price challenges all ambitious Christians. It is fortunate for us and favorable for the kingdom that we have such a specialist to handle our Junior and Intermediate work. In my judgment this is the most important age in the church.

Mr. Huette appears again, telling us to make use of the motto of a good advertiser, "Tell 'em quick and tell 'em often." Mr. Huette lives up to this motto.

The Hand Book

The printer informed me this morning that the C. E. Handbook will be ready in a few days. Hustle the name and address of your corresponding secretary to Prof. J. A. Garber, AT ONCE IF NOT SOONER. THERE IS NO PRESENT TIME LIKE NOW.

I have received a number of questions from societies all over the country. Some are contemplating organizing and are writing for help. This is a good omen.

Christian Endeavor is growing in the church, several people have said recently, "I feel a revival of Christian Endeavor in our church."

By Elwood A. Rowsey

Christian Endeavor At Lost Creek, Kentucky

Your General Secretary visited the C. E. Society at Lost Creek a few weeks ago. Their society is surprisingly alive. Since they now have in their possession a larger supply of C. E. Literature the progress will gain impetus. Brother Akens is doing a commendable work.

The New Year is here. May the forward look lead us Godward. Let's make our slogan, "A work for everyone and everyone a worker. Every man a job, every job a man's job, and every man on the job."

Come on, Let's Go, On to Victory.

At the last session of the State Grange of Washington a resolution was adopted urging a law prohibiting "the growth, manufacture, sale and use of tobacco in all forms." Evidently the farmers of Washington do not propose that their soil shall be brought to the condition of much of the tobacco-ruined soil in some of the Southern states.

PREVENTION

(Matt. 19:20; Acts 2:39; Tim. 1:12)

"You can keep a record of the lives saved by the men at our life saving stations in our country," declared N. Wilbur Messer, "but you cannot keep a record of the wrecks avoided through the light houses along the coasts." Prevention is greater than rescue. Hence the inestimable value of the Sunday school, Christian Endeavor and other forms of religious education and spiritual culture.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

PRICKING THE BUBBLE

The case against the Japanese in California presented to Secretary of State Colby by Governor Stephens through the report of his Staet. Board of Control is greatly weakened by the discovery that the census figures just issued show the increase of Japanese population in California to have been overestimated by sixty percent. The Board of Control's estimates, based on arrivals at the port of San Francisco and birth statistics, indicated an increase of 45,923 in ten years. The censuses shows an addition of 28,840. There is no evidence, as charged, that the Japanese sought to evade the census, for the estimates given out by their own papers are in excess of the census figures. The Board of Control overlooked the important fact that Japanese are migrant. Thousands of them have moved on into Utah, Idaho, Wyoming, Colorado and elsewhere. The percentage of Japanese land holdings in California was also exaggerated by comparing the total acreage leased and owned by them with the irrigated acreage only. The report of the California Board of Control was widely circulated three months before election. Census reports came out two weeks after.—Home Missions Council.

ORIENTAL SITUATION IN CALIFORNIA

At a meeting of Home Mission Board Secretaries and Superintendents of Mission Work among Orientals held in San Francisco just previous to the election the following action was taken:

"As a result of a careful inspection of mission work in California for Chinese, Koreans, and Japanese, particularly in Los Angeles and San Francisco, we are strongly impressed with the result of Christian work in Americanization and assimilation. While not arguing for a wide open door of immigration, we cannot discover that a limited number of these people constitute a menace. On the other hand, the proposition to take from their children born in this country the privilege of citizenship we regard as un-American and un-Christian, and calculated to prejudice those American born children against our people and our institutions. We recommend to our

various National Home Mission Boards and the Home Mission Boards and the Home Missions Council that they urge President Wilson and Secretary of State Colby to press for an honorable and speedy settlement of such features of this complex question as are purely international."—Home Missions Council.

MISSIONARY WORK OF THE Y. M. AND Y. W. C. A.

We commonly think of the Y. M. and Y. W. C. A. as doing primarily a social welfare work, but it is also doing much in the way of encouraging young people into the missionary life of the church. Our own church has supplied a number of missionaries who made their decisions for life work in Y. M. or Y. W. C. A. devotional meetings. Besides that however, the Y. M. is doing actual evangelistic work in home and foreign lands. One of its most successful evangelists, and a man who is among the foremost Christian statesmen of our day, is Sherwood Eddy. Perhaps no other man, unless we except John R. Mott. and Robert E. Speer, has done more to influence the student body of the world for Christ and enlist them in Christian service.

Mr. Sherwood Eddy sends report of the first student conference ever held in the new Republic of Czecho-Slovakia. It was a historic occasion. The meeting was in an ancient Hapsburg feudal castle, which President Masaryk gave to the Y. M. and Y. W. C. A. for their uses. Five hundred years after John Huss was burned and the Roman Catholic religion was forced upon Bohemia by torture, this nation stands free, and it was possible for students to gather for the study of the Bible. For many of them it was the first time they had ever held or studied a Bible. The words "religion," "church," "Christianity," had represented to them crime, tyranny and oppression, and the gospel came to them as a revelation. Atheists, free-thinkers, agnostics, materialists, Catholics, and a few Protestants, came together to find the prejudice of years breaking down, and an enthusiasm for Bible study taking its place. It was a wonderful experience. These students were the flower of the universities of the new

Republic. All but three said they had been deeply influenced by their study of the New Testament and had found it a new Book. The testimony as to spiritual blessing was remarkable. Men who had professed atheism, who had never read the Bible before, men from every shade of doubt and infidelity testified to having found new light or life, a new Bible, and undreamed wealth in Christ. Thirty men responded to the appeal to follow Jesus Christ in a new life of fellowship with God and service for man, and others promised to study the teachings of Jesus. It was felt to be the beginning of a new spiritual day for Czecho-Slovakia.

A great movement has started in the Catholic church, Mr. Eddy says, breaking away from Rome to establish a national church. About 200,000 have joined the movement within a few months, and a national church like that in England may be formed. The national language has been adopted for the services; the leaders stand for a married priesthood, an open Bible, and the whole position maintained by Huss at the beginning of the reformation five centuries ago. Mr. Eddy says President Masaryk is a great and humble man, who has suffered much for liberty and truth. He took a deep interest in the student movement. His daughter, who is a leader in social service, made one of the addresses at the conference.

Mr. Eddy also held a series of meetings among the soldiers and civilians in Bohemia and Moravia, where 3,000 soldiers crowded the Y. M. C. A. huts every night, and listened in intense silence while he sought to lead them back from resentment left by years of oppression to faith in God. There, under the shadow of the old castle with its instruments of torture, its damp vaults and corridors where prisoners were chained naked to be eaten alive by rats, the soldiers were now listening daily to a full and free gospel. So great was the interest that Mr. Eddy was asked to return and organize a national evangelistic campaign in Czecho-Slovakia. He says a native Huss or a Wesley is needed to lead a great national revival. With the movement for religious and social reformation, the future is bright for this new nation in Central Europe.

NEWS FROM THE FIELD

A SEASON OF SERVICE AT FAIRVIEW

It was recently my privilege to spend two weeks with the Brethren of the Fairview congregation, near Washington C. H., Ohio, the scene of many an earlier battle with sin, and a field in which many a victory had been won for the Lord. If there is any finer part of this great state, I have yet to see it, and I have seen much that it has to offer. The people who live there, are as fine as the soil upon which they live. There are not so very many of them, for the farms are unusually large, but what is lacking in quantity, is more than made up in quality. The church is

eight miles from the city, and is splendidly located for a country church, but faces the problems of all congregations so located. Brother L. B. Wilkins has been the pastor for a number of years, and has done a fine work there, holding a place in the hearts of the people which will be hard for another to win. He is a prodigious worker, with a heart which beats warmly toward all the people in his parish, no matter who they may be, and ready at all times to play the part of a man, no matter what the need may be. I have worked with many a pastor during the years of my ministry, but none who has or could be

more loyal to the evangelist. It is my earnest hope that he may remain in that field, for his wide acquaintance in it, and his standing among its people, are assets which any pastor might covet. The preacher found a home under the roof of David Hegler, who with his good wife and daughter, left not one thing undone to make the stay both comfortable and pleasant. In fact I feel under permanent obligation to all the good folks of the church, for the exceptional kindness which was shown to me. Several things militated against a great revival. First, the time was too short, for an effort of two weeks' dura-

tion with the interference of unfavorable weather leaves much to be desired. And then, the field is but sparsely occupied by population, and the folks who are there, are mostly attached religiously. But by the Lord's help we did what we could, and the final results are in his hands. There was plenty of evidence of his interest, for the Holy Spirit was there in convicting and saving power. To him be all the praise for any good which attended the effort.

MARTIN SHIVELY.

UNIONTOWN, PENNSYLVANIA "DOINGS"

It hasn't been so long since we gave a report of the work at this place, and so we shall not have so long a story to tell this time. Still it may be better to appear oftener and not be so "long-winded" when we do report. Following the close of the evangelistic campaign by Brother Bell the next point of interest was of course the Thanksgiving offering for National Home Missions. The matter was presented to the congregation and without any "splurging" the opportunity was given for the presentation of the gifts. The result was the meeting of the quota of the congregation in full. Following immediately upon the close of an evangelistic campaign we feel that the result was very satisfactory.

In most Brethren churches the Christmas season is looked forward to as a time of opportunity to show the spirit of sacrifice for the cause of the Master by a White Gift offering for our Mission and Sunday school and College interests, so immediately following the Thanksgiving season we began planning for the Christmas programme. The programme was somewhat different this year, a very short programme of recitations and exercises for the tiny tots being followed by a story Cantata, the story part being read by a selected reader and the musical numbers being rendered by the Junior choir. All parties concerned in this programme acquitted themselves with credit and the affair passed off very satisfactorily. When the announcement was made of the first count of the White Gift offering (at the close of the programme) a brother suggested that he would like to see the amount made a little higher and offered to increase his gift. Opportunity was offered for any others to follow his example and very soon the amount was hovering well toward the two hundred dollar mark (most of the increase in gifts came from the group of titheers which has been secured in accord with the Bicentenary plans). After that it was the decision to make the total go over the two hundred mark and it did, (\$202.50) being the final total of the gifts.

The Y. P. S. C. E. elected new officers recently and they have taken hold of things with commendable zeal, a recent meeting of the officers and committees being characterized by a full attendance. Several matters of interest and concern to the best interests of the organization were considered and acted upon. The society is represented in the official roll of the county C. E. Union, our president being official chorister and chairman of the Committee of Evangelism. We are ex-

pecting some effective work from our new officials during the next six months.

The quarterly business meeting of the congregation was held on Thursday evening, January 6, with a goodly attendance of the membership. Reports were had from the various officials, the financial report showing all debts met and a nice balance in the treasury. It was decided to begin the campaign for the liquidation of the debt on the parsonage at once, and that will begin on Sunday, January 16. A good spirit prevailed throughout the meeting and a lively interest was manifested in all the proposals and discussions. Figures given at the meeting showed the congregation have made gifts totaling over \$700.00 for work outside the congregation in the last nine months. We think this a good record for a church like this one. It being the time for the decision as to the pastoral relations for another year, a call was extended to the present incumbent to remain for another year from April 1, 1921. The arrangement being satisfactory to all parties concerned the transaction was accomplished without serious discussion.

On January 9 the annual Promotion Day exercises of the Sunday school were held, with Attorney J. W. Dawson, of our city, as speaker. The affair passed off quietly and agreeably. (Hereafter we will observe the occasion in October). Several changes were made in the teaching force and the number of classes was cut down. We believe this will work for good in the end. Things look good to the writer. There are no spectacular accomplishments, but we are trying to build in a way that will last. At the evening service on the 9th a lad of some twelve years accepted the invitation to give his life to the Master and came forward to confess him. So the good work goes on. We covet an interest in the prayers of the brotherhood, that we may be strengthened in every good purpose, in the inner man, to work out the purpose of our existence here, and to have some small part in the accomplishment of the Eternal purpose for the world.

Fraternally,
DYOLL BELOTE.

SINCE THE FIRE

There have been many solicitous inquiries about the outlook here at South Bend, since our church burned. We take this means of saying to all that we are facing our loss and the consequent serious situation as best we can. Every one acquainted with conditions in a city the size of South Bend, knows the difficulties to be encountered financially. With our men out of work, it does not look very encouraging. Yet, I have never seen such giving on the part of any people, in order to get a start. The people were compelled to buy a house in order to get a place to stay. With payments to be made on these homes, or most them, and then contribute anything worth while for a new church, is a task requiring a lot of consecration and courage.

Then, the future of our cause must be carefully considered. To keep within our means, and build a small affair when our religious neighbors have large, modern Sunday school buildings, makes us wonder what we can do TO GIVE US A FUTURE. There is one thing

sure, the people are pulling every pound they can. The good women of Goshen remember how a little lift would have helped them when in such a struggle a few years ago, and have cheered us by a gift of \$200.00. Thank you, ladies, for this bit of good cheer. "It helps right where it hurts." Perhaps others can help to give South Bend a future worth while.

G. W. RENCH.

FLORA, INDIANA

As it has been considerable time since Flora has reported we will try to do so now. It is useless for the writer to say that Flora is wide-awake and doing things, because any one who is acquainted with the people here knows that they are noted for doing things and being on the job every minute. We did our part in the Four Year Program and we are ready to do the same thing in the Bicentenary Movement. We have a very wide-awake Woman's Missionary Society here, which believes in doing things. Not only have they met the various goals in their program but also gave one hundred dollars to the Muncie building fund and other worthy enterprises as they have been brought to their notice. It is an inspiration to have a group of women like them to work with in the church. The Sisterhood of Mary and Martha is also wide-awake under the very able leadership of Mrs. Ella Clingenpeel as Patroness. They are certainly doing great things for the Master. The Sunday school is one of the finest that the writer has ever worked with or visited and is under the able leadership of Brother Lee Myer and his able corps of assistants. The Sunday school has not only grown but is continually growing and doing things. While we have one of the finest equipped churches in the brotherhood, yet it is our opinion that if the Sunday school keeps on growing our plant will have to be enlarged in a few years. Our average attendance is over two hundred, which we think is very fine. The average for the month of November was larger than any Sunday in previous years.

It is needless for the writer to say that this is one of the finest congregations we have and it is certainly a joy to work with them. During the Christmas season they remembered the pastor and family in a wonderful way.

Our Revival

Last fall we engaged Brother Coleman and Brother A. T. Ronk to lead us in an evangelistic campaign. After our meeting had come to a close we found we had made no mistake in inviting them here. To say it was a wonderful meeting would be putting it lightly. Not only did we have fine crowds but thirty-seven lined up for the Kingdom, thirty-four being received into the Brethren church. While it is not a large number but when you take into consideration that the Sunday school was well worked and most of these were from new families and influential people of the community, you can see it was a great victory for the Lord. I want to say right here that I believe that the Brethren church does not know what a great evangelist it has in Brother Coleman. He certainly is a preacher who proclaims the whole gospel of Jesus and a workman who needeth not to be ashamed. Brother Ronk is a fine song leader

and led the large choir in a very efficient way. His work with the children was fine and he was able to impart to the children lessons that will last in the years to come. Any church that is thinking of calling someone to hold a revival can make no mistake in calling these men. In the last year we have taken about forty-five into the church and the future is brighter than ever. Oh yes, I forgot to say the Evangelist is on the budget for another year and we will soon send in a revised list which will include a great many new names. Remember the brethren at Flora in your prayers.

MRS. W. E. THOMAS.

THE COMPTON AVENUE BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

This is our first report to the Evangelist readers since we came to the Compton Avenue Brethren church. We were called to serve this church October 1st, 1920. Our first service was on October 3rd. This was rally day for the Sunday school and Home Coming day for the church. The church was filled. In the morning after the class period the school assembled and rendered a splendid program of recitations, songs, and a pageant by the Intermediate boys. At the close of this session many large well-filled baskets of food were placed on the tables. Our people here know how to enjoy themselves and have fellowship in this way. In the afternoon the Southern California Brethren pastors were present each speaking and welcoming us in their midst. We thank them for their kind words and helpful suggestions. We appreciate the fellowship with these men. We preached our first sermon as pastor in the evening. We shall long remember this day.

A few weeks later we were given a reception by the church. We would like to go into detail concerning this but space will not permit. It may be sufficient to say that we were drawn closer to the Brethren here because of this reception.

We made no appeal for our Thanksgiving offering since a sufficient amount had been provided in the budget to pay our Home Mission apportionment on last year's basis. But when the apportionment was raised to \$1.00 per member we suggested that those persons who had received notice from Brother Gearheart our General Missionary Secretary, and were intending to send money to him any way, that they let it flow through the channels of the church treasurer. As a result better than \$83.00 were added to what the church had already subscribed through the budget.

Our White Gift service we all feel was a success. We see now where some improvements can be made next year; but we know much good was accomplished. Besides a goodly quantity of packages of eatables, to support the local needy and 43 special packages for patients at the county hospital there was given \$97.15 in cash for various purposes. Our people were privileged to indicate where they wished their gifts to go. Much of the success of our peoples giving directly for the support of the Kentucky work is due to the assistance rendered to the church by Brother Wall, giving us his illustrated Kentucky lecture.

We had a grand business meeting New Year's day. All officers gave their reports in

the morning. Then we had dinner prepared and served only by the men of the church. We would like to write more of this fine dinner but details would be more interesting than profitable for this space. In the afternoon new officers were elected and regular business disposed of. This church has assumed a large budget for the coming year but with each shoulder to the wheel they are carrying it easily.

Our Sunday school is in fine condition to grow. Our present enrollment is 243. Last Sunday we had 206 present.

We have here a Junior, Intermediate, and Adult Christian Endeavor and are planning to organize soon a separate young people's society. Our societies are all doing nicely.

As I am writing this our ladies are organizing a W. M. S. They have had a Dorcas society which met for sewing and work of like nature but now feel that they ought to branch out in more definite missionary study and work. They will now become enrolled as members of our national W. M. S. It is their plan to have a regular missionary study program the first Thursday of every month.

There have been eight accessions during the last quarter; four by baptism, two by letter, and two by relation.

We are now praying and preparing definitely for a real campaign of soul winning. Our revival services will start Sunday, January 16th, and will continue as long as the Spirit of God urges. We are expecting great things of the Lord in this campaign. Already there are signs of some turning back to the Lord. If we can only all keep humble and pray the Lord will work here in this needy field. If the Lord lays it upon your heart pray for us, brethren.

N. V. LEATHERMAN.

FROM BUENA VISTA, VA. TO MT. OLIVE

After a stay of over three years at Buena Vista with the First Brethren church, we resigned and accepted the call of the Mt. Olive church. Let me say that our stay at Buena Vista was both pleasant and profitable and we are praying that the good Lord will bless the dear brethren and sisters in their efforts to build up the Lord's work in Buena Vista. On November 9th we arrived at our new home and was greeted by a large hearted people. Mt. Olive has been without a regular pastor for about two years. The membership is scattered and not very good roads to reach the church. Our Sunday school superintendent, Brother John Hartman, lives about nine or ten miles from the church, and has a very rough road to travel over. And we have some that live at a distance from eighteen to twenty miles. When the winter season comes on those who live at a distance are practically cut off from church. Thus leaving the burden to rest on a few who live near the church. This makes the work heavy and difficult for the pastor. On November 14, we began a meeting which was to continue for two weeks, with a view of reviving the membership, and getting ready for Holy Communion. The weather seemed much against us. Snow, ice and bad roads were ours to battle with. But the Lord gave us the victory. The church was much revived, and four precious souls accepted Christ and were baptized. On December 11, a goodly number were at the communion tables. Brother I. D. Bowman

was with us and preached for us Sunday the 12th and Sunday night, which was much appreciated. On December 24th, the Sunday school rendered a fine Christmas program. There was an offering lifted for the starving in Europe. Our Christian Endeavor is doing fine. Our young people are very active and manifest a willingness to do with their might what their hands find to do.

Well, you can call it a pounding if you want, but things came in by the bushel. We are proud indeed for the nice flock of chickens the good sisters gave to my wife. May the good Lord bless them for their gifts.

Copps Chapel

This is our mountain church in East Virginia near Sperryville. Over three years ago we resigned the pastorate at Copps Chapel and accepted the call of Buena Vista and each succeeding year since we have received a call from this church. This time the Spirit seemed to say, Go nothing doubting, and we accepted the call. We go once a month to preach for them. Each time we are greeted with large crowds. They have an evergreen Sunday school and prayer meeting every Sunday evening. They rendered a fine Christmas program which was very much valued by the church and neighborhood. The church seems to be in a splendid working condition. The Lord is leading on to victory. Pray for us, brethren, that the word of God may have free course in us for the sake of his dear name.

G. W. CHAMBERS,
Penn Laird, Virginia.

WASHINGTON, D. C.

Believing, as we do, that many Evangelist readers always have a kindly interest in our work, we venture now and then to give out a bit of news. Again and again we have startling evidences of the Lord's presence with us. On the first Sunday in the New Year we had the pleasure of administering the holy rite of baptism to three more precious souls. At our last love-feast we had the largest number of communicants in the history of the church. We are glad, too, that this attendance was not due to any special effort in that direction, but was a real, free-will offering. The goal was the blessed Christ. His presence was very manifest.

Perhaps you will be interested in our late White Gift offering. It was slightly above four hundred dollars. Our Thanksgiving offering was almost half that much. The greater part of the White Gift has been sent to the starving millions across the seas. Some might be glad to know something more about our Sunday school. The enrollment is a bit above two hundred. It has stood near there for the last three years. "There is a reason." By this time perhaps you know what that reason is: the lack of room prevents further growth numerically. People naturally go where they can be provided with accommodations.

But some of us still believe in the great committal of Psalm 37:5. We are holding on; our own hand sometimes proves unsteady, but the nail-pierced one has an eternal grip. You who know the pressure of that mighty hand will not forget to pray for us, will you?

Pardon me, please, if I give you just an item from the Sunday school records with reference to the financial side; you will see

that, notwithstanding our crowded condition, we have developed some financially even within the last year. The report of our treasurer for the year closing December 31, 1920, shows that the offerings of the school have been almost fifteen hundred dollars; the year 1919 was almost twelve hundred. And while we are giving out information, permit me to quote once more from the statistics of the same Sunday school for the year 1912. The total amount of the offerings for that year was \$37.66.

In making these statements, we have turned aside from our usual way, but we have done so by special request, and for no selfish purpose.

Giving God all the praise, we feel profoundly grateful to him for the faithful people whom he has raised up to be witnesses with us in this great city; especially in these days when many are departing from the faith. We feel like making personal mention of the faithfulness of our superintendent, Brother H. Clay Dooley. With the exception of one year, he has served in that responsible position ever since the beginning of our second pastorate in this city, now more than ten years ago. We have labored together when the days were very dark and threatening, but Brother Dooley has always proved a true yoke-fellow.

We cannot close without referring again to the great need of a building adapted to our needs. To check the growth of the Sunday school may be compared to cutting off the limb we stand on. But what is the remedy? It is not for Brother Lyon to say. It is not Brother Lyon's church, notwithstanding the fact that he has spent so many of the best years of his life in this work.

But another bit of our personal experience might prove interesting: recently, a good brother wrote me saying in substance: "Whenever you and your people prove themselves worthy of a new building, you'll get it." Here is my answer: "If it depends on our worthiness, my dear brother, we'll likely be waiting a good while; but, thank God, we do have a very rich Friend who has stood by our side for a long time—all the time, in spite of all our unworthiness—and we believe he will still be with us.

Another dear man communicates advice as follows: "Why don't you people put aside for yourselves each year the hundreds of dollars you give to missions, etc.?" He also says: "I know of one mission church which has already put aside several thousand dollars into a building fund, while it still receives several hundred dollars annually for the support of its own pastor. Why don't you do the same and thus help yourselves?" Listen to my answer, (in part): "We still believe that it is more blessed to give than receive. We still believe literally in the command, 'Give and it shall be given you.' And we are going to keep on putting first things first, no matter how many years we may be crowded into that little old building."

There are many interesting things we might tell, if we all had more time (at least they are interesting to some people), but our time is all gone. Perhaps another time we may write of other things along this line.

W. M. LYON.

THE PASSING OF A GREAT MAN

No doubt but that the brethren who have been coming to Winona Lake during the last few years will be shocked at the news of the sudden death of Dr. S. C. Dickey, the founder, and for twenty-five years the secretary and manager of Winona Assembly. The end came suddenly while in Florida enjoying a few weeks rest during the holidays, before entering upon the strenuous work of the year just ahead. Mrs. Dickey went to prayer meeting, leaving him at his desk preparing an address which he was to deliver in a few days. When she returned, she found him lying on the floor, the victim of an apoplectic attack. The son, Lincoln Dickey, upon the receipt of the news, hurried from his home in Cleveland, Ohio, and brought the body to Winona. The funeral services were held in the Warsaw Presbyterian church and the body laid temporarily in the receiving vault at Oak Wood cemetery. A request is made to the family by the Directors of the Assembly that the body shall be interred in the park at Winona and a memorial day set aside during the coming Bible Conference with suitable services. Already a fund has been started by one of Dr. Dickey's close friends, to erect a memorial to his name.

Dr. Dickey made Winona what it is. No one but his family and intimate friends will ever know the labor and sacrifices that he made for the institution. Many times what seemed to be certain failure stared him in the face but he held on with indomitable spirit and always found a way out. His last achievement, the building of the New Tabernacle last summer was the source of great delight to him and he had large plans for the future. These plans will be carried out by the new manager, Dr. Breckenridge, a worthier successor of Dr. Dickey than whom there could not be found.

The wide influence of twenty-five years of Bible Conferences at Winona can never be measured by men.

Soul stirring are the testimonies of men and women that come in every day, of the inspiration and encouragement received by a few days spent with the men of God that Winona had gathered from the four corners of the earth, to tell anew the story of Jesus and his love. Ministers have, when broken by the year's pastoral cares and heavy hearted because of failures and disappointments, drunk afresh from the waters of life as ministered by Winona and gone back to their flock and problems, buoyed up with this renewed strength and to satisfying achievement. Evangelists too have here caught a new spirit of evangelism and a fresh hungering for souls. Sunday school workers have been given a new vision of usefulness and improved their methods. The laity by the thousands have reveled in the mountain top experiences, have become transfigured and gone glowing down into the valleys to link arms with the pastors as never before and plan big things for the Kingdom of God and his Christ.

The Brethren church has not missed these things. She too has been the recipient of this good. No other denomination has held as many Annual Conferences at Winona as we. We always were met with the smiling face and hearty welcome of Dr. Dickey. The park was put at our disposal. We were extended

every courtesy. For all these things we are truly thankful.

The host of Christian people all over the world will miss this one who has laid down his life's work but will stand by Winona and carry on, endeavoring to augment the ever-widening circle of the waves of her Christian influence. We shall pray for the new management as it shoulders the manifold duties and directs this great institution.

A. T. RONK,
Winona Lake, Indiana.

The will of God is that the world should know of Christ. Some of it does not want to know of him. It has had its chance and rejected him. It has its chance now. How much do the city daily newspapers care for him? It almost never mentions him. It refers nothing to his will. He has no place in its judgments or purposes. The earnest Christian is for it a devotee. But there are millions of men to whom he is a stranger. It is our duty to make him known to them. If we refuse, we reject that which is Christ's will as clearly as anything that we can attribute to him.—R. E. Speer.

Business Manager's Corner

CONFERENCE MINUTES AND BRETHREN ANNUAL

At last the Conference Minutes and the Brethren Annual are off the press and we hope to have a supply mailed to all the pastors by the time this notice comes to the attention of our readers. That is we will send a supply to THOSE pastors who didn't FORGET to pay for the ones they received last year.

Yes, the Report is a little late, but it is through no fault of the Publishing House, as the copy was not received in time to make it before we had to make the Sunday school quarterlies, so the Minutes and Annual had to wait their turn.

The success or failure of their sale is now up to the pastors. These reports are always published at a loss, and were it not for the request of the General Conference and the little financial bonus the Conference gives, they would not be published at all. But it will be a loss to the Publishing house anyway unless the pastors boost the sales as much as possible. The calendar plates alone cost nearly as much as the bonus given by the Conference, so every one must help in the sale to prevent loss.

These reports will be of special interest to isolated members of the church who want to keep in touch with the work of the various departments and institutions of the church. The price is twenty-five cents per copy or two dollars and fifty cents per dozen.

It is possible that some pastors may be missed because of change of address or some similar reason; but if you fail to receive a supply within a week be sure to send in your order.

The Paper Fund

We are glad to report that the paper fund is still growing slowly. Since our last report the following offerings have been received: Jones Mills, Pa., \$4.00; Canton, Ohio, \$15.27;

Mr. and Mrs. VanLear, \$2.00; Mr. and Mrs. C. Rowland, \$10.00; Mrs. Zella Hall, \$1.00; Mrs. Anna Ruble, \$7.00; North English Iowa (additional) \$2.00; D. Crofford, \$1.00; Frank Garrett, \$1.00; Mr. and Mrs. E. A. Swinehart, \$5.00; Mr. and Mrs. C. N. John, \$2.00; North Liberty, Ohio, \$5.00; Jennie Woods, \$1.00; First Brethren church, Philadelphia, Pa., \$35.00; Mrs. L. S. Keim, \$2.00.

Honor Roll Renewals

We are more than glad to report TWELVE churches that are entitled to a place on the Honor Roll this week either by renewal or as new churches to win this honor. Among the renewals are six churches that have won this honor for four years and four churches for three years. This is the strongest kind of evidence that the PLAN is giving satisfaction, for among these churches are found the very best in the entire brotherhood.

We report the following: Glendale, Arizona, H. B. Lehman, Agent. We do not think there is an organized church at Glendale, but Brother Lehman has been sending in a group of names for a number of years and we believe this little nucleus is entitled to a place on the Honor Roll. G. D. Donahue, pastor of the Garden City congregation, Roanoke, Virginia, has sent in a list that includes every family belonging to the church and thus secures for this little congregation a place of Honor for the first time. The remainder of the churches reported at this time are renewals. Waterloo, Iowa, fourth year, W. H. Beachler; Martinsburg, Pa., third year, J. I. Hall; Louisville, Ohio, fourth year, E. M. Riddle; Milledgeville, Ill., fourth year, Miles J. Snyder; Allentown, Pa., fourth year, C. E. Kolb; Mexico, Indiana, fourth year, J. W. Clark; Muncie, Indiana, third year, J. L. Kimmel; Long Beach, California, fourth year, L. S. Bauman; Whittier, California, third year, A. V. Kimmell; Ardmore, Indiana, second year, W. I. Duker; Oakville, Indiana, third year, W. R. Deeter.

We would like to add that the financial secretary of the Oakville church, a business of the community writes, "We have tried out the budget plan for the Evangelist just long enough to know that it is the ONLY way to handle the church paper, and I wish all the churches in the brotherhood would adopt this plan."

We certainly appreciate these words, for they support the theory we had in the beginning of this campaign, and we have not changed our opinion during the four years the plan has been in operation.

There are a number of other churches that are now due to send in their renewals and we will appreciate it if they do so as promptly as possible.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll.

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., (4th Yr.),	C. E. Kolb
Ankenytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Ind., (2nd Yr.),	W. I. Duker

Ashland, Ohio, 4th Yr.,	J. A. Garber
Beaver City, Nebr., (3rd Yr.), ...	E. S. Flora
Berlin, Pa., (2nd Yr.),	W. C. Benshoff
Berne, Indiana, 3rd Yr.,	W. F. Johnson
Bryan, Ohio, 3rd Yr.,	G. L. Maus
Buckeye City, Ohio,	Glen Peterson
Burlington, Ind., (3rd Yr.),	W. T. Lytle
Center Chapel, Ind.,	K. R. Ronk
Clay City, Indiana, 3rd Yr., ...	S. C. Henderson
College Corner, Ind., 3rd Yr., ...	L. A. Myers
Conemaugh, Pa., 3rd Yr.,	G. H. Jones
Columbus, Ohio,	S. E. Christiansen
Darwin, Indiana, 2nd Yr.,	W. T. Lytle
Dallas Center, Iowa, 2nd Yr., ...	R. F. Porte
Dayton, Ohio,	E. M. Cobb
Elkhart, Ind., 3rd Yr.,	B. S. Stoffer
Eaton, Indiana, 2nd Yr.,	H. E. Eppley
Eau Claire, Wis., 2nd Yr.,	J. A. Baker
Fair Haven, Ohio, 3rd Yr.,	B. F. Owen
Falls City, Nebr., 3rd Yr., ...	H. F. Stuckman
Fillmore, Calif., 2nd Yr.,	J. C. Beal
Flora, Ind., 2nd Yr.,	W. E. Thomas
Fostoria, Ohio, 2nd Yr.,	M. S. White
Garden City, Va.,	G. D. Donahue
Glendale, Arizona, ....	.....
Goshen, Indiana, 2nd Yr.,	J. A. McInturf
Fremont, O., 3rd Yr.,	M. L. Sands
Gretna, Ohio, 4th Yr.,	R. R. Teeter
Gratis, Ohio,	C. E. Beekley
Hagerstown, Maryland,	A. B. Cover
Harrisonburg, Va. (Bethlehem)	.....
Huntington, Ind., 2nd Yr., ...	J. W. Brower
Hudson, Ia.,	Edwin Boardman
Johnstown, Pa., 1st Ch., 2nd Yr.	J. F. Watson
Johnstown, Pa., 3rd Ch.,	L. G. Wood
Lanark, Ill., 4th Yr.,	B. T. Burnworth
La Paz, Indiana,	C. C. Grisso
La Verne, Calif., 2nd Yr.,	T. H. Broad
Limestone, Tenn., 2nd Yr.,	Mary Pence
Long Beach, Cal., (4th Yr.), ...	L. S. Bauman
Loree, Indiana, 3rd Yr.,	C. A. Stewart
Louisville, O., (4th Yr.),	E. M. Riddle
Los Angeles, Cal., 1st Ch., ...	N. W. Jennings
Los Angeles, Cal., Comp Av. 3d Yr.,	.....

N. V. Leatherman

Mansfield, Ohio,	A. L. DeLozier
Masontown, Pennsylvania, ...	J. L. Gingrich
Martinsburg, Pa., (3rd Yr.), ...	J. I. Hall
Mexico, Ind., (4th Yr.),	J. W. Clark
Milledgeville, Ill., (4th Yr.), ...	M. J. Snyder
Milford, Indiana,	E. H. Detsch
Morrill, Kans., 3rd Yr.,	A. E. Whitted
Mt. View, Va., 3rd Yr.,	J. E. Patterson
Muncie, Ind., (3rd Yr.),	J. L. Kimmel
Nappanee, Ind., 3rd Yr.,	E. L. Miller
New Enterprise, Pa., ....	.....
New Lebanon, O., 2nd Yr., ...	G. W. Kinzie
New Paris, Ind., 3rd Yr.,	W. I. Duker
North Manchester, Ind., ...	.....
N. Liberty, Ind., 2nd Yr.,	A. T. Ronk
Norcat, Kansas,	J. G. Dodds
Oakville, Ind., (3rd Yr.), ...	W. R. Deeter
Peru, Indiana, 2nd Yr., ...	Geo. C. Carpenter
Philadelphia, Pa. (1st Br.), Alva J. McClain	.....
Philadelphia, Pa., 3rd Ch.,	J. E. Braker
Portis, Kans., 3rd Yr.,	Roy Brumbaugh
Rittman, Ohio, 2nd Yr.,	Clayton Starn
Roann, Indiana, 3rd Yr.,	W. E. Ronk
Roanoke, Indiana,	W. F. Johnson
Roanoke, Va.,	H. M. Oberholtzer
South Bend, Indiana,	G. W. Rench
Sidney, Indiana, 3rd Yr.,	L. A. Myers
Tiosa, Ind., 3rd Yr., ...	Sylvester Whetstone
Turlock, California,	J. Francis Reagan
Waterloo, Ia., (4th Yr.), ...	W. H. Beachler
Washington, C. H., O., 4th Yr., ...	L. B. Wilkins
Waynesboro, Penna.,	M. A. Witter
Windber, Penna.,	E. F. Byers
Whittier, Cal., (3rd Yr.), ...	A. V. Kimmell
Yellow Creek, Pa., ....	.....
Zion Hill, Ohio, 2nd Yr.,	A. L. Lynn

THE TIE THAT BINDS

POLMAN-NEHER—On the first Sunday morning of this New Year (Jan. 2) in the Compton Ave. Brethren church occurred the wedding of Leo Polman to Leila Neher. The church was filled with friends who came to see the wedding. The front of the church was beautifully decorated by having a large arch in the center and a small arch at each side over a grille covered with green vines.

Abundant ferns and palms added to give a splendid effect. Promptly at nine o'clock Sister Hazel Shively sang, "God Made Thee Mine," after which Mrs. Alice Bowls began the wedding march taken from Lohengrin. The ceremony having been said, Sister Shively sang, "I Love You Truly." The bride is a daughter of Brother and Sister A. E. Neher. She is a very faithful worker in the church, being pianist for the church, and superintendent of the Beginners Dept. for the Sunday school. She has recently graduated from the Los Angeles Bible Institute. The groom is also an earnest worker in the church. He is our chorister and is now preparing in the Bible Institute to be an Evangelistic song leader. A host of friends join in wishing these two children of the Lord a successful and happy journey through life together.

Ceremony by the writer.

N. V. LEATHERMAN.

ROSS-DIVANS—On Wednesday, Jan. 5, 1920, at the home of the pastor in Pleasant Hill, Ohio, Chester Ross and Sister Iva Divans were united in marriage. The bride is a loyal member of First Brethren church of Pleasant Hill, Ohio.

S. LOWMAN.

LOYD-THOMPSON—On Tuesday, Jan. 11, 1920, at the home of the pastor in Pleasant Hill, Ohio, Normal E. Lloyd and Miss Grace E. Thompson were united in marriage. The bride is a member of the First Brethren church of Pleasant Hill, Ohio. Mr. and Mrs. Lloyd will reside in Bradford, Ohio.

S. LOWMAN.

SPILLMAN-MOORE—At the residence of undersigned John Wiley Spillman of Coyville, Kansas, and Ethel L. Moore of Toronto, Kansas, were on the fifth day of January, 1921 united in marriage by Elder W. B. Bell of Fredonia, Kansas.

IN THE SHADOW

HENRY—Mrs. Susie Henry, of West Point, near Vinco. Finished her course on December 16th, 1920. In her 48th year, Mrs. Henry had for many years been a member of the Catholic church, as was her husband and children. Not long ago she expressed her desire to become a member of the Protestant church, and pledged her allegiance to the Evangelical church. Just before death claimed her she requested that they have a minister to preach her funeral and that they bury her in a Protestant cemetery. This request was granted, and the services were conducted in the Wesley (M. E.) Chapel on Dec. 19th by the undersigned, with interment in the Chapel cemetery.

Mrs. Henry is survived by her husband, Celestine Henry of West Point and the following children: Joseph and Frank, married, and Mary and Julia at home.

May the God of peace comfort the hearts of those that mourn the loss of a companion and mother.

E. F. BYERS.

WYSONG—Mrs. Mary C. (Priser) Wyson was born in Montgomery county, Ohio, July 29, 1852, and departed this life October 10, 1920, at the age of 68 years, 2 months and 11 days.

Several years ago she and her husband united with the Brethren church of West Alexandria, Ohio, and she remained a faithful member to the end. Three sons and two daughters are left to mourn her departure, besides a great many other relatives and friends. May the Holy Spirit comfort these sorrowing hearts. The funeral services were conducted by the writer.

GEO. W. KINZIE.

JONES—Marion Edgar Jones was born Oct. 7, 1919, and died October 19, 1920, being just one year and twelve days old. May heaven's blessings comfort the parents in their bereavement. Services by the writer.

GEO. W. KINZIE.

MYERS—Eugene Gilbert Myers was born to Marion and Clara Myers at Dayton, Ohio, January 26, 1920, and died of pneumonia near New Lebanon, Ohio, December 19, 1920, at the tender age of 10 months and twenty-three days. Services by the writer.

GEO. W. KINZIE.

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NUMBER 4

JANUARY 26
1921

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



J. H. SWIHART

*One of the Oldest of Our Pioneer Ministers
LIVING AT MULBERRY, INDIANA*

W. J. H. Bauman, living at Long Beach,
California is possibly the oldest from the
standpoint of service, having spent 61
years preaching the Gospel.

(We have no cut of Brother Bauman)

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

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The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

God, the Eternal Home of the Soul

The Ninetieth Psalm begins with God.

Like a solitary, majestic mountain peak the word "LORD" towers above the other things of the psalm.

It is the glory of the Bible that it approaches every hard question, every knotty problem, every mysterious experience, from the standpoint of God. Before plunging into the mysteries of sin and death the writer of this psalm bids us look upon God and what he is to us. As the branch cast into the waters at Marah took away their bitterness, so the knowledge of God, who he is, and what he is, can take away the bitterness of life's most bitter experiences.

The greatest portions of the Bible put God first. The Book of Genesis, the Twenty-third Psalm, the Gospel of John, the Book of Hebrews,—all begin with God!

It was no literary nicety or fastidiousness that led the writers of the Inspired Word to put God first in what they wrote. It was but the expression of that which was a fact in their lives. This explains the greatness of Moses, David, John and Paul. To them, God was first! This is the royal road to true greatness.

But who is this God of the Ninetieth Psalm, this God who is put first, this God who will be satisfied with no other place? He is the "LORD!" And who is the LORD? Let Paul answer, "That every tongue should confess that Jesus Christ is LORD, to the glory of God the Father" (Phil. 2:11.)

Jesus Christ is the LORD!

Now let us read the first verse of the Ninetieth Psalm, "JESUS, Thou hast been our dwelling place in all generations."

Have you a dwelling-place, a home? A place where you can find refuge from the storm and the cold? A place to which you can come after a hard day's work and find comfort and rest? A place where there is the blessed companionship of loved ones? Do you have such a place? If not, you are to be pitied.

A home means shelter, Comfort, companionship, rest.

God in Christ is all this.

Christ is the home of the soul. Take refuge in him and you will find shelter from the approaching storms of wrath and judgment, for there is "no condemnation to them which are in Christ Jesus." In him you will find comfort, for he is "the God of all comfort." In him you will find companionship, for he has said, "Lo, I am with you." In him you will find rest, for he has said, "I will give you rest."

This has been true in every generation. God is no respecter of

persons or generations. His revelation has varied in different ages, but "Jesus Christ is the same yesterday, today, and forever." Fifteen hundred years before Christ was born of the Virgin, Moses could say of him, "Lord, thou hast been our dwelling-place in all generations!"

There are some men, unfortunate beings, who have no dwelling-place, no home. By their own choice they are wanderers. Ceaselessly they wander from city to city, from country to country. Catching rides on the trains that rush to and fro, stowing themselves away in the holds of ships, sleeping wherever they happen to be at nightfall, never toiling yet never resting, they wander through life until at the last they find a nameless grave. We speak of them as "tramps."

Likewise there are spiritual "tramps!"

Those who are not in Christ may dwell in palaces built of precious stone, garnished with gold and silver, but their souls are homeless! They wander through life seeking rest but finding none. Spiritual wanderers! And as such they go out of this life into the next. The book of Jude describes their end with a startling figure, "wandering stars for whom the blackness of darkness is reserved forever!"

A "wandering star" is a star without a home!

It is a star which has left its proper constellation and continues to wander through the darkness of infinite space, blindly, without aim or destination, forever! So it shall be with those who have not taken the Lord Jesus for their Everlasting Home!

Think of the Eternity of this Home! "Before the mountains were formed, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

Several years ago we stood upon the peak of a western mountain. At some time the place had been the scene of a tremendous upheaval. The crust of the earth had been bent upward and broken as we would break a crust of bread. But only a few bare spots of rock remained to betray the secret of the mountain's birth. All else was covered by the erosion of milleniums. The remembrance of that experience serves to magnify the words of the Ninetieth Psalm, "Before the mountains were formed," thou, O Christ, art God!

But our Lord more than antedates the "mountains." Before "ever thou hadst formed the earth and the world" carries us back to a dateless past. If the scientist names a staggering sum of years as the probable age of the universe, the Christian is prepared to stand

up and affirm that "before" this our Christ was "God over all blessed forever!" Nor is that all. Our Lord was not only "before" the universe.

The Lord Jesus was before time! He was "from everlasting," and he will be "to everlasting!"

He is not one of these "modern gods," who "came up of late," as Moses puts it. To this category belong the "gods" of Buddhism, Confucianism, Mohammedanism, the pagan races, human philosophy, Eddyism, Spiritism, the Destructive Criticism, the German Kaiser, and H. G. Wells. Christ was here before all these "gods" came on the scene, and he will continue when they have all passed away, when they have been buried beneath the dust of time.

This is the one of whom we may say, "He is our refuge, our home." Others may have their castles of stone, with their moats, and turrets, and walls, and strong towers, and battlements. As for us, give us the Eternal God for our dwellingplace! The time hasteneth when the castles and cities of men shall fall, when the earth shall pass away, when the heavens shall be folded up as a vesture, when they shall flee away and no place shall be found for them. Then we shall glory in our dwelling-place; we shall abide in safety, for he is the "Rock of Ages." Blessed are they that take refuge in him.

This truth of "Christ the Home of the Soul" becomes all the more precious when we consider the evanescent character of human life.

"Thou turnest man to destruction."

A footnote in the Revised Version gives the word "dust" instead of "destruction." Man came from the "dust," and God turns man back to the "dust." This is an easy thing for him to do. Every circumstance is in his hand. He has but to turn his hand and we are in the "dust." Death is not a nice thing, but it is a fact.

What difference does it make to the Christian if God suddenly without warning turns him back to the "dust!" He dies at home, within his own house! Thank God for that! It is a sad circumstance for one to be stricken while away from home. Such a thing is impossible for the Christian. If we are "in Christ," when the summons come we shall close our eyes, not in a "hired house," but in our own house, our own eternal home.

But the most comforting thought of all is this—After that God has turned man to the dust, he is able to say, "Return," and it shall return! It is true though a "thousand years" may have rolled over the "dust." It matters not. "A thousand years in thy sight are but as yesterday when it is past." According to such reckoning, when this "Lord" of the Ninetieth Psalm stood before the tomb of Lazarus it would have mattered not at all whether Lazarus had been dead "four days" or four thousand years! He would have answered the summons, "Come forth!" "Return!"

It's great to have a God like Christ!

Not very long ago we visited a dear old lady, one of God's own saints. She lived in one little room in which she cooked her own meals, ate and slept. She had had a home once but lost it through the unfaithfulness of one who should have cared for her. That was the thing she found it hard to forget. There was nothing we could say, but we gave her the first verse of the Ninetieth Psalm, "Lord Jesus, thou hast been our dwelling-place in all generations." The glory of God shone in her face as she said, "Yes, he is my home. Nobody can put me out of him!" Amen.

ALVA J. McCLAIN.

EDITORIAL REVIEW

The brotherhood will rejoice with Brother G. D. Donahoo in the good work that has been done in his field at Garden City, in the short compass of one year.

Success attends the efforts of Brother and Sister Rempel at Krypton, in spite of the difficulties they have faced, and the Lord continues to give them evidences of his presence in the work. Read Sister Rempel's report in this issue.

The report of Brother Drushal concerning the work at Lost Creek is very encouraging. It is evident that he is encouraging these people to do things for themselves from the way they tackled the proposition of buying and paying for a piano. The school work seems in good shape, the big difficulty being to take care of all the students that apply to the school.

In a communication from Brother G. C. Carpenter, pastor of the Peru, Indiana, church he states, "We have 16 tithers in 'The Little Brown Church,'" and I think there will be more." We have no doubt about there being more, for when a tithing pastor preaches tithing a goodly number of his people are certain to become tithers.

Some contributions are still coming in for the "Paper Fund" and the Evangelist subscription list is still being maintained by the loyal churches throughout the brotherhood, some of whose renewals are reported in the Business Manager's Corner. The Evangelist says, "Thank you, brethren!"

In a personal note to the editor, Brother A. P. Reed, correspondent of the First church of Los Angeles, states that "four more were baptized last Sunday (January 9) at the close of the evening service" and "the work is progressing nicely" under the leadership of Brother N. W. Jennings.

Brother Lowman reports that several have been added to the church in his Pleasant Hill pastorate, since his last report. He also mentions the congregation's election of a new minister in the person of Brother Hugh Marlin, who is an ambitious young man and has been quite successful as a job printer and newspaper publisher.

Brother A. E. Whitted speaks highly of the good work done by Brother Ashman as evangelist among his people. It is evident that he and his people had done some faithful preparation that contributed much towards the success. Brother Ashman was greatly pleased with the attendance, harmony and general good response that these splendid people gave.

We are in receipt of a number of New Year greetings from pastors, sent out by them to their parishioners. They are all splendid, and though each one carries with it the individuality of the pastor, yet they are all alike in that they reveal a spirit of love and intimacy between pastor and people that is beautiful. And in them all there is a message of courage, cheer and consecration.

It has been some time since we have heard from the good people of Teegarden, Indiana, but from the report that Miss Alta Rensberger makes, it will be seen that they have not been inactive. They feel greatly indebted to the Flora church because of the fine type of young men which they turn into the ministry. The Teegarden church has a fine young man in preparation for the ministry also, in the person of Brother Omer Sibert.

Prof. H. H. Wolford, secretary-treasurer of the Sunday School Association, informs us that the White Gift offerings are coming in nicely and that a report for the Evangelist Readers will be forthcoming soon. He desires us to state that no receipts are being issued for money received, but that churches and individuals should depend upon report in The Evangelist for acknowledgment. If you have not sent your White Gift offering, send it at your earliest opportunity to Brother Wolford at Ashland, Ohio.

Very apropos is the "Letter of Thanks" from Brother W. J. H. Bauman, when our thoughts are turned to our obligation of our aged ministers. We rejoice that Brother Bauman was so kindly remembered by his many friends. We are not surprised that these noble servants of God, not being able any longer to be in the van of the battle, sometimes get the "blues," as Brother Bauman. Some of us young men get the "blues" occasionally in the midst of the trials and vexations of life. But for the cheer of these pioneer brethren, we want to say that our hearts are very warm toward them. We honor those who remain, and we revere the memory of those who have gone, because of what they have done, and because of the great sacrificial spirit they displayed. The Evangelist believes that the Brethren church owes more to these men of God than it can repay, and in the spirit of gratitude we ought to do all we can to brighten the pathway as the sun of life is setting upon them. We would like to call them all by name and ask every member of the church to offer a prayer of gratitude and blessing in behalf of each one. While space will not permit us to do that, yet we hope all who appreciate their great service will take the time to offer the prayer. And having prayed, you will not fail to recognize your duty in regard to their needs. We ask no charity in their behalf, but for their share of the harvest that was never brought home to them.

Do not fail to read in this issue what Brethren O'Neill, E. L. Miller and Wood say regarding the "Benevolence offering" to be taken February 14.

To Honor the Men Who Honored

THE BRETHREN BICENTENARY MOVEMENT PAGE

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Dr. Charles A. Bame, Editor

The Offering for Superannuated Ministers. By H. F. E. O'Neill

By action of the last National Conference of the Brethren church, February the 13th, the second Sunday of the month, is the time for the taking of the offering for the Superannuated Minister's Fund. For the benefit of those who were not at the National Conference and who did not get one of the printed reports of the Benevolence Committee, I am giving just a summary of the report for the year closing August 31st, 1920.

Total amount of money received from all sources, \$2,517.51

The goal set for this year is a minimum of \$3,000.00. This means that every congregation in the brotherhood ought to increase its gift and many auxiliaries of the church ought to be interested in this effort also. Many individuals should be solicited by state and district representatives as well as by pastors, and the individuals who should be solicited to contribute to this fund are those that are isolated from Brethren congregations and are not called upon to give to every interest of the church as those who attend its services regularly, and those of larger means who can well afford to give more than they put in the offerings taken by the local church or its auxiliaries. These classes of individuals form quite a large field and have been very much uncultivated. Will not those who are interested kindly give this matter some consideration and help boost this fund? For as has been said by practically every speaker and writer on this subject, that unless we rally to the support of these aged ministers who have given and sacrificed so much for the success of our church and unless we make more attractive the declining years of our ministry when they are no more able to efficiently serve a church or receive sufficient salary to adequately meet their obligations, we are not only doing our ministers an injustice and committing a sin against Almighty God, but are stopping the channel at the beginning of the ministry at which young men dedicate their lives to the preaching of the Gospel.

We have always claimed to be distinctively a whole-Gospel church, and if we are such, we cannot ignore our individual responsibility as well as the responsibility of the congregations to this work, for my Bible says that the laborer is worthy of his hire and he that preaches the Gospel should live by the Gospel, and this, if it means anything, certainly means that a man who has dedicated his life to the preaching of the Gospel of Jesus Christ and who during this time has not been able to put aside sufficient funds, because of the low salaries received by our ministers, should be cared for in this way after they have come to the place where they cannot receive a regular salary for their services.

Practically every other denomination has made adequate provision for their aged ministers, or are engaged in doing so, and I would not say that because they are doing it is sufficient reason why we should, but if what I have stated above is true, that we claim to be a whole-Gospel church, and if the Scriptures I have quoted is taken from this Gospel which we claim to follow wholly and unreservedly, then certainly we must not overlook or treat with slight regard our obligation to those who have ministered to us during their lives.

If so-called heartless and soulless corporations are making adequate provision for their employees, certainly we as a Christian people cannot do less. I am quite convinced that none of us need a command on this subject but are cer-

tainly willing to take this work as a part of our obligation on the same basis that we wash one another's feet. According to John 13:14, because we ought to do it, and according to John 13:13, because we shall be happy if we do these things.

Some of the churches, a few of the auxiliaries, and a very small number of individuals have taken this work really to heart and have manifested it by splendid gifts and fine financial support, but if we would make the work of the Benevolence Committee a success by reaching the goal and would encourage young men to enter the ministry and guarantee a respectable retirement fund for the aged ministers, more of us will have to rally to the support and give more liberally ourselves and interest a larger number of other givers in order to accomplish this end.

Up to the present time, we have depended almost entirely on the ministers for the raising of this benevolent fund, but according to the action of the Conference and Bicentenary Committee was appointed to work out the program for the next three years. In doing so, the writer was selected as the Representative of Benevolence on this Committee, and it was suggested, and I think by this time the suggestion has reached every local congregation, that a representative of each of the seven departments of the Bicentenary program be appointed in each local congregation, and I hope that every local church has complied with this request, for while the one appointed cannot do it alone, certainly that one with the pastor by working together can do a more effective job and succeed in raising the gifts to this benevolent fund. There are being added more ministers who are dependent upon this fund for their sustenance and the amount of money they receive while it has been increased in the last few years, it is at the present time far from adequate to meet their needs, and as the years come, there will be an increasing number of men dependent upon this fund. It, therefore, behooves us not only to increase our annual gifts to the current expense of this fund but consideration and some time and effort should be given by those appointed as representatives in the local churches for securing from folks both in cash contributions, liberty bonds or to be included in the will of our members a substantial amount to be used as an endowment to make this fund more permanent and lasting. It is understood, of course, that only the income from this endowment fund could be used for this work but the money could be invested to the best interests and it would help to make the fund more staple and within the very near future, however, it will be absolutely necessary to have an endowment fund.

In addition to this fund which relates to the salary for aged ministers, there is another phase of the work which I am asked to represent in the Bicentenary Movement, that is the establishing of a home for the aged and for the orphans of members of our church. A few gifts have been made to this end, but they are not sufficient to justify even a beginning of this work, so that the best we can do is to continue to advertise this cause and work and pray and bring as much pressure as possible to bear on those of our members who can give to this very worthy cause. For instance, as an example of the need of such a home, I have a letter from an aged sister who was the wife of a deacon who is now deceased and who himself had belonged to the church ever since its organization, and his widow has been a member for

The Church With Their Lives

at least thirty years, and she has written me as to the possibility of getting into such a home. She, of course, would prefer a Brethren home, but it becomes my duty to make arrangements to place her in a home of another denomination. This condition, I think, you will agree with me ought not to exist, and it would not need to exist if each of us would do our part. Practically all of the church homes require that an admission fee be required and that if any property, real or personal, is held by the persons seeking admission that at their death it is to become the property of the home, and in almost every case these folks are willing that this should be, because they have no friends who want to support them, and it naturally follows that they would have no friends so friendly as a home that would take them in in their declining years whom they would care to make the beneficiaries of their estate.

Many men have suggested to the Board of Benevolence, "Why don't you make each church do their share?" and we have always had to give the answer that we have no power or authority by which to make the churches give to this fund.

Many of the organizations such as Sunday schools, Missionary Societies, Christian Endeavors, Adult Bible Classes or individuals could make pledges of from \$100.00 to \$1,-

000.00, payable in from one to ten years toward an endowment fund for either the Superannuated Minister's Fund or for the Brethren Home such as is described above. This, of course, would be in addition to the regular contribution that is necessary for the current budget and yet none of these organizations would miss the money.

May I make the following statement very clear and will you who read it kindly follow the suggestion and it will save your Committee considerable work.

Send your offerings to your state or district chairman where there is such a one (and I think every district has appointed them by this time). This will enable every district representative to make a correct annual report to his district convention and they in turn will forward the money to the Secretary, H. E. Roscoe, Salem Bank, Goshen, Indiana. Each district or state representative will send the giver a receipt and this will save Mr. Roscoe a great deal of work that should be done by the district representatives. This applies to the offerings for the Superannuated Ministers' Fund. So far as gifts to the Home are concerned, these could be sent either to the writer or to Mr. Orion E. Bowman, American Building, Dayton, Ohio.

P. R. R. Y. M. C. A., 43rd St., Pittsburgh, Pa.,
Chairman Board of Benevolence

Not Charity, But Gratitude. By E. L. Miller

David Harum said that it was a pity that the dominie was not a mule, for then when they had worn him out they could have shot him. Perhaps in the treatment of mules that may be called a charitable way of disposing of them. But I feel better disposed toward the lady who when she had used a coach horse for thirteen years, instead of shooting him, she had him placed on a farm where he was to have pasture and other feed during his natural life with all bills paid by her. Methinks that was what might be termed gratitude for services well rendered. I do not even intimate that a man is to be classed with the horse or mule, but when one of our own brethren in the flesh, and spirit as well, renders a service lasting during the productive years of his life and he comes to the place where he must desist, and when as he has served he has received little more than the lowly horse or humble mule for their services, i. e., about enough to eat and a place to sleep, with abuse and ill-treatment of some of the drivers thrown in (for I take it that ministers have drivers as do the animals mentioned), I feel that even then they are too good for shooting. And what is more I resent the sort of hand-out that we dole those who have fought the good fight and kept the faith fires burning. No little pittance like that which has been handed the warriors of the cross could by any stretch of the imagination on the part of the beneficiaries be called an evidence of gratitude for the years of service rendered. An often-less-than-living wage to be followed by a sort of charity like that which we have carried on is shameful. In even the churches where the preachers are paid a living salary there are people who seem to think that any amount paid a minister is just a little too much. They insist upon full time service, day and night, and the preacher must pay all his expenses incident to travel and moving, and Providence knows that some of us are forced to move often enough, then when they have used up both his energy and substance, it is the junk pile for him, unless he is willing to have his name presented to the CHARITY board to be considered relative to a pittance they will give him in return for his last mite of self-respect. I do not wish to seem antagonistic toward our so-called benevolence board, but I do feel that the board is wrongly named. I hope that I may never have to come under their support, but should it be necessary I hope the idea of GRATITUDE and not that of a benevolence or charity is in whatever I may receive. As a young minister in

the church I do feel deeply about things as they are at present relative to our superannuated men. The government retires an officer in the army or navy at sixty-four years with three-quarter pay. That officer has received an ever increasing stipend for his services until the time of retirement and then he receives three-quarters of that pay for the rest of his life. I wonder whether the naval or army officer is of more value to us than the church elder. I do not begrudge the treatment accorded the government men. But folks, if the government is kind enough to rightly treat the men whose lives they have used, why in the name of all that is righteous does not the church see that to use men during their productive years and with a diminishing salary toward the end, when they are no longer able to stand the rub, they ought to be treated with the same gratitude that the government shows its self-sacrificers? I leave it to you.

Now we are beginning to awaken on this point. Other communions have made great strides in the support of their shelved men. We are smaller, to be sure, than some of them, but so is our obligation relatively smaller. I do not think that one hundred and eighty or two hundred and forty dollars per year savors very much of gratitude toward one giving his life for a cause. When compared with the minimum of six hundred dollars of a sister denomination I am sure it gives nothing to make us proud of our attitude toward the worn out servants of the Lord. And some folks wonder why there are not more young men responding to calls for the ministry. They will criticize me for saying that monetary remuneration should not be carried into the work of the ministry and at the same time they refuse to let their own young enter because of the very fact that they can make a better living elsewhere. They assist in keeping ministers' salaries below the living point and want other young fellows with red blood flowing through their veins to do something which neither they or any belonging to them would think of doing. Let us have compassion as did the Master. Put yourself in the place of the man or men who are doing God's work, and a lot of yours too, and then ask yourself what you would like to have as reward for it all. A cheery thank you may be polite and all right in its place, but glauke mir, it takes cash for the necessities of life. And it is up to us to keep the wolf from the door of those who have preached the Word to us in the days gone by, and also to help them keep unsullied their credit. I pray that the

time will soon come, in fact that it may be right at our door, when we will no longer dole out a mere charity pittance to those worn out in the Lord's work, but that we will show real GRATITUDE by having them come up to the pay window regularly to receive their portion with the rest of us and that it may be for value received. It is right that we look upon the ministry as the highest calling in the world, but why should we refuse the minister the right to a wage with which he could provide for a rainy day and then when the rainy day comes turn him out to grass? The institutions of the world do not act that way. Their officers and best workers are paid well, and it is one of the points of the management to have them receive sufficient to provide for times ahead. And then to cap it all they provide, as does

the government, a salary that runs throughout the remainder of their lives. Even though it may seem out of order for one who may some day be an object of the charity bestowed upon the superannuated ministers to say these things, you may be thankful that I do not throw away all restraint and say just what I think about this matter. I have tried to be patient, and above all to keep sweet in this paper, but I am moved every time I hear from or see some of those who have been abused up until the present. May God give us grace to do the right thing by his ministers, or how are we going to square ourselves when we are called to final accounting of our stewardship? So on superannuated ministers' day let us pour out a gift of gratitude and not one of Charity.

Nappanee, Indiana.

What the Church Owes Its Pioneer Ministers. By L. G. Wood

This is no small task, but I undertake it cheerfully because of the nature of the subject involved. What the church owes her pioneer ministers, can not be reduced to figures by any system of accounting of which the writer has any knowledge. But it certainly is a very wholesome exercise to undertake such an inventory. If I were to take a text for this little message it would be Isaiah 51:1,—“Hearken to me, ye that follow after righteousness, ye that seek the Lord: LOOK UNTO THE ROCK WHENCE YE ARE HEWN, and to the hole of the pit whence ye are digged.” The New Testament statement of the same principle is found in John 4:38,—“Other men labored, and ye are entered into their labors.”

I. The church owes them a sincerely cherished memory, and this is a debt to those who remain with us as well as those who have been called by the Great Commander to their heavenly reward. This, the church owes them because of the TIME in which they did their work. It was a strategic time. Nothing could be more ungrateful and low, than for the church to forget or fail to appreciate the first defenders of her faith. How can we “look unto the ROCK whence we are hewn,” and not cherish the memory of the hewers.

They were “pioneers,” they went before to prepare the way. Their work was that of “blazing” the trail, and at THE TIME it had to be done and also at the time that it required great sacrifice to do it.

II. The church owes them a liberal consideration along all lines because of the nature of the work they did. The pioneers of the church stand in relation to the church as the signers of the Declaration of Independence are related to our nation. Notice the pledge to that great instrument—“And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge our lives, fortunes and sacred honor.” In sentiment and spirit, that is very similar to many resolutions and sentiments of our first conference.

III. The church owes her pioneer ministers, at the present and in the future, an adequate, and increasing promulgation of the fundamental principles of Brethrenism.

Brethren, we owe to them and to the church and to ourselves such clear cut doctrinal preaching and teaching, that will make the old standard bearers, who remain with us, know and feel that their sacrifices made for whole Bible doctrine was not made in vain. May every pulpit ring clear on these distinguishing Bible doctrines, so as to bring in a real anniversary in 1923.

The pioneer ministers of our church were not “religious tramps” seeking refuge, or an easy way, but they were men of clear vision and deep conviction. They would have been welcomed into any of the churches of their day, but the doctrines which were “most sincerely believed amongst them” they esteemed as divine jewels, “counting not their lives dear unto themselves” they rejoiced in paying the price of Christian liberty. They went about over the country preaching the “unsearchable riches of Jesus Christ” and stressing those precious teachings that distinguish us as a denomination.

IV. The church owes her pioneer ministers a comfortable supply of the products of the land. With Christians a moral obligation is stronger than a legal one, because the MORAL carries not only the obligation but also the REASON for it, while the legal may be arbitrary. To be sure the Lord himself has feasted their souls upon the heavenly manna and enriched their experiences, but that is no excuse for the church, but should be an incentive. In our coming Benevolence offering let us see something even higher than a moral obligation. It is a spiritual opportunity, may we enter into it heartily, inspired by the spirit of those who have gone before us in the great task, whose “labors we have entered into.”

Johnstown, Pennsylvania.

What I Have Found at Ashland. By Martin Shively, Bursar

On June 27, 1885, I was baptized at Edna Mills, Indiana, by Brother Swihart, and received the same day, into the church at that place. The date, as the reader will observe, is just two years after that of the historic Dayton convention, held after all hope of immediate reunion with the mother church had been dispelled. The leaders of the Progressive movement were all alive, and the spirit entering into the division and growing out of it, was as vitally present, as it had been a year or two years earlier. A few months after my baptism, I was formally called by the church to the ministry, and after taking the training which the Ashland College of that day was prepared to give, I entered my first pastorate at West Independence, Ohio, in June, 1887. Because of my coming into the church at that particular time, it was my privilege to see and feel Brethrenism, as it had been tried in the fires of ecclesiastical controversy, for its spirit glowed with light and peace, as it endured the pains of social and spiritual ostracism, rather than be disloyal to con-

science. And coming thus early into the ministry of the church, it was my immediate privilege to come into more or less intimate contact with the leaders of the Brethren movement, most of whom I soon learned to know well. I mention these details by way of introduction to what I want to say later, for I desire that my readers may understand that I at least ought to know what the spirit and genius of Brethrenism is. I have attended its conferences east, west, and central, since 1887, when the general conference met at Ashland, and have not missed a single copy of the Brethren Evangelist nor Annual since the date of my entrance into the church. And I have served in the pastorate of the church for a full third of a century and so far as I know, my loyalty to the church has not been called into question. “For these reasons at least, I think I am qualified to speak on how far Ashland College is from or how near to the religious standards which inspired our fathers, and which led at least the most of us into the Brethren church.

Two things stand out conspicuously in my mind, as fundamentally Brethren. The first, the position we hold as to the ordinances of the church, consisting of baptism, foot-washing, Lord's supper, salutation, non-swearing, non-resistance and anointing. These have quite consistently been called the seven fundamentally distinctive doctrines of the church. There can be no Brethren church where these are not believed, and practiced and taught. And laxness at these points, either in pew or pulpit, introduces a leaven which threatens the final integrity of the church. And in this field the college stands four square both toward the church and toward the world. Not only do the professors, all of whom are Brethren, believe and practice these things, but they teach them in class room and pulpit, so that none go out in doubt as to what the Bible teaching upon these subjects may be. If you should happen into any of our communion services, you would not only find practically every student in the institution at the tables, but you would also find every member of the faculty, from the president on down through the entire list, not only at the tables, but taking an active part in the service. So both by precept and example, are the preachers-to-be, in the persons of students in the seminary, or those in any other department of the college, sent out to be Brethren in all that is implied in the term. And Brethren, let me remind you, that in no other school under heaven, except our Ashland College, and the colleges of the Church of the Brethren, is this kind of instruction given. If these things are as important as our fathers thought them to be, and if they are as important as the Bible itself holds them up to be, then the institution which teaches them, and prepares others to teach them, is an institution upon which the future of the Brethren church must depend, both from the standpoint of the human and the Divine.

The second of the things which seem to me to have characterized the faith and activities of the church of thirty and more years ago, was the positive refusal to permit another, or even the whole body of other folks, to dictate to the conscience, or arbitrarily force the interpretation of others upon them. None questioned the honesty of the advocates of the prayer covering, or the doctrine called non-conformity, but to our fathers, there was a question as to the ground upon which they rested, and they insisted that each should interpret them for himself. It was upon this rock that the church split, and rather than relinquish the right which they insisted upon as theirs, they accepted the pains incident to division. There was not then, nor is there now, any vital difference between the Tunker bodies, on matters of faith, as to the ordinances of the church. It was wholly a question of liberty of conscience outside of this realm. Ashland is still Brethren in this field also, in its practice and in its teaching.

Permit me to say, in this closing paragraph, that I know intimately every member of the faculty here. And I am not guessing when I say, that the doctrines of The Immaculate Conception, The Virgin Birth, and Deity of Christ, and his resurrection from the dead, are believed by every one on the teaching staff, and by that I mean, every person connected with the college. In all things Christian, this is a Christian College, and in all things Brethren, this is the only Brethren College. Here, the Word, precious to us and to our fathers, is daily honored before all the student body, and all are led to that Great Throne in prayer for help, from which alone help can come. And here, the future leaders in and for the church, as laymen, preachers and missionaries, are receiving training and inspiration for the tasks to which their Lord is calling them. If you are Brethren, the college is yours, and it asks your prayers and your co-operation in every avenue into which it seeks to enter.

Ashland College, Ashland, Ohio.

David Starr Jordan, former president of Stanford University, says: "The boy who smokes need not worry about his future. He has none."

Making Pastoral Calls

Editorial By Alva Martin Kerr

We were quite interested the other day in an item on the weekly church calendar of a great Lutheran church, which stated, "The pastor and his wife will be calling in Section F this coming week." We were interested because it gave us an insight into the importance which this unusually successful pastor placed upon pastoral calls—as well as because it indicated a little of the method of his work. Here he was, one of the busiest men in a great city, constantly on call for various interdenominational and other outside responsibilities. He was the pastor of a church membership of a thousand or more. He preached twice on every Sunday and led the weekly prayer meeting from a pulpit which required the type of preaching and leadership which no man can give unless he devotes several hours every day to careful study and keeps himself well read and up-to-date in his ideas. He was constantly at the beck and call of the many church organizations and committees, and carried the oversight of them all. And yet he simply made the time to do pastoral calling, because he felt that it was absolutely necessary to his work that he and his wife should visit in the various homes of his people.

Quite often preachers debate in their own circles, and sometimes in the public press, whether or not pastoral calling pays. But we have never yet heard the laity doing so. To them, it is an invaluable asset, and even an absolutely indispensable factor of a pastor's service. And it has been our own observation, as well as our own experience, that in this the laity are correct. We do not now recall a single instance in which we have known a pastor of a church successfully to hold a long-time pastorate unless he does get into the homes of his people quite often—not in the homes of just a few of them, nor only where there is sickness or death or some special need; but who makes it a part of his yearly program to cover his field more or less often and thoroughly. We do not care how great a preacher he may be or how successful an organizer, we firmly believe that any and every pastor will find his greatest power after all to be in the realm of friendship. And no man can get very far in forming that particular type of friendship that is vitally potent in the pastorate unless he is frequently a guest in the home.—The Herald of Gospel Liberty.

Why the Prayer Service? By H. M. Harley

Many folks are raising the question these days as to whether the prayer service should have a place in the program of the church in this very busy age. And the only answer to that question is that men need to learn to pray, and then to pray, more now than ever before, because of the many great needs pressing themselves upon us, and the many doors of opportunity opening to us.

A Christian can no more hope to sustain his spiritual nature and grow in grace without prayer and Bible study, than a man could hope to live and thrive very long without pure air, food and water. In the prayer meeting service, we come together to study the Word of God from a devotional point of view,—and this study tends to make God very real to us. It brings the Christ nearer and makes the Holy Spirit of God an active working force in our lives. And all this helps us to pray intelligently, and with faith and power.

The midweek service is primarily a school of prayer, where we learn to do, by doing. Would you live a true, happy, victorious Christian life? Then take time to pray. Learn to pray. Come to the house of God, and mingle your prayers with those who are like-minded,—remembering that there is power in united prayer. Come to the service of prayer and praise and bring that friend of yours along, and both will be blest, as well as become channels of blessing to others.—The Brethren Bulletin.

THE BRETHREN PULPIT

Stewardship and the Bicentenary Victory or Behind in No Gift in the Final Accounting

By G. C. Carpenter

Psalms 24:1,—The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

1 Corinthians 6:20,—Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 7:23,—Ye are bought with a price, be not ye servants of men.

Luke 16:2,—Jesus said, Give an account of thy stewardship.

Romans 14:12,—So then everyone of us shall give account of himself to God.

1 Corinthians 1:7,—So that ye come behind in no gift: waiting for the coming of the Lord Jesus Christ.

STEWARDSHIP OF LIFE

We belong to the Lord. We are bought with a price. We are not our own. Do we recognize our owner. God has not made man an automaton, compelled to act a certain way. God has given man will power and the choice of one of two masters. Man must choose. Man may rob God by giving his life to Satan the enemy of God. And how many do that!

We are stewards of life itself. A life in any honest calling can be lived for God. The man in shop or field or office; the woman in schoolroom or kitchen, each can live for God a consecrated Christian life.

God has a work for every one, and by surrendering to him and by asking his direction and wisdom, that God-appointed way may be found. No one has a right to choose a life work apart from God's direction. **Ask God.** He knows where you will be a success. He may want you to be a farmer and he may want you to preach his Gospel. Ask him. He may want you to be a good housewife and mother and he may want you to be a Christian nurse or missionary of the cross. If a man willeth to know the way he should go he shall know. And God will guide so unmistakably when given full right-of-way that thereafter there will never enter the mind of his servant the first doubt concerning the correctness of the choice according to his will.

It is unfortunate that anyone should make a mistake in choosing a life work. The first thing needful is that the life be fully surrendered to God, and that a faithful Christian life be lived every day. Then God will speak plainly for the Holy Spirit abides in every such life. Ask and ye shall receive.

The call to the ministry today is a pressing call. God will not call all young men to the ministry but he will call some. **The need of more young men to prepare for the Gospel ministry is one of the most pressing needs in the world today.** And if God wants a young man to prepare and preach his Gospel, that young man will be dissatisfied and more or less unhappy and perhaps unsuccessful in any other calling. The reward of a faithful ministry of the Word is more than words can tell, it is more than dollars and cents, praise God.

Young people wonder how they may know the way to take, how they may know the will of God for their lives. In addition to living a faithful Christian life, follow your own natural inclinations, with this reservation: if God puts barriers in the way, if he makes you feel in your own mind that he has another work for you, if your conscience is not clear when you pray about your work, then go slow and again and again, day after day, say, Lord, close forbidden doors and open the door wherein I should walk and I will do my best for you. And he will never disappoint the soul that follows that plan. God calls into all honest vocations and if you give him a chance he will make you feel, this is the way for me. You may feel unequal for the task but that is the life God can use.

Ears that will Hear

God will call enough laborers into his harvest if there are enough ears that will hear. **FROM EVERY CHURCH IN**

THE BROTHERHOOD THERE SHOULD COME CHRISTIAN LIFE-WORK RECRUITS. Are all of the ministers letting God speak through them to call the youth to his work? From the Warsaw church where we were privileged to serve as pastor for eleven years there have gone forth at least four life-work recruits, including the present editor of THE BRETHREN EVANGELIST, the pastor of the Canton Brethren church and his able helpmate, and a splendid young lady now in preparation for foreign missionary service. We could name many more from that same church, who are in other callings but are officers and pillars in that church and in the South Bend church, several having moved to that city. For all of whom we thank God and take courage.

It pays to give God a chance to guide us in the right way. The prayer of every pastor should be that there might go forth from the church he serves young people to give their lives to Christian work. Our own Seminary at Ashland calls to the church for the doubling of the number of students in the Seminary. And the same call comes from every denomination. The fields are white but the laborers are so few. Let our young people say: Lord, if you send me I will go. A large number of Life-work recruits are necessary to a great Bicentenary victory.

Talents

The stewardship of life is a comprehensive term. It includes the stewardship of talents. Woe unto any who have talents laid up in a napkin. Every Christian ought to be anxious to use every one of his talents to the glory of God. Thus can every one "come behind in no gift, waiting for the coming of the Lord Jesus Christ." Beware of the talent in the napkin.

Money

The stewardship of life includes the stewardship of money. Not one dollar can we call our own. It is ours not as owners but as stewards, renters, occupiers till he comes. Some have more than others, but woe unto them who have gotten gain dishonestly. Jeremiah says: "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool." How much money must a man have to make money his god? Any amount. How much must a man have to be guilty of robbing God? Any amount. Long ago people asked wherein they had robbed God and God answered, "In tithes and offerings and as a result ye are cursed with a curse." Then God gave man this challenge, "Bring me all the tithes that are my rental and prove me—and see if I will not pour you out a blessing that there will not be room enough to receive it." Have you proved God? Will you prove him in 1921? **Heaven's windows opened wide are necessary to a great Bicentenary victory.**

Those who rob God in tithes rob themselves of spiritual and material blessings. He says: "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine." "The tithe is the Lord's." No man has a right to use one penny of that tithe for himself.

If he does he loses a hundred times more than he gains, both materially and spiritually. Universally those who have paid God his tenth, out of consecrated hearts and pocketbooks, have found great joy in doing it and have been cared for and blest in every needful way. And few ever give up tithing after they have made a faithful test of God's financial plan for his Kingdom. **Would that the Brethren church could boast of 10,000 tithers!**

It would mean the windows of heaven open above the overflow would reach the uttermost parts of the earth. It Brethren church and showers of blessings so great that the would mean a great Bicentenary victory.

Evangelization

The stewardship of life includes our responsibility for the souls of others. Is there someone whom you can help to come to Jesus? Yes, certainly. One boy of fifteen years led six other boys to Jesus in a two weeks' meeting. He followed his pastor's directions. Is your heart burdened for souls? Are you equipped for soul-winning? Can you turn in your Bible to the scriptures that would lead a seeking soul to Christ? Would an offer of \$1,000 for each soul you would earnestly try to lead to Christ in 1921 cause you

to work harder than you would otherwise? Is your love of money greater than your love of souls? A Sunday school teacher was about to give up her class of sixteen young men because none had come to Christ, but she continued under the insistence of her pastor and superintendent. She was led of God to go to one, and to her surprise he yielded and confessed Christ. She kept on until the whole sixteen surrendered. What if she had given up? She had not tried in a direct way to win them. Do the lost know that you want them to know Jesus? Let us do our best that the blood of lost souls may not rest upon us. Let us be EVANGELISTIC and MISSIONARY both of which are essential to winning a great Bicentenary victory.

The Conclusion

THE EXTENT OF THE BICENTENARY VICTORY WILL BE IN EXACT PROPORTION TO THE FAITHFUL STEWARDSHIP EXERCISED BY THE MINISTRY AND THE LAITY OF THE BRETHREN CHURCH. Therefore let all the ministry be bold to declare the whole counsel of God, and, with all the laity, be ready daily to answer to God for a faithful stewardship of life, talents, money, soul-winning and all.

What the Layman Can Do to Help in a Revival. By Lloyd E. Hang

The success of an evangelistic campaign depends upon the willingness of those that are Christ's to allow the power of God through the Holy Spirit to be manifested in them. The layman, as well as the evangelist and the pastor, have their indispensable part to perform.

By a successful revival, and I am sure all agree, is not meant simply adding members to the local church, or perceiving the numerical forces and strength of our church haps only adding names to the church membership roll. It is not a thing undesired, but mere members should not be made the supreme purpose at any time. It must be completely overshadowed by the prime purpose, namely, the vital quickening of the spiritual life of the church, which will create in the heart of the laity an increased burden and passion for the souls of lost men and women. When this is realized by the aid of the Holy Spirit, there can not help but be a "dead earnestness" on the part of the laity to save the lost, and we will see many born into the kingdom. With these few introductory words and recognizing the need of the Holy Spirit, what can the layman do to help in a revival?

The first essential for a revival is the careful and prayerful preparation. This is not a one man's task, neither is it a one day's task. Therefore, one layman can not do it; neither can the pastor do it, but the laymen with the pastor can do it. This period of preparation must be the hastening of the ripening of the harvest; the time of anticipation and expectancy of great things for God, and finally when the revival is on, our expectations will be realized.

Consecration of heart, hands and time is needed. If our hearts are not completely given over to carrying out the mission delegated to us when we were born anew; if our hands are unwilling to do the smallest tasks that daily come to them whereby we may point and lead others to the light; if we do not sacrifice any of our time to seek and to help save the lost, there can not be a revival. If there is a deadness and coldness among the laity, how dare we expect a revival, as greatly as it is needed. Every member should make it a matter of first importance to attend the cottage prayer meetings, the personal worker's meetings, and do all possible by visitation to prepare the field for the time of reaping. We must be in "dead earnest." It is no wonder that many are yet unsaved when they keenly and rightfully observe the cold indifference and unconcern manifested toward them by the laity. There is no better way in which the laymen can help to further the work of the kingdom, than by daily living consecrated and consistent Christian lives.

Again, no one knows the field as well as the layman, and perhaps no one has better knowledge of the approaches

and seeming obstacles in the field than he. Therefore, much of the responsibility and a great measure of the success of a revival rests with the layman by helping to overcome these seeming obstacles through the proper approaches.

Definite prayer is needed, and of course linked up with prayer must come definite action. Perhaps God has singled for us merely to pray for the unsaved, but the consecrated layman will pray definitely for those whom he knows best, such as his friends, neighbors, and those with whom he daily comes in contact in his work. With definite intercessory prayer must come definite action. Perhaps God has singled you out and given you a definite mission and a special opportunity to vitally touch some life about you, thereby not only saving a soul from death, but saving and giving a life to his service.

It may be perhaps that we can best act individually; however, effective work can oftentimes best be brought about through team work which is a strong essential and something whereby the laity can make its effort felt, especially in visitation, the motive back of which must be the personal contact and the desire and hope of winning and leading men to their Savior.

There are many things of great value, which may seem of minor importance that a man can do to help make a revival a success, depending of course on local conditions and circumstances. Each layman should be willing to find his niche and fill it. If he is unable to find it, he should at least be willing to permit some one else to help him find it. A personal visit or a letter to our friends may be very effective in awakening a deeper interest in their spiritual welfare. A pleasant smile and friendly greeting should be a part of every Christian's nature and may well become a universal habit. A warm and hearty handshake always carries with it the warmth of the heart and silently manifests a keen interest. There are many important factors of influence and help which we personally possess, but they seem very weak and undeveloped in many of us. We should aim to more largely cultivate them, and by use they will grow.

First and last, the greatest help on which we can rely is the power of God through the Holy Spirit to which we have access through prayer. Every member praying definitely and without ceasing, then acting and doing his part to answer his own prayers, God will not fail to answer prayer and do the part which we can not do. Our part is to plant and water, and God will give the increase. We should not only hope and work for a successful temporary revival, but pray and work for a continued and steady growth of his church and kingdom.

Louisville, Ohio.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

What the World's Sunday School Convention Did for Japan

The Japan Evangelist calls its November issue the Sunday School Convention number. It states that the Convention of the World's Sunday School Association in Tokyo marks the close of an epoch or period of history of the church in Japan. In the country districts and in the official mind there has hitherto been an attitude of suspicion and opposition. To be a Christian was, for an official, a barrier to advancement, and many families were almost inaccessible to the message of Christ. No longer will it be possible for men to oppose Christianity as disloyal to the State. Barriers will be broken down in the most conservative minds. Christianity will exist in a new atmosphere. The editorial closes with this statement: "The Mission body in Japan has gained a great deal from the Convention and those whom they have had the privilege to entertain and hear. Its influence will live long among us and we can simply and sincerely say that we thank God for it."

Rev. H. W. Myers, D. D., of Kobe, a missionary of the Southern Presbyterian Church, says: "The whole Convention was pervaded by a warm evangelical spirit. Two key-notes that were sounded again and again were Salvation through Christ and Christian Service as a Fruit of Salvation."

Rev. H. V. S. Peeke, D. D., of Toyko, representing the Reformed Church in America writes in the Japan Evangelist: "Today it is not rare even in communities of Christian workers one is painfully conscious that there are many who are dangerously near denying the divinity of our God, but in this gathering sin was sin, the atoning Saviour a fully efficient Saviour. The glow of the glory of God's word was so luminous that it would have seemed trivial to have looked for what corresponds with sun-spots."

Rev. G. W. Fulton, D. D., a missionary of the Northern Presbyterian Church, Osaka, Japan, wrote at the conclusion of the Convention: "Without doubt I think it the biggest thing of a Christian sort that we have ever had in Japan. Its influence upon Japan had already been tremendous and I am convinced that this influence will continue to grow for a long time to come and that the final results of the Convention will be very far-reaching."

Rev. J. G. Dunlop, D. D., of the Baiko Jogakuin, Shimono-seki, Japan, a missionary of the Presbyterian church, U. S. A., sums up his impressions of the Convention in the one word "Gratitude, and especially for the powerful demonstration of the might and glory of the name of Jesus in the face of all opponents whether Japanese or Europeans in this land," and concludes by saying he is grateful for "the consequent encouragement given to the more experienced or timid Japanese Christians, for the new thrills of faith and pride and courage which they and discouraged missionaries as well have felt as the banner of His Cross has been lifted up so high in these October days."

Rev. J. C. Robertson, D. D., of the Canadian Presbyterian Church, who was a delegate and speaker said, in an interview upon his return: "So far as the missionaries are concerned it brought a great uplift. It strengthened and encouraged them to see and hear this splendid body of men and women so boldly and joyfully proclaiming the Christian message. I have never heard the Gospel message, the essential Gospel message, given as definitely, as emphatically, as at Tokyo."

Rev. Henry E. Dosker, D. D., LL. D., of the Southern Presbyterian Church and professor in the Louisville Theological Seminary writes in the CHRISTIAN OBSERVER:

"I would not have missed those meetings for anything! Let me say that oratory counted for little in that Convention. It was the dynamic of the meeting that counted. Not one false note was sounded in all that program. The speakers without exception stood for the old fundamentals, The Inspiration and Integrity of the Holy Scriptures, the Trinity, the Virgin birth and Divinity of Christ, the absolute need of Atonement, the actuality and historicity of the resurrection of Christ, of his Ascension and of the blessed hope of his return in glorious majesty."

Rev. W. E. Lampe, Ph. D., Secretary of the Forward Movement of the Reformed Church in the United States, who had been a missionary in Japan, stated "Missionaries and Japanese Christian workers were very greatly encouraged. Some of these men and women who have spent many years in Japan, and whose judgment I respect, said that the Convention was more helpful than any other single event or piece of Christian work during the last ten years, or twenty years, if not in the history of Christian missionary work in Japan."

"The Convention certainly prepared the way of the Lord in Japan," wrote Rev. Charles W. Brewbaker, Ph. D., General Secretary of the Sunday School Board of the United Brethren in Christ, in a letter to Frank L. Brown, LL. D., General Secretary of the World's Sunday School Association. Dr. Brewbaker was able to visit all of the missionaries of his denomination in Japan while he was in that country. Bishop Mr. Lambuth of the Methodist Church South said that the Convention was the greatest that he had ever attended.

Sunday-school Convention Delegates Around the World

Delegates to the World's Sunday School Convention in the Far East are returning to America by way of the Near East. About forty in this group have just completed their detour in India and will reach Port Said, Egypt, on January 6th. Arrangements have been completed by Rev. Stephen Trowbridge, Sunday School Secretary for Moslem Lands, to hold one day conferences, using the delegates as speakers, in Assiut on January 11th, in Cario on the 14 and in Jerusalem on the 20th. Other special meetings may be arranged at Port Said or Alexandria when the delegates are arriving or leaving the country. This tour group is headed by W. G. Landes, Secretary of the Pennsylvania Sabbath School Association. He and the accompanying delegates have been holding similar meetings in Korea, China, Singapore, India and Colombo.

The Sunday school workers in Egypt were greatly disappointed when they found that it was absolutely impossible for the two delegates appointed in Egypt to go to the Tokyo Convention to obtain passage on any steamer that would get them to Japan before the opening day of the Convention. Every effort had been made for months to obtain bookings but the overcrowded conditions of travel prevented. Now the convention will be brought to them.

Christian ethics and dynamics must be as real as electricity and chemistry in our education.

A weak man may make his boy go to Sunday school, but it takes a strong man to make himself go to church.

"Were it not for the clouds of today, there would be little appreciation of the sunshine of tomorrow."

"It pays to do right, if we do not do right to be paid."

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Forty Years of Christian Endeavor

By William Shaw, Publisher of the
Christian Endeavor World

My birthday message to the Brethren Christian Endeavorers will be based on personality. Theories are good; principles are fine; but neither are of any value apart from personality.

Forty years ago many pastors had many theories about the way to enlist young people in religious work and train them for better service. Many of these theories and methods were surprisingly like those embodied in Christian Endeavor. But it needed the personality of Francis E. Clark to "put them across" as up-to-date salesmen would express it.

He lived Christian Endeavor. He was the embodiment of it. His young people were not simply taught it, they caught its spirit from him, and that was infinitely more important.

You will recall that when John was in prison, blue and discouraged with the outlook for the coming Kingdom, he sent his messengers to Jesus to ask him, if he was the Messiah, or were they to look for another. Jesus did not rehearse the principles of his Kingdom, but rather called their attention to the expression of his life. He illustrated his faith by his works. He said to the messengers, "Go tell John what you see me doing."

Under the blessing of God Christian Endeavor is what it is because of its leadership, and has proved the truth of the saying, that "every great movement is but the lengthened shadow of a man."

Our Fortieth Anniversary

From January 30th to February 6th we are to celebrate Christian Endeavor Week. This annual observance, during several recent years, has been a yearly reminder of the genesis, development and program of Christian Endeavor.

When Francis E. Clark communicated his potent thought to the group of young people assembled in his home on the evening of February 2, 1881, he showed himself to be numbered among that class of young ministers who see visions. He proved himself to be a trustworthy trail-blazer for young Christians who aspire to do their best for Christ. Subsequent results have shown him to be a resourceful organizer, sane counsellor, enthusiastic leader.

At first the founder was misunderstood, considered ambitious; the movement was misrepresented, regarded as a fad doomed to die at an early date. But from a single society with about a score of members the organization has grown until it numbers 80,000 societies in some eighty denominations and in all lands where Christ is known with a total membership of more than 5,000,000. Within the first forty years of its history the United Society has built up a strong organization extending to most of the states and ramifying widely into many nations, produced a wealth of literature and erected a beautiful headquarters building in the heart of Boston at a cost of \$217,000. Besides the Society has trained millions for service in the church, turned the feet of thousands to the mission field, raised thousands of dollars for the extension of the kingdom and led hundreds to Christ.

These arresting facts would suggest the elements of permanence and endurance to the casual observer, and would seem to restrain even the rash-minded from decrying the worth of the Society or dilating upon its uselessness. There must be a reason for its phenomenal, continuous growth. In-

deed, there are many. This Young People's Society of Christian Endeavor met a long felt need in that it provided worthy, wholesome training and service for the young Christians. It gave stimulus and direction to their religious and social instincts. Its pledge was a standing challenge to their heroic devotion. It inspired faith in Christ and loyalty to his church. It enabled young people to discover themselves through expression in the devotional meetings, training as officers and committeemen, service in the interest of others. Its principles were susceptible of universal application. Its methods were adaptable to all conditions. Its government was democratic—a Christian Endeavor society of young people, by young people and for young people.

In our anniversary meetings let us restate some of these patent, potent facts, read the letters from Drs. Clark and Shaw, published in these columns, and recall the significant dedicatory words of Dr. Clark spoken at the dedication of the Headquarters Building: "For the glory of God through the establishment and enlargement of the loyalty and fellowship of young Christians in all the world we now dedicate this goodly edifice in the name of the Father and the Son and the Holy Spirit."

J. A. GARBER.

It Pays to Kick

By Earl Huette, Publicity Superintendent

PROGRESS is born of Protest. The very best part of our national history as well as the best part of the history of our own Brethren church was the result of protest. Protest is that quality in the nature of human beings that is commonly known as the "kicking nature." Now to begin with we shall find that there are two kinds of kickers,—destructive and constructive.

A destructive kicker is the fellow who "just nacherly kicks because he don't know how to boost." In other words, he is the fellow who cannot see why the pastor has not called at his home every week or so, not realizing that he himself should be out doing some of the visiting. Or he may be the fellow who cannot see how the Sunday school superintendent "gets by" with the school the way he does or perhaps the deacons or trustees do not come and consult him before making any important moves in connection with the local work. And then maybe he is the fellow who when he IS asked to do something of importance will say, "I wish that you would get Smith, Jones or Brown to do it since he can do it better than I," then after this has been followed out, he says, "Now if I should have had anything to do with that, etc., etc."

A constructive kicker is the fellow who is always on the job and ready to help do what he conscientiously believes to be the right things to do. But, if a proposition is launched that has about it the least semblance of irregularity he will kick. He is the man who will not allow any one man or any set of men to dictate policies or railroad projects which would be detrimental to the cause of our Lord and Savior, Jesus Christ.

In short the destructive kicker is the fellow who is always placing self before anything else while the constructive kicker is the one who has lost self and is ready to do the will of him who sent his Son into the world for the redemption of sinners.

Folks, the Christian Endeavor Society is the agency in the church which will train the young people and the young Christians to be constructive rather than destructive kickers.

Dayton, Ohio.



SEND ALL MONEY FOR
General Home, Kentucky and
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MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Krypton Kentucky

Forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15:58). The Lord is working at Krypton; in spite of many oppositions the work is getting along fine. The attendance of our Sunday school is very good for this time of the year. The Lord has supplied us with a good superintendent and good teachers, so that our Sunday school is in a much better condition now than it has been since we have been here.

For several weeks before Christmas we were busy preparing the program for our Christmas entertainment, which was to be held on the night before Christmas. The mines all had shut down several weeks before Christmas, and all our helpers had left to spend their vacation with friends, and many others have moved away so that most of the work was left for us to do. But again we claimed the wonderful promise found in Deuteronomy 33:25, "As the day so shall thy strength be." On account of not having school, it was hard to get the children together to practice. But taking all into consideration they all did very well and also our attendance was very good. The seats did not hold near all the people. We especially tried to show at this occasion that we were celebrating the Lord Jesus' birthday, and that he was the One whom we should honor and exalt.

A week before Christmas several ladies of Krypton met at our home to organize an Aid society. We meet every Thursday afternoon to sew and study missions, and the condition of the people where Christ has been preached. Our dear ladies take great interest in these meetings. The money we make will go to support a missionary. We feel that this work will be a great help to our people; we already can see good results.

We can only praise the Lord for his wonderful blessings we already have received this year. Several men have come to us in the last two weeks with tears in their eyes and confessed that they were great sinners and promised to live for Christ. Our hearts' longing and prayer is that we may see many saved.

Our mission school started December 27th. Miss Begly, a high school graduate, is the teacher. Her father recently moved to Krypton, and is one of our merchants and also a teacher in our Sunday school. She is a surrendered Christian girl, and does very well in her school work. I am teaching the Bible classes which are very interesting. It is wonderful to see how little five and six-year-old children enjoy and recite the Bible, and how they get their parents to read the Bible.

We appreciate the boxes and gifts that we have received for Christmas from friends and that have been sent by dear friends whom we have never seen. We can only thank you and ask the Lord to reward you for your kindness. We certainly need your prayers.

It has been a great blessing to us, for we know that you also are praying for this work.

Yours in his service,

MRS. J. A. REMPEL.

Lost Creek, Kentucky

You have not heard from us for some time now. The reason is not that we did not want to write, for we had some things to report, but that we were too busy. The closing of school before the holidays, getting ready for Christmas program, then getting ready for the opening of school after the holidays, made such an abundance of work that we found no time for writing.

A little over one year ago, the Sunday school here contracted to pay for a piano, on the installment plan. We had paid about half of it by October last. At that time we received an offer from the company saying that if we paid the balance due, about \$86 before the first of December, they would discount the amount. We thought it wise to save the interest money, and set about raising the money. There was a new departure in the matter this time. Heretofore, when we wanted to raise money, we always made the appeal generally, i. e., asking church members, and non-church members for money. This time it was first decided that none but church members would be asked. Also that all would be asked to give at least a tenth of their income for four weeks. We had very few wage earners in the congregation, but we felt that this was a move in the right direction. The result of the effort was that when the time was up, we had about \$15 more than necessary to meet the account. The first Sunday, in December the note was burned in the presence of the congregation, and all were happy that the piano was now the property of the Sunday school, paid for. It seemed the most successful effort ever put over along that line here.

Just about this time we also had special services and a sermon on stewardship. By a count of hands, we believe that there were twelve who promised their Lord that they would tithe their income.

Our Christmas program was the White Gift one, with an offering. Most everyone wanted to help the starving Armenians. The offering netted \$54 and some cents. This was the best single offering ever taken here. We are now planning on taking our home mission offering the last Sunday in January, because of paying for our piano at the regular time for that offering. We plan to have the church here take part in all the regular offerings of the brotherhood.

What we call the winter term of school has now opened. We have had to turn away so many, seemingly almost as many as we took in. We are now boarding about fifty pupils. In the school, we were overcrowded also. To meet the situation, we thought of dropping the first three grades and so announced it. The result was just what we have heretofore stated, and that was that to drop the grade work we might as well plan to drop the rest of the work, i. e., at least the school work. We at once saw that we could not drop the first three grades, and hold the rest of it up. So we drew on more faith, and now have three teachers for that work. We

secured a local young woman, a teacher and a member of the church here. The three grade teachers are very busy, as well as all.

How this grade work would be supported these three months was a real problem to us. We prayed much over it, privately and in teachers' meetings. God has answered and is answering those prayers. Brother Joshua Long of Williamsport, Md., and Sister Minerva Perry of Kansas have let the Lord use them in helping to meet this need, the former with \$100, the latter, \$20. We believe that the Lord will raise up others to help in this matter, if the tuition money does not meet the needs, i. e., the tuition money in the grades. Riverside is the Lord's planting, and as we keep in his will, he will not let it die for want of nourishment.

In response to the appeal in the Evangelist before the holidays, Brother John Humbert, of Flora, Indiana, answered. He is now giving most valuable service in the grades and loved by all. Sister Bessie Hooks, who so faithfully and efficiently helped last year, and has helped so far this year, is teaching some work in the high school, and the upper grade work. Sister Stella Byrd is teaching the first four grades, and Brother Humbert fifth and sixth. Even in the fourth grade we have some quite large boys and girls, e. g., when we tried to drop the first three grades, there was one boy we tried to get into the fourth. We found that he was not ready for it. This boy was thirteen years old. Grades five and six have young men and women in them. Brother Akens, Miss Hooks, Mrs. Drushal, who teaches high school Bible and some in the grades, and the writer, are carrying the high school work. Miss Hooks teaches two classes in high school, the rest of her time she spends in the seventh and eighth grades. Miss Bethke teaches some of the Bible classes besides her other heavy work. Miss Ewert who superintends the cooking, and is doing too much work to keep up under the load, is proving to be a good worker, showing good spirit, tact, and common sense. How we wish that we might have some one to teach music. We have those who want to learn, and some who have learned some, but we need a teacher. It seems strange that with the need that there always is for music in sacred services, that we do not have a regular music teacher, developing talent for that part of the services of the house of God. But we are trusting that this need may soon be met.

Yes, and how we did desire to keep some of those boys and girls we had to turn away. One mother brought six children, three of her own and three grandchildren. We had to tell her we could not take them, and suggested another boarding school where we thought she could get them in. Her reply was, "But I want my children at Riverside, if I can get them here, for everybody says that you take good care of them here." But we had to send them away. Pray for us that we may have strength for the work ahead of us, and above all that we may have meekness that will make us usable instruments in his hands.

G. E. DRUSHAL.

NEWS FROM THE FIELD

PLEASANT HILL, OHIO

To the Brethren Evangelist Family, greetings and best wishes for 1921: Since writing you several have come into the church at this place. We had a splendid Christmas program given to a packed house which was well rendered and well received. Our White Gift offering was \$42.94, given to Kentucky Missions, China, Africa and Superannuated Ministers' Fund. Then came our annual business meeting and election which was held on New Year's day and night and there was a splendid spirit manifest. Much business was taken up but we did not get through, so another meeting was called for January 15, 1921, when we elected one deacon and the choice fell on Brother Joseph Flory, who is our Sunday school superintendent for 1921. We also elected one minister and this choice fell on our Brother Hugh Marlin who is a splendid Bible student and an ardent believer in the Brethren doctrine. And if he accepts the call he will make a live, wide-awake preacher for the Brethren Doctrine. Brother Marlin believes in the personal, literal and soon coming of the Lord.

The Pleasant Hill church has been discouraged but she is now showing much new life in her every department. Brethren, pray for us.

S. LOWMAN.

GARDEN CITY, ROANOKE, VIRGINIA

I think a little news from this place might be of interest to the brotherhood. This is a mission point just one year old. I commenced the work here one year ago with a membership of six. We have built a church house, held two revivals with I. D. Bowman and J. E. Patterson as evangelists and added 21 members by baptism to the church and one by relation. We have a lively Sunday school with E. M. Gearhart as superintendent and co-worker. We expect greater things in the future of the Sunday school work. We are planning to meet the goal of the Bicentenary Movement of the Brethren. We are planning on a revival some time this year.

We believe that the membership and pastor are yoked up together for greater things in the future than in the past. In Christ's name and for his church we desire the prayers of the entire brotherhood.

G. D. DONAHOO, Pastor.

A LETTER OF THANKS

On December 24, 1920, I was 83 years old. I was accustomed from childhood to receive a few gifts on my birthday, but I never before had such a drenching as I received on my last one. I received 463 cards and letter greetings, \$24 in cash, 10 boxes of candy, one box of cookies about 12 inches square—I mean the box was 12 inches, and I was not forgotten on the clothing line, except as to head-wear. I got no hat, or night cap. My! but the cookies were good and the candies sweet. They were excelled only by the kindly greetings written and printed on the letters and cards.

The greetings and gifts amounted to near-

ly 500 in number. They compelled activity on the part of the Long Beach post office. They were delivered to me tied in bundles. I shed tears, but they were tears of joy. The bulk of them came from Brethren people, but many, from friends in the Church of the Brethren. My heart overflows with thanks, not so much because of the financial value of the gifts, but because of the brotherly and sisterly motives which were back of them. I feel a little like the old Dutch preacher, when asked whether it hurt him when people praised him. His answer was: "Ash nein das tute mear gute," O no, that does me good.

These gifts came to me from ten different states; a large portion of them from former parishioners. During my nearly 61 years of ministerial life I preached the glad news in thirteen different states. During many of these years it cost me ten dollars while I received one. I frankly admit that some time I suffer with the "blues." But these kindly greetings cause me to feel a little ashamed for permitting the blues to harass me. O that mankind could be persuaded to study and learn the healing power for human frailty. Christlike love and kindness is the superior remedy. Once more, thanks to you, my friendly greeters.

W. J. H. Bauman.

PERU, INDIANA

The fight is still on in old Peru, one of the worst and one of the best of county seat cities in Hoosierdom. We lose and we gain, then lose and gain. Just recently another family, active in the work, moved to Wagners about fifteen miles away. They will still be as active as possible, distance considered. May they with the whole church ever be faithful stewards of the grace of God, ever ready for the coming of their Lord. Since making out our last conference report nine have been added to the church, six of whom came during the special series of meetings with Miss Aboud as the speaker. All of her messages were interesting and many came to hear her. Her messages in which she interpreted Scripture that had an oriental setting were especially enlightening and instructive.

The "Joash Chest" was filled again on Joash Day, in December and the congregation placed six hundred dollars in the building fund, which was very creditable when the times are considered. This amount was increased a few days later by a generous gift in the form of a note payable with interest from date when the new church building is ready for the roof. The amount of the note is one hundred dollars and came from a good brother at North Manchester, a friend of the Lord. Thank you and may others go and do likewise, and do it now.

Brother Harold Wolfe, formerly of North Manchester, is the faithful superintendent of our Sunday school and is working hard to enlarge the school and increase the efficiency. Mrs. H. P. Keyes, formerly of Goshen, is teaching the Friendship class of ladies and the whole class say they are fortunate in

having such an able teacher. We are sorry for Goshen but they can perhaps well spare some of their strong helpers to the smaller churches. Mrs. Chas. Shively, the former teacher of the class, was compelled to go to New Mexico for the benefit of her health. She was one of the faithful pianists of the church and is greatly missed. There are twelve classes in the Sunday school and we have a corps of faithful teachers and officers. The special Christmas program was a splendid success.

Miss Miranda Smith is president of the Christian Endeavor Society and has the society well organized. That organization is planning to accomplish larger things in 1921.

Stewardship Day was observed on Jan. 9, just late enough to catch the scolding from Brother Bame, but other matters hindered observing the day as it was scheduled. We have to date sixteen tithers to report and others considering accepting God's way and God's challenge. The question is not can we afford to tithe, but it is can we afford not to tithe? The tithe should be the minimum. Who does less helps to make the church of Jesus Christ a beggar and a pauper, which God never intended the Church to be. What Christian would contend for a moment that God would require less from his people under grace than he did under law? And if the haphazard, happy-go-lucky, slipshod, feeling-plan, man-determined way of supporting the work of God's kingdom is God's way then surely God must have made a mistake. But the fact remains that God did not make a mistake and that is not his way. If the whole church would follow God's plan and make the tithe the minimum of their Kingdom support the windows of heaven would open wide and the spiritual power of the church would increase along with the material support. That is according to God's promise and it has been proven by thousands of consecrated Christians. Try God. We are urging our young people to consider the need of life-work recruits and to listen for the call of God may come to them.

G. C. CARPENTER.

MORRILL, KANSAS

Just a few words concerning the Lord's work in Morrill. We have passed through a year of many and varied experiences. Many have moved from our midst and a few loyal souls have gone home to glory, but with the faithful hearts that remained we have been able to keep the regular attendance even above normal. Since our last report a man and wife were taken into the church at the regular services by confession of faith and baptism. All the fall and early winter plans were realized and the church made ready for our campaign for souls to be led by Brother Chas. Ashman.

We had been yoked up with Ashman for three weeks while in the Portis pastorate and it was with eagerness that we waited and labored to prepare the field for his coming. Brother Ashman came on Christmas day to

begin his labors with us on the following morning. The meetings continued until Sunday, January 16. It seemed that Brother Ashman was at his best, and brought the gospel message in such a forceful way that most every night witnessed the salvation of some soul. In all thirty-two made the great confession. Several rejected the call and allowed the meeting to close without having surrendered. Out of the thirty-two, five came by letter, one reconsecration, twenty have been baptized and taken into the church while six yet await baptism.

Much interest was shown in the prophetic lectures given in the afternoon. So along with this splendid ingathering the church body was strengthened and made to feel in a keener way their responsibility in the community. The church was united in her loyal support of the meeting from start to finish. We all unite in wishing Brother Ashman God-speed as he goes to take up the great task of soul-winning in another field. The church with her pastor feels the weight of added responsibility and thus ask an interest in your prayers that we may remain faithful until He shall appear.

A. E. WHITTED.

SUCCESSFUL CAMPAIGN AT MORRILL, KANS., UNDER THE DIRECTION OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Morrill, Kansas is a town of 550 inhabitants. There are four thriving churches here, each one supporting a pastor full time. You may know from this that the field is well gleaned and such it is indeed! If ever the gospel has had a chance to usher in the millennium it has had here, but the Golden Age has not come because God never intended it to come in this way. But the church here has been performing her divinely appointed mission of "calling out from among the gentiles a people for his name." The churches co-operate in evangelism in an excellent manner. There is no evening service in any church in town during a campaign, except in the one holding the special series. The preachers have formed a male quartette and being well adapted to the various vocal parts sing together in an interesting and inspiring way.

ATTENDANCE

The attendance was of the very best. In spite of almost impassable roads during the first week, the audiences were good. Then, when the roads improved, the problem was at times where to put the people. There were evenings when we turned many away, in spite of the fact that we had re-arranged the seating so as to accommodate 50 more than at any previous time. We need a larger church building here. The Sunday school has already outgrown its quarters. We hope that in the spring the good Brethren will attend to this needy matter.

PROPHETIC LECTURES

The prophetic lectures, given in the afternoon, drew forth exceptional audiences. At times, the church was two thirds full. After the first lecture, there were never less than 50 and at times many more than that number. When you consider that these afternoon lectures were more of the nature of a Bible class than a popular sermon, this indicates

much interest in the study of the prophetic Word of God. This part of the campaign was counted most instructive.

UNITY IN THE CHURCH

We found the best of unity in the church. Pastor and people are working together in a fashion not always found even in Brethren churches. We all pulled together in the spirit of harmonious teamwork. If this condition is sustained, you will hear of a steady growth at Morrill. Keep it up, Brethren! It was this that made it possible for the church to be so thoroughly prepared for the campaign.

HOSPITALITY

Words fail me! They entertained us until it became almost a sin! Nothing within the limit of possibility was omitted that could be done to make our stay among them most enjoyable. Our headquarters were at the home of the mayor of the city, who also is one of the leading bankers of the village and treasurer of the church. We shall long remember the kindnesses shown us there and elsewhere. These little touches of humanity mean much to an evangelist when he is miles away from his own fireside. We expect them to be equalled elsewhere, but question if they can be excelled!

GENEROSITY

The offering for the League was a most generous one. Now, do not get the idea that the League is getting rich. Remember, there are days between meetings when expenses and income ceases. Then traveling expenses are tremendously high now. Also there are meetings which do not pay expenses. So there is a balancing system going on all the time. But the Brethren here did exceedingly well. And the best of all is that every penny came freely, wholeheartedly, without a bit of reluctance or feeling of compulsion. Such giving gladdens the heart of the faithful servant of the Lord.

NUMERICAL RESULTS

The numerical results of the campaign were thirty-two confessions. Just one year ago, Brother Bell held a most successful meeting here with good results. That it was possible to secure this number this year speaks well for the seed sowing and pastoral work for the last year. Without this intervening work these could never have been won for Christ. As usual there were some hardened hearts which would not yield. It will ever be so under the Gospel. There is hardened soil which will not receive the seed, it falls upon, but not into the soil. But let praise ascend unto the Father for the victory secured!

PLANS

We are on our way to Johnstown. The work at home at Sunnyside is prospering under the able leadership of Brother Bell. We expect to be home about March 10. Pray for us, brethren.

CHARLES H. ASHMAN.

TEEGARDEN, INDIANA

It is sometime since you have heard from the little church at Teegarden, but we are still on the map enjoying the splendid sermons of Brother Silvester Whetstone has been giving us for the past year. But during the past summer our services were not very well attended on account of an old trouble here; but thanks to our loving Savior, he has given

Brother Whetstone help and guidance to straighten out the old trouble, so now our Sunday school, etc., is growing, five new pupils being enrolled last Sunday. The young peoples class (Qui Vives) are taking a renewed hold of the work here. They are determined to have a front line organized class according to the standard set by the county Sunday school association.

On Sunday, December 19th, the Qui Vives took entire charge of the Sunday school, etc. Brother Omer E. Sibert, a charter member of the class and two other Ashland College students Barnard and Cashman gave us a splendid boost with our program for the day. Omer Sibert preached us a fine sermon in the morning and in the evening the church was filled with people eager to hear the Christian Endeavor program which the Ashland boys helped us with and which included a few Christmas features, and was followed by a splendid sermon preached by Russell Barnard and a Rock of Ages Tableaux by the Qui Vive girls.

Now just a word to the Flora church, if you have more young men like Whetstone and Barnard, please put them into the ministry, for God needs more consecrated men like them to spread his gospel.

On January 24th, Brother Whetstone will begin a revival here, with Brother Gumbaugh of Tiosa to lead the singing. Pray for us.

MISS ALTA F. RENSBERGER.

Walkerton, Ind.

REPORT OF THANKSGIVING OFFERING

Note: All contributions received during November and December were considered as Thanksgiving offerings, and that accounts for the increase in certain totals that may have been designated as the Thanksgiving offering when it was sent to our office.

Church contributions received since January 1st designated as Thanksgiving offerings and which reached this office in time, are also included in this report, but in such cases the November and December individual offerings sent direct are not included. Some of the smaller offerings listed as church offerings are not strictly church but individual, and the regular Thanksgiving offering will be reported as such when received. Some churches using the "budget system" have sent only a portion of the amount stipulated for home missions, the balance to be sent later.

Contributors sending their individual offerings direct to this office should always give the name of the church with which they are affiliated so that it can be added to the amount contributed by the church in making up the yearly report. In figuring the contribution per member the latest information from the National Statistician was used.

We certainly appreciate the effort made by our churches to reach the apportionment of \$1.00 per member recommended by the Board and confirmed by Conference. We heartily congratulate the churches that have reached the goal. And we trust that those churches that have not yet reported may do so before June 1st, so as to make it possible for them to receive recognition in the Annual Report.

The twenty churches that reached the goal:

Church Name	Membership	Amt.
Lathrop, Cal.,	37	\$ 61.50
New Paris, Ind.,	45	72.25
Whittier, Cal.,	165	260.45
Vandergrift, Penna.,	37	55.00
Washington, D. C.,	118	166.02
Fairview, Washington C. H., O.,	63	\$ 85.48
Gretna, Bellefontaine,	84	90.00
Manteca, Cal.,	32	43.15
Whitedale, Terra Alta, W. Va.,	43	55.80
Allentown, Penna.,	69	88.50

Roanoke, Va.,	108	130.96
Muncie, Ind.,	75	85.00
Martinsburg, Penna.,	75	83.05
Calvary, N. J.,	40	43.10
Bethel, Cassopolis, Mich.,	17	18.00
Compton Ave., Los Angeles, Cal.,	153	158.74
Morrill, Kans.,	145	150.00
Bryan, Ohio,	200	205.00
Elkhart, Ind.,	205	205.00
Waynesboro, Penn.,	180	180.00

Churches That Have Not as Yet Reached the Goal:

Name	Membership	Amount
Ohio		
Ankenytown,	95	\$ 34.47
Ashland,	202	173.00
Buckeye City,	50	24.00
Camden,	90	18.10
Canton,	160	148.89
Columbus,	66	50.25
Dayton,	1033	792.00
Fair Haven,		
West Salem,	70	10.00
Fostoria,	30	11.00
Fremont,	153	37.00
Gratis,	290	25.00
Louisville,	195	120.71
Mansfield,	50	39.40
Miamisburg,	45	10.71
New Lebanon,	233	83.35
North Georgetown,	50	11.36
Pleasant Hill,	188	70.00
Rittman,	58	30.25
Salem (Clayton),	100	64.65
West Alexandria,	210	15.00
Zion Hill, Sterling,	154	105.00

Name	Membership	Amount
Michigan		
Campbell, Clarksville,	106	\$ 67.31
New Troy,	29	5.00

Name	Membership	Amount
Indiana		
Ardmore,	51	\$ 15.00
Bethel (Berne),	159	142.60
Brighton,	102	25.00
Burlington,	120	51.00
Corinth (12 Mile),	97	41.05
Center Chapel,	160	9.17
Clay City,	90	87.35
College Corner,	92	20.00
Denver,	80	45.00
Flora,	271	116.23
Grace Brethren Ch., Milford,		42.00
Goshen,	510	50.00
Gravelton,	40	5.00
Huntington,	102	31.00
Loree,	200	111.66
Maple Grove, Eaton,	78	13.79
Mexico,	90	43.29
North Liberty,	150	96.00
Nappanee,	440	60.50
North Manchester,	430	210.14
New Enterprise,		24.58
Oakville,	155	100.00
Peru,	117	5.00
Roann,	200	152.37
Sidney,		40.00
Warsaw,	350	101.00
Tiosa,	130	30.00

Name	Membership	Amount
Illikota		
Astoria, Ill.,		3.00
Carleton (Garwin), Iowa,	195	46.82
Cerro Gordo, Ill.,	135	5.00
Dallas Center, Iowa,	142	100.00
Hudson, Iowa,	105	53.55
Lanark, Ill.,	312	145.00
Leon, Iowa,	118	52.34
Milledgeville, Ill.,	196	150.00
Mt. Etna, Iowa,		25.75
Pleasant Grove, Iowa,	75	17.00
Udell, Iowa,	75	16.00
Waterloo, Iowa,	404	150.00

Name	Membership	Amount
Pennsylvania		
Altoona,	140	\$ 63.25
Aleppo,	100	1.00
Berlin,	225	160.15
Bethlehem,		5.00
Conemaugh,	200	15.00
Highland (Marianna),		16.25
Johnstown, 1st Br.,	542	183.31
Johnstown, 3rd Bethlehem	140	13.50
Jones Mills,	56	9.00

Listie,	75	30.00
Mt. Pleasant,	45	12.50
New Enterprise,	60	34.55
Pittsburgh,	179	100.00
Summit Mills,	120	70.00
Uniontown,	142	138.00
Yellow Creek,	39	12.00

Name	Membership	Amount
New Jersey		
Sergeantsville,	62	\$ 22.00

Name	Membership	Amount
Virginia		
Bethlehem,		\$ 55.00
Buena Vista,	97	5.00
Liberty,	53	15.00
Maurertown (Shiloh),	160	76.00
Mt. View,	61	15.00
Trinity,	107	13.11
St. Luke,	102	11.05

Name	Membership	Amount
Washington		
Sunnyside,	350	\$171.10

Name	Membership	Amount
Kannemorado		
Bethany, Hamlin, Kan.,	101	\$ 57.64
McLouth, Kan.,	25	22.72
Portis, Kan.,	200	5.00

Name	Membership	Amount
Nebraska		
Beaver City,	125	\$108.00
Carleton,	247	60.36
Falls City,	300	10.00

Name	Membership	Amount
California		
Long Beach,	435	\$215.00
Lordsburg (LaVerne),	140	75.00
Los Angeles, 1st Br.,	158	147.70
Turlock,	134	120.80

Name	Membership	Amount
Maryland		
Hagerstown, 1st Br.,	450	\$165.32
Pleasant Valley,	63	5.90

Name	Membership	Amount
West Virginia		
Oak Hill,	140	\$ 15.35
EVAN		Plank 2
Prosperity,	92	15.00

Name	Membership	Amount
Kentucky		
Krypton,		\$25.00
Lost Creek,		49.62

Name	Membership	Amount
Tennessee		
Vernon Chapel Telford (Limestone),	61	\$ 33.15
Eau Claire, Wisconsin,	23	\$ 10.00

REPORT OF RECEIPTS FOR HOME MISSIONS NOVEMBER & DECEMBER

November General Fund:

* Represents Home Guard.

Interest for October	\$ 3.19
*Elder F. E. Button, Ramona, Kan.,	1.00
*Mr. & Mrs. Isaiah Myers, Fostoria, O.	8.00
*D. A. C. Teeter, Cerro Gordo, Ill.,	5.00
Clara J. Niebel, Miamisburg, O.,	2.00
G. B. Irvin, No. Liberty, Ind.,	1.00
*M. M. Brubaker, Troy, Ohio	5.00
*Mr. & Mrs. B. L. Gordon, Frankfort Indiana,	5.00
*Martin Shively, Ashland, O.,	5.00
*Mrs. H. L. Fisher, Waynesboro, Pa.	10.00
*J. S. C. Spickerman, Marysville, Mo.	5.00
*H. C. Hostetler & Family, Oakland, Maryland	5.00
Mrs. W. H. Yagel, Kunkle, O.,	1.00
*Mrs. & I. M. Murray, West Salem, Ohio	10.00
*H. C. Funderberg, New Carlisle, O.	10.00
Mrs. Nanie E. Brower, Dayton, O.,	1.00
I. E. Beeghly, Trotwood, O.,	2.00
Jane Dreilbelbis, No. Liberty, Ind.,	1.00
*Ira Fudge, Gratis, Ohio	5.00
*H. B. Lehman & Wife, Glendale, Arizona,	110.00
*Laura E. N. Hedrick, Hallandale, Fla.,	10.00
*Geo. W. Hedrick, Hallandale, Fla.,	10.00
Arda L. Hedrick, Hallandale, Fla.,	10.00
*Jr. C. E. Society, Nappanee, Ind.,	5.00
*William Kaylor, Bellefontaine, O.,	5.00
*Etta Studebaker, Mulberry Grove, Ill.,	5.00

Dayton Bre. Ch. & S. S.,	183.15
*Ira A. Beeghly, Dayton, O.,	5.00
*Ge. F. Kem, Dayton, O.,	5.00
*Roy H. Kinsey, Dayton, O.,	5.00
*Mrs. Roy H. Kinsey, Dayton, O.,	5.00
*C. W. Abbott & Family, Dayton, O.,	5.00
*M. W. Ridenour & Fam., Dayton, O.,	5.00
*Maude Stover, Dayton, O.,	10.00
*A. D. Grubbs & Wife, Dayton, O.,	25.00
*Wesley Baker & Son, Dayton, O.,	10.00
*Boethian S. S. Class, Dayton, O.,	5.00
*Rev. W. C. Teeter, Dayton, O.,	5.00
*L. T. Burkett, Dayton, O.,	5.00
*Dollie L. Burkett, Dayton, O.,	5.00
*Arthur Lynn, Dayton, O.,	5.00
*Orion E. Bowman, Dayton, O.,	10.00
*Della M. Bowman, Dayton, O.,	10.00
*Bryon B. Bowman, Dayton, O.,	5.00
*William A. Gearhart, Dayton, O.,	5.00
*Emma V. Gearhart, Dayton, O.,	5.00
*Dorothea M. Gearhart, Dayton, O.,	5.00
*Opal E. Gearhart, Dayton, O.,	5.00
*Ruth Naomi Gearhart, Dayton, O.,	5.00
*Golden Rule Class, Dayton, O.,	5.00
*Grace L. Buck, Dayton, O.,	5.00
*Mr. & Mrs. R. W. Harn, Dayton, O.,	5.00
*F. E. Baker & Family, Dayton, O.,	5.00
*O. W. Whitehead & Family, Dayton Ohio,	5.00
*M. J. Beeghly, Dayton, O.,	5.00
*Earl Phillips, Dayton, O.,	5.00
*Mr. & Mrs. N. A. Teeter, Dayton, Ohio,	5.00
*Miriam Keplinger, Dayton, O.,	5.00
*Catherine Teeter, Dayton, O.,	5.00
*Russell V. Fox, Dayton, O.,	5.00
*Earl & Ruth Huette, Dayton,	5.00
*Jesse Garver, Dayton,	5.00
*Blanche E. Hamburger, Dayton,	5.00
*Maire Marks, Dayton,	5.00
*George Marks, Dayton,	5.00
*Bonnie E. Ashton, Dayton,	5.00
*Lewis Forsythe & Family, Dayton,	5.00
*Daniel L. Minderman, Dayton,	5.00
*Bertha M. Guthrie, Dayton,	5.00
*John H. Guthrie, Dayton,	5.00
*Lydia A. Cobb, Dayton,	5.00
*Dr. E. M. Cobb, Dayton,	5.00
*B. F. Detrick, Dayton,	5.00
*Alice Stanye, Dayton,	5.00
*Arthur Stanye, Dayton,	5.00
*Home Builders' Bible Class, Dayton	40.00
*E. P. Musselman, Dayton,	5.00
*Charles Steinbarger & Family, Dayton,	5.00
*Perry Bowman, Dayton,	5.00
Mrs. Mary L. Hall, Dayton,	1.00
Mish Belle Hall, Dayton,	1.00
Mrs. Louisa Roof, Dayton,	3.00
*Elwood A. Rowsey, Columbus, Ohio,	5.00
*Mrs. Ana Bryant, Philadelphia, Pa.,	5.00
*Miss Elizabeth Gnagy, Oak Park, Ill.,	5.00
Alice Leedy, Fostoria, Ohio	1.00
Mrs. D. P. Gibson, Fostoria, O.,	1.00
S. O. Berkeybile, Mifflin, Pa.,	3.00
Miss Clara Berkeybile, Mifflin, Pa.,	2.00
*Elza Smith, Philadelphia, Pa.,	5.00
*Cyrus Snyder, Glover Gap, W. Va.,	5.00
*Mrs. Daisy Kline, Dayton, O.,	5.00
*Alexander Oliver, Dayton, O.,	5.00
Mr. & Mrs. James Crockett, McClure, Ohio	2.00
Mrs. Maggie White, Lyndon, Ohio,	1.00
*Mrs. E. C. Mercer, Partridge, Kans.,	5.00
*J. A. Hostetler, Miami, Fla.,	5.00
*Mr. & Mrs. Chas. Rush, Beaver Crossing, Nebr.,	5.00
*J. D. Gilbert, Eaton, Ohio,	5.00
Ana A. Rubble, Blackwell, Okla.,	1.00
Mrs. Edwin E. Hackett, Hampton, N. J.,	4.00
Vianna E. Hackett, Hampton, N. J.,	5.00
*Myrtle Snyder, Conemaugh, Pa.,	5.00
*Grover Snyder, Conemaugh, Pa.,	5.00
*D. J. Hetrick, New Bethlehem, Pa.,	5.00
*J. M. Bowman, Harrisonburg, Va.,	5.00
*Mr. & Mrs. Isaac Grubb, Johnstown, Ohio,	5.00

*Lucy Metz, Sibley, Iowa,	5.00
Mrs. Asa Hall, Garwin, Iowa,	4.00
Millie Slanker, Trotwood, O.	2.00
*Mr. & Mrs. J. Board, Windy, W. Va.	10.00
*Anna E. Grubb, Sacramento, Cal.	5.00
St. Luke Br. Ch., Woodstock, Va. ..	11.05
Mr. and Mrs. Eugene Ormsby, Van Buren, Ind.	2.00
Byron Murr, Dayton, Ohio,	2.00
*Scott Richael, Grove City, Pa.	50.00
Mr. & Mrs. W. O. Ringler, Meyersdale, Pa.	2.00
*Mr. & Mrs. Harry D. Ringler, Meyersdale, Pa.	5.00
Br. Ch., Bryan, Ohio,	140.00
*Rev. G. L. Maus & Wife, Bryan, O.	5.00
*Mr. & Mrs. M. D. Kerr, Bryan, O.	10.00
*C. F. Brown, Bryan, Ohio,	10.00
*Mr. & Mrs. S. H. Keiser, Bryan, Ohio,	5.00
*Mr. & Mrs. D. A. Erlston, Bryan, Ohio,	5.00
*Mr. & Mrs. Joseph Kerr, Bryan, O.	20.00
*Mr. & Mrs. A. E. Newcomer, Bryan, Ohio,	5.00
Mrs. Mary N. Huyett, Zanesville, Ohio,	1.00
1st Br. Ch. & S. S., New Enter- prise, Pa.	34.55
Mrs. L. Murr, Dayton, Ohio,	1.00
Mrs. E. R. Spencer, Sterling, Ill.	1.00
F. E. Button, Ramona, Kan.	1.00
Mrs. Mary E. Wenger, Dayton, Ohio,	1.00
*Mrs. H. K. Replogle, Roaring Springs, Pa.	5.00
*Flora B. Fogarty, Dayton, O.	5.00
*Men's Bible Class, Dayton, O.	5.00
*Glenn & Nora Murr, Dayton, O.	5.00
*J. C. McGuire, Dayton, O.	5.00
*Altruists Bible Class, Dayton, O.	5.00
Mr. & Mrs. L. B. Edwards, Fair- view, Okla.	2.00
*Mr. & Mrs. G. L. Brumbaugh, Hill City, Kans.,	5.00
*H. E. & Lizzie Wolf, Stockton, Cal.	5.00
*Anna F. Miller, McCanley, W. Va.	7.50
*W. W. Heltman, Modesto, Cal.	5.00
*Olga E. Heltman, Modesto, Cal.	5.00
*Lloyd E. Heltman, Modesto, Cal.	1.00
*Martin Johnson, Wassena, Iowa, ..	15.00
B. H. Baxter, Mexico, Pa.	1.00
*Mary A. Snyder, Lovington, N. Mex.	10.00
*D. Harader, Crescent, Okla.	10.00
Alan S. Pearce, Los Angeles, Cal. ..	5.00
Br. Ch., McLouth, Kan.	12.72
W. M. S., McLouth, Kan.	10.00
Br. Ch., Dayton Ohio,	1.50
Br. Ch., White Dale, Terra Alta, W. Va.	55.80
December General Fund:	
Mrs. R. Arnold, Parsons, Kan.	1.00
E. W., Appollo, Pa.	3.00
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(To be continued next week)

Business Manager's Corner

CONFERENCE REPORTS

The presswork on the Conference Minutes and a part of the binding was completed last week, and a goodly number of them were mailed to our pastors. We hope to have the remainder in the mails in a couple of days, and then all that remains to be done is for the pastors to place them in the hands of their members and collect twenty-five cents each. Don't say, "It can't be done," for I happen to know better. I have done it myself many a time, and I would not ask the pastors to do what I am not willing to do. So yesterday morning I took a supply with me to the Gretna church, and after the morning service sold one to every Brethren family in the congregation, and then made a call on a family that was not in the service and sold another and left three more copies with them to deliver to three other families that were not in the service. So you see it can be done. The only question is, Will you do it?

Paper Fund

Since our report of last week we have received the following offerings for the paper fund: Nappanee Brethren church, \$38.00; Mrs. Eliza Smith, \$10.00; Altoona Brethren church, \$6.00, and there are still other churches that have promised us an offering in the near future. For all these gifts we are duly thankful, and we only hope the remainder of the churches will do what they can as soon as possible as we still have \$1,000.00 to pay on the old paper bill, and have another car load coming in four weeks that must also be paid for in a few months. So you see we still have a heavy task before us.

Evangelist Honor Roll

Four more churches have renewed their subscription lists to The Brethren Evangelist and again are entitled to honorable mention. These churches are: Third Brethren, Johnston, Pa., third year, L. G. Wood pastor; North Liberty, Indiana, third year, A. T. Wirick, pastor and First Brethren, Los Angeles, Cal., fourth year, N. W. Jennings, pastor.

In sending in the revised list from Los Angeles Brother A. P. Reed writes, "This is the fourth year we have tried this plan and it has worked so well that I do not think we will ever return to the old methods." This is a testimonial that it is worth going far to get, even as far as the Pacific Coast. Yet there are a few churches that are too timid to adopt the plan or even to give it a tryout. Come on, Brethren. Why not make the plan unanimous? There easily could be added another thousand subscriptions to the paper, if the remaining churches would adopt the budget system and get the Evangelist into all the Brethren homes of the congregations.

R. R. TEETER,
Business Manager.

P. S. If there are any pastors that we have failed to reach in sending out the supply of Conference Minutes and Brethren Annual, just let us know and we will gladly supply them at once.

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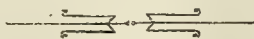
FEBRUARY 2
1921

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



*But if any provide not for
his own, and especially
for those of his own house, he
hath denied the faith, and is
worse than an infidel. 1 Tim.
5:8.*



This is the responsibility of the
church toward its Pioneer Min-
isters.



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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

"WHAT IS TRUTH?"

The Lord of glory faces the Roman governor, Pontius Pilate. Pilate asks, "Art Thou a king?" The Lord replies, "To this end was I born that I might bear witness to the truth!" Pilate's answer was doubtless a sneer: "What IS truth?" Every religious nostrum under the sun was being offered for sale in the streets of Rome. All claimed to be of God—the Truth! Pilate had heard men claim to be vendors of the truth before, and was disgusted with it all, perchance!

A similar condition exists today. Every religious nostrum under heaven is being offered for sale in the cities of our nation today. All claim to be truth. Our heads fairly whirl in the maze of "isms." Many disgustingly cry, "What is truth?" And if any man should be so bold as to offer a reply, he is at once declared to be a supreme-egotist. It appears that no one is supposed to really **know** anything these days. To be learned—is to doubt. To be ignorant—is to know. So thinks the world.

Is there no sure criterion for the truth? Is absolute truth in the spiritual realm impossible of discovery? After these centuries past, is the pathway into the eternal still a matter of doubt?

Many there are who hold that they possess this precious jewel, Truth, but their tests thereof are clearly false. The **brain** is not the sure test, mighty as it may be. History furnishes abundant proof that the wisest of the wise have time and again believed a lie. "The world by wisdom knew not God!" The **eye** is not the test of truth, for it may be diseased, and a diseased eye sometimes sees double. "The way of a fool is right in his own eyes!" The **conscience** is not the test of truth, for the conscience is the creature of education, and education may be wrong. "Verily, I thought I ought to do many things contrary to the name of Jesus of Nazareth!" Wrongly educated, that's all! Verily, "There is a way that seemeth right unto a man, but the end thereof is death!" Therefore, neither the **brain**, nor the **eye**, nor the **heart** (the conscience) of man are the final arbiters of truth. And, if not, is there any? Yes!

Truth is what IS so! Truth is fact! Truth is reality! Truth is ACCURACY OF ADJUSTMENT! The true thing in either the physical, moral, or spiritual realm, is that thing which accurately adjusts so that there results no friction, no disaster, no misery, no sorrow. Let us illustrate. At a switch there is accuracy of adjustment. The thundering train moves swiftly and smoothly on. No friction, no disaster, no misery, no sorrow. Suppose there is inaccuracy of adjustment at that switch. Result,—friction, wreckage, misery, sorrow! Again, there is a terrible wreck at a curve. What was the cause?

Investigation reveals the fact that the speed of the train was **inaccurately adjusted** to the sharpness of the curve! There is a wreck in business. Cause,—inaccuracy of adjustment somewhere. There is a wreck of a life. Cause,—some square man tried to fit himself into a round hole,—inaccuracy of adjustment. There is a wreck in health. Cause,—inaccuracy of adjustment in food, air, exercise,—inaccurate adjustment **somewhere!** There is a wreck in the great economic world,—the earth yields a-plenty, but some starve and others gorge. Somewhere matters are inaccurately adjusted. There is a wreck in the spiritual world,—a soul lies on the eternal shores in utter wreckage. Cause,—that soul was not adjusted to the Eternal. "Be ye reconciled to God," is only another way of saying, "Be adjusted to God."

It follows, then, that accuracy of adjustment makes a thing right,—that is, of the truth. And, the simplest child, knowing absolutely nothing about the inner mysteries of a watch, may know absolutely whether that watch is accurately adjusted. What is the test? It keeps absolutely correct time! I may know nothing whatever of the mechanism of the carburetor under the hood of my auto. But when it is not working truly, I know something needs adjustment. I go into the garage, and have it adjusted. The auto goes out on the road and "runs like a top." I may not understand the mystery within, but I know the work was right,—that is, **true**. That is, it was accurately adjusted. How do I know? "By their fruits ye shall know them!" Ah! There is the infallible test of everything that is true—its fruit! This cannot fail: "Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore BY THEIR FRUITS YE SHALL KNOW THEM!" If the fruit is pain, misery, sorrow, disease, death, the tree is not of the truth. If the fruit is love, peace, joy, healing, life, the tree is of the truth.

For instance, a Mormon wife, speaking of polygamy, said to a missionary: "Oh, it is hard, very hard. But no matter, we must bear it. It is a correct principle, and there is no salvation without it!" O no! Mormonism is not true. It is a lie. If it were true, it would never, never break one single heart. Truth, accuracy of adjustment, does not break hearts. There you have it. Go apply the test to every doctrine under the sun. That which most abundantly produces the fruits of the Spirit, peace, joy, gladness, purity, faith, hope, love,—that is the truest thing.

There are four types of spiritual life: the RATIONALISTIC; the

ECCLESIASTIC; the MYSTIC; and, the EVANGELIC. Which is of truth? Apply the test.

The RATIONALISTIC is the type in which all truth and doctrine is submitted to REASON as the supreme arbiter. Think of the darkened and unhappy lives it has left in its wake. See the great rationalist, Sir Francis Newport on his deathbed crying out in his latest breath,—“With a groan,” said a spectator, “dreadful and horrid and if it had been more than human: ‘O! the insufferable pangs of hell and damnation!’” Such instances with rationalists can be multiplied. Never, never did a faithful Christian go forth to meet his God with a cry like that! Rationalism fails to adjust things between a man and his Maker, or he wouldn’t die like that! Therefore rationalism is not of the truth,—it is a lie. Consider, (if you know history), the nations that have turned over to rationalism, and worshipped the god of Reason; and, recall the misery, darkness, and woe that ever followed. By its fruits, judge ye whether this type of spiritual life is of truth.

The ECCLESIASTIC is the type of spiritual life in which the “CHURCH” is the supreme arbiter. “When the Pope speaks on doctrine, he can speak only the truth,” they say. Is that true? Go where Romanism reigns supreme. Study your histories. Search its fruits. Judge ye! Test by the same method all other ecclesiastic types,—Mohammedanism, Buddhism, and all who hold the flats of the priesthood to be truth!

The MYSTIC is the type in which all truth and doctrine is determined by “THE INNER LIGHT” as the supreme arbiter. Now, you have Hinduism, Theosophy, “New Thought,” “Christian Science,” “Spiritualism,” and what-not. Don’t start spinning off your philosophy,—don’t begin to analyze and weigh,—so much of this and so much of that! Truth defies analysis. The chemistry of substances may be very misleading. Poisons and harmless substances may be composed of similar elements and even in similar proportions. Every chemist knows that. Eat, and see what results. A philosophical comparison of Confucianism and Christianity, or, of evangelical Christianity and “Christian Science,” amounts to little. Behold, the fruits! What are they? When “Christian Science,” falsely so-called, once really succeeds in getting itself put into practice,—when the mother sees her child fall into a tub of boiling water, and laughs at the “mortal thoughts” of her writhing babe, knowing (?) quite that “there is no sensation in matter,”—when this damnable heresy succeeds in cutting all pity from the human breast,—perhaps then we shall realize, if not now, that this mysticism that makes the “inner light” the supreme arbiter of truth, is the Devil’s profoundest lie! And so, also, all its co-related “isms.”

The EVANGELIC type of spiritual life is that in which the soul bows to the inspired WORD OF GOD,—the revelation known as “The Scriptures,”—as the supreme arbiter of truth. “What is truth?” Let the matchless Son of God make answer: “THY WORD IS TRUTH!” (John 17:17). “What is truth?” That is truth which actually and accurately adjusts man to man, and man to God, so that sin and sorrow and suffering and hate and fear and despair and death are driven into oblivion! Now, then, when the soul of a man bows in absolute obedience to The Book as the rule of faith and practice, you invariably have that result! We challenge successful contradiction of that statement. No life ever went upon jagged rocks when faithfully using the Bible as a compass. You may scoff at its miracles, you may deny its history, you may question the purity of some of its passages, you may ridicule its prophecies, you may challenge the infallible justice of the very God it reveals; but, apply the test to its truthfulness: Where is one single heart that it ever broke, one single life that it ever destroyed, one single cheek that it ever furrowed, one single pain that it ever inflicted? And while you are seeking, take heed lest you accuse the Christian faith of the crimes done, and sorrows and pains inflicted, not by it, but by misrepresentation of it, or by its very adversaries. Beware of the Devil’s trick of attempting to tie to the tree of the pure Christian faith as revealed in the Scriptures, that which never grew upon its branches! The wonderful transformations of the individual, and through the individual, of the masses of society throughout the world, under the power of evangelic teaching and preaching,—the preaching of Jesus Christ and him crucified,—proves it true. And, had not there been in Germany and elsewhere a real departure from the evangelic type of Christianity,—a substitution therefor of rationalism, “Higher Criticism,” and a bloodless “social Gospel,”—the recent world agony and the terrible results that have followed, would never have been known in this hour.

LOUIS S. BAUMAN.

EDITORIAL REVIEW

No one will forget it, and we hope no one will neglect it. Sunday, February 13, is the time to take an offering for the Superannuated Ministers.

Brother A. L. Lynn informs us that his Zion Hill parishioners presented him with a splendid purse recently, for which he is deeply grateful. He also says that in spite of the bad roads these people are displaying commendable loyalty by attendance upon and interest in the regular services.

From New Enterprise, Indiana, comes a letter from Sister Edith Kercher, reporting a revival meeting conducted by their pastor, Brother W. F. Johnson. At this meeting a number of souls were born into the kingdom. Brother Johnson has only recently taken charge of this church, but they are rallying under his leadership in a splendid way.

A great evangelistic campaign was brought to a close recently in the Dayton church where Dr. Bame was the evangelist and Brother Arthur Lynn was song leader. Dr. Cobb makes the report in this issue and it is evident that the fine co-operation of the laity was no small factor in the success attained. Sister Aboud was also an active member of the evangelistic party.

We doubt if the “raiding” of Brother L. G. Wood’s home by his parishioners as reported by the Johnstown Tribune will result in any prosecutions inasmuch as the results were so agreeable to those “raided” as well as the “raiders.” We dare say that this expression of Christian affection made the hearts of the pastor and his wife beat still warmer towards their people.

Brother E. A. Myer, one of the loyal laymen of the Flora, Indiana, church writes concerning the recent evangelistic campaign and the condition of the various departments of the work at that place. Though Sister Thomas recently reported the meeting, we give place to this report because it contains something that the former letter did not.

Brother W. R. Deeter, pastor of the Oakville, Indiana, church, reports a successful evangelistic meeting recently conducted in his church with Brother A. L. Lynn as evangelist. The Oakville church is going forward under the faithful leadership of Brother Deeter and is about to demonstrate its faith by launching a program for the enlargement of their building.

Brother L. A. Myers, in his unassuming way, reports the work of his two churches at College Corner and Sydney, Indiana, and among other things his characteristic perseverance in training workers is bearing fruit. He was recently ably assisted in a revival meeting at College Corner by Brother W. T. Lytle, and at Sydney Brother Bame served as evangelist. At the latter place a number of souls were added to the kingdom, but at the former the harvest seemed not so ready to gather.

We believe we notice a tendency on the part of both pastors and churches to encourage the long pastorate. This, we believe, augurs good for the future of the church. Conspicuous among those who have served long pastorates is Brother T. H. Broad, who writes thus from La Verne, California, “This year begins the eleventh year of ministry with the La Verne church, and we are laying plans for a larger building, as we are crowded out even at regular services.” Such plans after so many years of working together speak much as to the leadership of the pastor and the loyalty of the people.

We hope every one will read Brother Dyoll Belote’s letter regarding the Winona Tabernacle Fund, and if any have passed this matter over lightly, we hope they will suffer a change of heart. Doubtless most of our pastors whose churches have not yet responded to this cause are really intending to urge this matter upon their people, but they have been hindered for one reason or another. Those who have had this matter in charge have realized the difficulty in which some pastors have found themselves and have exercised much patience. BUT—there comes a time when obligations must be met even at the cost of sacrifice, and we are inclined to think that time has come in this matter. We happen to have the pleasant duty of looking after this matter in Ohio and we understand there are a number of churches that have not as yet paid their apportionment of 16 cents per member.

To Honor the Men Who Honored

THE BRETHREN BICENTENARY MOVEMENT PAGE

1723 - - - - - 1923

Dr. Charles A. Bame, Editor

Groom the "War - Horses"

Closing a recent evangelistic campaign all worn out, one of God's good children said to me, "We do not take as good care of our evangelists as jockeys do of their racers." That remark started a new train of thought. I have never seen many races but I have seen enough to know a bit of the care a racer gets right after the race. They are taken swiftly to the barn and rubbed and groomed and bathed and fed so exactly and watched so closely lest they lost their lives and the owner be out of some cash. The illustration is crude, I know, but let it shock you as it does me to have the comparison made. We do pension our old and crippled soldiers and give them a right to some soldiers' home besides. and I have known of old horses being kept on the farm and fed along after they were of use because they were once so valuable. With all that to the credit of mortal man, one would think that no appeal would need to be made for a preacher who had helped to make a cherished home for us in a spiritual way. But alas! Here I am filling this page the second time trying to awake some 25,000 Brethren church members to the fact that we ought to be providing for the "war horses" of the primitive days of the making of the Brethren church. 12 cents per member is the colossal amount the Director of Benevolences asks for the most pathetic appeal of all that comes to us in the whole year! Not that I feel it is necessary to scold or fuss for this fund. I know what Brethren do; when they see a need, they meet it. If all the leaders of churches will do their duty, this \$3,000 will come very easily. We are not hard-hearted. Neither will we allow that we are easy. We will meet any heaven-born obligation as well as any people on earth and this is that. I only wish that each member of the Brethren church might spend a day or so with a fully surrendered child of God. They are rare souls, I dare say, but they do exist and their lives are a wonderful benediction and inspiration. Recently, two of these rare people spent a few hours in our home. They seemed to make no boast of their surrender, or the good would have been lost, of course. But every one of the house felt, when they had gone that the mad rush that most people make for money and pleasure was a tawdry quest. I could tell what a good influence had been made on my two children and even wished right then, that they might never get the "money fever" that seems to be a part of the very life of most of us Americans.

God Supplies

"My God shall supply every need of yours," is the good promise of the good Book, and it holds every time it is really claimed. That must have been a motto of most of the old preachers who now have the experience of waiting on the Lord's stewards for that supply. They gave you the church; if you had needed to make it, you would not now be a member of the church you are. They rode horseback across the woods and fields and prairies of the primeval; they walked many miles to their appointments and sometimes were about the only ones there; they slept in cold beds and in poor hotels and boarding houses and endured many things which the modern evangelist says he can not endure—and which he perhaps can not, but they did. They are dying fast. "A few more years may roll, a few more seasons come" and they will be in their long home. Now, is the right time and the last time to get for them some of the comforts that ought to have been theirs, long ago. Remember that this is

the work of the BICENTENARY MOVEMENT. One pastor recently wrote me and said, "The new Movement is not direct enough." Of course, that was his blunder. It is mighty direct and this appeal is right to the point. If your church has not budgeted 12c per member for this fund, then in all candor I ask you to ask for a special collection. Indeed, while I believe in the budget and urge it, I would not want to serve a church that could not or would not go a cent over the budget. Let the Spirit have a chance to quit the appeals we make here for the very best we can do.

We Have Gone Over

On several of the appeals this year, we have gone over the top. Of this one I feel more sure than of others. I have just come from Dayton where Brother Gearhart told me that he felt quite confident that the churches would come wonderfully near making the dollar per member for the Thanksgiving offering. "Praise the Lord." When we come at the home mission work like that, we shall get somewhere. Albeit, when we use the same good sense and direction for the old "war horses," we shall get more than 12 cents per, for them.

The Brethren Home

But this year, our appeal has a double shot. This year the Bicentenary Program calls for donations for the Brethren Home. I sincerely believe we ought to get enough donations for this Home this year so that it could be started. Turn again to last week's Bicentenary Page and re-read what O'Neill said about that. I have found that wills are a poor means of reaching the desired end in this matter. They so often miscarry. But there is one form of donation that would come in mighty handy for this fund; they are being used many times for such good offices as this. When you are giving remember,

Your Liberty Bonds

will come mighty handy in the helping to build a Brethren Home for superannuated preachers and others. For this home, we now have, as some of you know, more than \$10,000, and if that much more would be pledged this year in some form, we could start building at once! What a fine thing it would be if this year, we could guarantee the starting of that Home and by the time this Movement is finished, it would be ready for occupancy. Be sure that I shall not be satisfied with my work if that is not done in three years. Now, Liberty Bonds were bought, in a large measure not as an investment but to save the country's credit. Now, you have them and you do not really need the income from them and yet, they will do mighty well in this crisis for the work of the Lord. Come on with your Liberty Bonds for the BRETHREN HOME.

Who Is Guilty?

Now, who is responsible for this task? First the DIRECTOR OF BENEVOLENCES. Has he done his part? Well, as far as I know, he has. I do not know who could have made a better appeal than he did in last week's Evangelist on this page? Next, the pastors, they must carry on this appeal. The opportunity must be given to the churches to make good and the pastor is the one to give that opportunity. Do it, pastor, and do it on time. Sunday the 13th of February is the right date if not then,—well, the Lord only knows when. Next, if the pastor does not do it, The CON-

The Church With Their Lives

GREGATIONAL DIRECTOR OF BENEVOLENCES. Oh, you do not have one? Well, whose fault is it? Shall I be compelled to come to your church and spend time and money that might be given to the work of the ministry or of evangelism in order to get your church to organize according to the plan set forth and sent to every pastor in the brotherhood? See right now, the wisdom of the congregation having the seven-fold organization? In each congregation a Director of Benevolences could solicit for the Liberty Bonds and get a lot of them, perhaps, if you only had one. Well, get one. Get one at once. Let a few churches over the country tell you what they have done through their local organization and you will do your part, perhaps. The next fellow in responsibility is the **State Secretary**. Get busy at once and see that each church in your district has taken this offering—better yet, write them before, and tell them that

you want to be sure that they are doing it and if they have not, to get busy. But who are they? I am sure that I do not know them all. I wish I did. But in OHIO, IT IS GEO. S. BAER and MARTIN SHIVELY, both of Ashland.

INDIANA, W. E. THOMAS of Flora.

ILLIOKOTA, W. H. BEACHLER, of Waterloo, Iowa.

and for the good of the cause, will not the state leaders of other Districts let me know who they are so that I can have the full organization? Now, I have tried to get things aligned for this task. If I have not made it clear, write me and I'll do my best to answer you. H. F. E. O'Neill, whose address is Pittsburgh, Pennsylvania, will also gladly answer all questions possible. We want to win and so do you, I know. We shall and more. Hallelujah!

BAME.

GENERAL ARTICLES

A Debt We Cannot Pay. By H. E. Roscoe, Secretary

Age, old age, brings to our minds a picture of service—years of service rendered in the past. When we think of service in our everyday, workaday lives, as a natural sequence we think of pay, or remuneration, as we may choose to call it. There is a service performed in life the nature and character of which there can be no paying for. This service is of such a high character that mere monetary value has no connection with it at all. It belongs in the category of things expressed by gratitude. It is to this kind of service that we address ourselves again at this season of the year. We as Americans can not begin to measure our obligation to the great Washington for the suffering he endured in order that we might enjoy liberty and independence. Our fathers could only lift him to the highest honors that we as a country have to bestow and we can best show our gratitude by revering his great name among the generations of coming Americans. We can never pay him.

Likewise of our immortal Lincoln, pay is out of the question. Service such as he rendered to his country can never be paid for; we can only exalt his memory and thus place each succeeding generation of Americans on a higher plane of obligation.

The same principle may be applied by the members of the Brethren church to the veterans of the cross whom we have placed on the list of "Superannuated Ministers." Let us stop for a moment and ask ourselves the question, Can we pay them for their service? No, it is in the class of priceless things, the best that we can hope to do for them is to give our money in their declining years that at least the real necessities, if not the comforts of life, may be theirs; they shall receive their pay when God calls them to his great reward.

To the practical side of this program it is time we were addressing ourselves. Once a year we are called upon for an offering of money to replenish the fund out of which we endeavor to furnish to our superannuates the necessities of life. Our National Conference has set aside the second Sunday in February as the day in which this offering may be lifted. Your committee realizes the impossibility of all churches doing this on the date set aside as local obligations make it impractical for all to do so, but in so far as possible we ask that you lend your prayers and energies to this obligation with a united spirit.

It has been the custom of some of our churches to bud-

get a certain amount each year for this purpose. This is fine if the amount is large enough, but as a usual thing the amount is entirely out of keeping with the great need and requirements of this fund. The budget system of finance is a fine thing and well recommended in its place, but the principle applied in this particular case in all too many of our congregations does not produce enough money to justify its use in this special and urgent need.

A number of our large congregations have abandoned the idea when lifting an offering for the Superannuated Ministers' Fund and have waged a campaign of education and boosted for an offering that would do justice to the congregation and to the cause and purpose for which the offering is taken and as a result we have received offerings amounting to hundreds of dollars from comparatively small congregations. For example the church at Pittsburgh, Pennsylvania, which many of us know to be only a small church in point of numbers gave us a fine example last year of how to be large in spirit by carrying off first honors, having the largest offering in the entire brotherhood for superannuated ministers. Pittsburgh went to work under the leadership of Harry O'Neill and others and got the entire Sunday school, church and all at the game of giving for this cause and they did themselves proud. This, for an example of how to do it.

The church of which the writer is a member took second honors, but this church forgot completely the apportionment idea and went to work for a big offering, Sunday school, church and all unitedly. And it is only through this method of action that sufficient money will be raised by us as a whole church to meet the needs of its committee in caring for those whom it is serving.

To this end we appeal at this time to the churches to get ready one and all and boost for a banner offering. To the churches who gave an hundred dollars last year make it two hundred this year. To the churches who last year gave two hundred make it as high as you can this year, and to the churches who have formerly given fifteen and twenty dollars please try to make the minimum fifty dollars this year. I am certain that some church other than Pittsburgh will carry off the honors of first place for 1921.

Begin now to boost for the Superannuated Ministers' offering Sunday, February 13th.

Goshen, Indiana.

A New Year Message: By N. W. Jennings

(Read to the congregation of the First church, Los Angeles, California, at the Annual Business Meeting on New Year's evening).

About nineteen hundred and twenty years ago this world was visited by the Eternal King of heaven. Although he came to us a little babe, he came bringing to man life, light and immortality. He, the owner and builder of all the palaces of eternity, came from the high white throne of heaven to earth.

His reception was a manger. His earthly parents were not met by lords and kings to be conducted to some grand hotel. After a walk of about eighty miles, they were informed at the gate of the town that there was no room in home or hotel for them, so they lodged in a barn, and our Redeemer was born that night in a manger.

He placed on the altar of the world the Father's eternal gift. "For God so loved the world that he gave his only begotten Son." In that gift he poured out all heaven to man.

This Prince of Peace kindled in the heart of the world the spirit of giving which has grown until every nation under heaven has experienced the throb of those immortal words, "It is more blessed to give than to receive." From coast to coast in this country, trains can be seen every few miles apart crawling over the rails, laden down with gifts. The seas are seen dotted with ships burdened with gifts. Glory to Jesus for this bright mark of honor placed at his feet.

Nineteen hundred and twenty years ago no hotel, no home open to receive him, but now he is welcome in millions of homes the door locked then is open now. On the Lord's Day millions are church-bound, to drink from the fountain of his knowledge, his love, his patience and his faith.

In the shadow of the cross we assemble. We sit at the feet of Jesus to hear and to learn of the Christ of Calvary; for all the great doctrines of the Bible, like never withering wreaths, are laid by the Holy Spirit at the foot of the cross of our risen Lord Jesus.

Jesus, our Lord came blessing the world; he poured out blessings from the manger to the cross. As he went down to Jerusalem to be crucified, carrying on his spotless soul the weight and guilt of the whole world, he stopped and called a blind man to him and gave him back his sight. He blessed in life; he blessed while dying; he saved while dying, saying to the thief, "Today shalt thou be with me in Paradise." We hear him also say, "Father, forgive them for they know not what they do." If we learn to pray, "Father, forgive them," in life, it will be natural to pray in our last hour.

Failure will never come to an individual, to a home, to a church, to a nation, where the blood-red gospel is believed and accepted. The political world has failed. Intellectual power has failed. The world's only hope is the dynamic power of the blood-red gospel of the CHRIST OF CALVARY.

Brethren, I attribute the success of our work, together with Jesus in his work, to the blood-red and blood-bought gospel which we have tried to preach and which our Sunday schools have taught and which our people have believed. We

have tried to honor Jesus and to glorify our heavenly Father as we have walked together in the sunlight of the gospel under the leadership of the Holy Spirit.

This day two years ago we yoked up together, heart to heart, soul to soul, shoulder to shoulder, in the little old church which stood on this spot, with a debt of two thousand dollars against it. In a few minutes, after the plea was made to eradicate the debt you placed every dollar of it upon the altar. Then we began to plan, under the guiding hand of the Holy Spirit, to erect a new church house to the glory of God and to meet our real needs. The undertaking looked big for such a small leadership of about seventy-five who were real active in the work of God. Of course, in every forest is found live timber and dead timber, and in almost every orchard are found fruitful trees and fruitless trees. The test is a glorious victory. You brought in the money until twenty thousand dollars were in the treasury of the Lord.

In the two years you have paid in a total of \$29,619.8. We are paying interest on about \$10,000 on our new church, but by the help of God we shall soon pay it off. Some of our sister churches have assisted us very materially. Long Beach, known for her consecrated and liberal giving, assisted us liberally, for which we are very grateful. We also wish to acknowledge gifts from the congregations at Compton Avenue and Whittier.

God, for Jesus sake, answered our prayers as we plead for lost souls to be redeemed and brought into his church. We have baptized and received into the church over eighty souls, many of whom have already proven to be lamp bearers in the church. Let us give him the glory and seek to live each day at his feet in the coming years. May every vessel be emptied of all self and filled with Jesus and his holy love! The future is before us; in part, it is unknown to us; but, thank God, we do not have to plunge into some cold dark unknown stream. Our ship we have already set sail on the ocean of his light and love; and by the help of the ever-living Spirit, we shall sail on and on until we shall reach the harbor.

Let us build our future hopes of divine blessings and of heaven upon the Rock of eternal ages; then no blessing shall be lost and heaven shall be won. Let us be willing to suffer, and live or die, under the cross which he gives us to bear. Lay your all on his altar, at his footstool, and you will find all and more at the High Throne.

Your tongue and mine will soon be silent. Let us use them to speak of his great salvation. Our Good Shepherd will bear us on the arm of his omnipotent power. Let us be very thankful to God for the seal of our pardon and for the full assurance of our eternal faith in the eternal Christ and his atoning blood.

May the Father of mercies and the Son of his boundless love and the Spirit of his comforting power spare us and use us this year as never before supremely to his glory. Let us be as bruised reeds in our own sight, and in the light of Jesus, God the Father will look upon us as **PILLARS**. May the Christ who is rich in mercy, who fills the whole world with his goodness, give each of us all needed patience in which to possess our souls until he calls us to come home, or comes for us in the clouds with power and great glory.

217 East 42nd St., Los Angeles, California.

Resolutions for the New Year. Prof W. I. Duker

Once more the hand has moved upon the face of the clock and now points at twelve. Another year has made its history for good or ill. Our aspirations and hopes of the past year has been realized or we have seen them dragged in the dust of false hopes. We are now standing at the gateway of years. Our vision of the past is clear and distinct; our vision of the future is determined by our prophetic power. What the New Year has in store for us, we do not know. May we have the faith and courage to look into it unflinchingly,

Primarily we are not interested in the past but in the future. The hand never moves backwards upon the face of the clock. It tells the time of the present, but moves on into the future. We cannot remain in the present only as it becomes a part of the future. Eternity is our vision of future.

How may we be guided and led into this boundless region? How may we know that our steps will lead us aright? This was the query of our beloved Longfellow in his "Salis;"

"Into the Silent Land!
 Ah! who shall lead us thither?
 Clouds in the evening sky more darkly gather,
 And shattered wrecks lie thicker on the strand,
 Who leads us with a gentle hand
 Thither, O thither,
 Into the Silent Land?"

May we as a church face the future with great faith and high resolves. May we never falter or hesitate as we march on. God asks our best of us. Nothing else will satisfy him nor should it satisfy us. May we resolve and then pray for strength to keep our resolutions. That our resolutions may be tangible and function in our church life may we formulate a set appropriate for our future life and conduct.

Be it hereby resolved that:

1. We develop a great "Spiritual Life" among our members.
2. We give unstinted support to the mid-week prayer service.

The Agape, or Lovefeast. By E. E. Roberts

"These are hidden rocks in your feasts of Love (Jude 12. Revised Version). These words of Jude reveal two things to us: first, that the early church was not perfect; second, that they did keep love feasts—or feasts of love, as late as 70 A. D., which is supposed to be the time when the book was written. Paul's letter to the Corinthians which is believed to have been written in 57 A. D., also proves that they were being kept at that date (1 Cor. 11:21). The "Agape" or Love Feast is a trinity of actions constituting one act, just as three immersions constitutes one baptism. Therefore we will consider it under three heads: 1st, The Supper; 2nd, The Cleansing by Washing; 3rd, The union by Communion.

THE FEAST. It was not the Jewish Passover, as some would try to make it appear to be, for the following reasons: All the Gospels speak of it being in the future (Cf. Matt. 26:2; Mark 14:1; Luke 22:1-7; John 13:1). Not these only, but John 22:28 tells us that "They (the Jews) went not in lest they be defiled and could not eat the Passover." These clearly prove that the supper that they had eaten could not have been the Passover of the Jews. We would not think of keeping any other day as our Christmas than the 25th of December and much less would a Jew think of keeping the Passover at any other time than the proper one.

The fact, without a reasonable doubt, is that Christ died on the day and at the very hour, that the lamb should have been slain, otherwise his death would not have been a perfect fulfillment of the type. God having all foreknowledge, prepared for the occasion, in the long day of Joshua, which they reckoned as one day, while God reckoned it two, making it possible for Christ to die at the exact hour that the lamb should have been slain, and after he had substituted the Christian Passover, or love feast in place of the Jewish one. Note it was a SUPPER; not a crumb of bread and a sip of the "Fruit of the vine" taken about the noon hour, as some try to make it appear to be. (John 13:1) calls it a "supper." Paul also speaks of the supper (1 Cor. 11:21). Jude uses the word "feast," that is more than an ordinary meal. Notice that it was of such a magnitude that intemperance and other evils crept in in connection with its observance. Paul charges the Corinthians with un-Christian acts at the feast. "Some are hungry and others are drunken . . . and shame those that have not."

We are told that because of their actions Paul dispensed with the supper. But Paul did nothing of the kind, as proven in the fact that he proceeded at once to show them how to keep it properly (1 Cor. 11:33-35). "When ye come to gether to eat, tarry one for the other and if any hunger, let him eat at home." This certainly could not refer to the small portion of bread used in the communion. This proves conclusively that he did not dispense with it for the very

3. We make a greater effort to reach the "stranger within our gates."

4. We carry over into the church service the enthusiasm, serious effort and efficiency of the Sunday School.

5. We give more of our time to definite, practical church work.

Often the value of a set of resolutions is held in question and by some condemned. The reason given is that too often we resolve only to break our resolve. This objection is valid in the sense that we are told that it is better not to vow than to vow and then not keep the same. However, we must not forget that this argument is only directed against the breaking of our vows. We can never make progress along any line of endeavor unless we resolve and then highly resolve to keep the same.

"May we then be up and doing,
 With a heart for any fate.
 Still achieving and pursuing,
 Learn to labor and to wait."

—From the Goshen Weekly Calendar.

good reason, that, not being pope, he had no authority to do so.

Now what was the object or purpose of the Jewish Passover? Feasts are kept to celebrate some blessing received, success achieved or victory won. The Jews held theirs to celebrate, or commemorate, their deliverance from Egyptian bondage and cruel slavery, as well as in anticipation of entering into a land "flowing with milk and honey" which was to be their home.

And it is for the very same reason that we keep the "Believers' Passover" or love feast. We keep in fellowship with those, who, in common with us, have enjoyed marvelous deliverances from the bondage of satan, and have the promise of a far better inheritance than the Jews had. We celebrate a deliverance from a more bitter bondage than they ever endured—the bondage of our carnal nature. Paul speaks of it thus, "Delivered them who all their life time were in the bondage of the fear of death" (Heb. 2:15.) John says, "We know that we have passed from (the fear of) death unto Life" (1 John 3:14). Paul tells his Roman brethren that, "Sin shall not have dominion over you," and because of this deliverance we feast together in love and celebrate that deliverance. While so doing we also look forward to our coming inheritance in the coming kingdom of our God and our Christ, when he shall "Gird himself and serve us" (Luke 12:37). They were to possess a Canaan of sin, sickness and death; we one in which tears are never shed, pain and sickness are unknown, farewells are unspeakable and funeral processions are never seen; there to sit with Christ, our elder Brother, around our Father's table feasting through eternity. Dear reader, may it be your desire, and hope to have a plate set for you at that table. May the dear Lord in his infinite mercy grant that we all, not one missing, shall participate in that great eternal feast of love.

We will next consider the service of cleansing by washing of the saints' feet.

Philadelphia, Pennsylvania.

The sacred books of the ancient Persians say, "If you would be holy, instruct your children properly, because all the good acts they perform will be imputed to you."

The Tobacco Record comments favorably upon the theory of a French writer that the different ways of smoking give an index to character. Maybe so. But in one respect tobacco users are all like the children of a woman on a railway journey. One of her boys was very noisy and refused to mind her. Finally a passenger said to her: "He's pretty badly spoiled, isn't he!" To which the mother calmly replied: "Oh, no, They all schmell that way!"

THE BRETHREN PULPIT

Personal Responsibility. By Freeman Ankrum

TEXT: For none of us liveth to himself, and none dieth to himself. ROMANS 14:7

We as a community are bound together by unseen bonds. In moving through the duties of each day there is a relative knowledge of what will be done during the coming twenty-four hours, with a kindred warning of when we shall, or shall not trespass upon the inalienable rights of a fellow man.

During the Paleolithic age, when man lived in natural haunts, and was the possessor of few wants, he was very little troubled by the fear of offending his neighbor. They dug their axes from the same stone pits, stalked their game over the same hills and through the dark forests, returning at night to the home nature had provided. Let us now turn the pages of time. Man has passed through the stone ages and we find him a rational, thinking and superstitious being. Instead of being few, there are millions roaming the earth. Laws of society have become more complex, and the bounds of habitation have become more sharply defined. With increasing power and intelligence there comes a feeling of responsibility. His fellow men have the same right of living as he, they too are held responsible and accountable for their lives. With man's advance through the annals of time and civilization, his duties have become more arduous, his responsibility greater. Each succeeding year burns deeper upon his mind the words of our text, "For none of us liveth to himself and none dieth to himself."

The text plainly states that man cannot live to himself alone. Not that man has reached such a high stage where he chooses the unselfish part with his own free will, but nature herself decrees by her unchanging law that it shall be so. We spend in the neighborhood of eighteen years in the schools and colleges, not so much in filling our minds with soon to be forgotten facts; but to discipline the intellect, establish principles and regulate the heart. We are told by the great scientists that forces almost insignificant to man have their importance in nature. The entire ocean is affected by a pebble. Likewise in human life it is impossible for any man to live in a way that will not be felt in due proportion by all mankind. Human nature and natural disturbances know no color, nationality or creed.

Sometimes individuals feel that they are a law unto themselves, and are not responsible for the existence of any other person, so long as their lives do not directly interfere with the lives of their fellow men. Growing out of this comes the doctrine of "Personal Liberty," which is nothing more nor less than unlimited freedom for self, without regard for any one else. It is the subterfuge of the law-breaker, the gambler, the profligate, and the moral irresponsible of all ages. This doctrine so far has failed to deceive any one except its own exponents. While looking upon the dark side let us hold in mind with Burke that, "Virtue will catch as well as vice, by contact." The panacea for the freeing of the world from the evil effects of the past and the present generation will be found in virtuous living, moral and Christian teaching built upon the power of the "Old Time Gospel." Crime itself will not be blotted out until the production of criminals, stops. The task is too stupendous for a single generation. The black shadows cast by the lives of the preceding generations have extended too far into our own day. If vice runs in the blood then virtue does likewise. The men and women who are living quiet virtuous lives without seeming to be making an impression upon the lives of the present generation, may comfort themselves with the reality that they are not living for the present alone, but for coming generations. A man may do good merely by living. We live for the world and the generations yet unborn, by our deeds and our influence. The person with a negligible influence has never lived. Where would we stand today if our forefathers had lived for themselves without thought

if our forefathers had lived for themselves without thought the status of them who shall follow us, when physical returns to dust, and the green of nature has hidden our last resting place, if we have withheld from them their heritage? They shall be as one walking through the earth, disinterested, saddened, and perhaps lost! Their condemnation shall fall upon our heads and our memory shall be a curse. Each generation should be a blessing to itself, and then it would be a blessing to the future generation. We should find our greatest joy in conducting the affairs of the present in the light of the future. Men who have undertaken great things in the life of America have lived and are living for others. The construction of the Panama canal, the Roosevelt Dam, and many specific things being done, are not being done alone for the present. The most despicable person in town or community are they who worship the god of self. Men have given of their poverty that good might be, and from their sacrifices have sprung forth some of the greatest blessings of humanity.

When the Apostle Paul asserted, "That no man liveth to himself," he sets forth one of the strongest principles of self-denial known to man. The manner of our personal life must be considered in its effect upon others. The true law of liberty recognizes the rights of others, as in the case of Paul's, "All things are lawful, but not all are expedient." Many a man in exercising his own personal rights has wrought irreparable injury to a fellow man. In matters of faith and things spiritual, we may think there is a perfect liberty concerning choice, or in expression of the manner or matter of our belief. Even here we find it impossible to get away from the fact that "No man liveth to himself." Our lives and our actions are the measuring rod of some one's else attainments. Not alone do we climb the mountains to reach the fields of Elysian bliss; not by ourselves do we leave the safe but narrow way to step down into the mire. Some one is following in our footsteps to eternal joy or everlasting night. None of us liveth to himself in matters of faith and life. If we are possessed of a strong faith, our duty is to help our brothers' unbelief.

Since we are not living in an individual sphere it is of untold importance for our sakes and the sakes of others that we live well. The old principle, "Whatever is worth doing is worth doing well" is a safe criterion of human life. A life worth the living is worth living well. Most men desire their lives to be a force. Take heed then, that it is a force of the highest good. Through this, man's inborn desire to lead may triumph. Before we can be leaders of others successfully, there are certain principles and laws to be reckoned with. Socrates has said, "Let him that would move the world first move himself." In our language, Let him that would lead others, first lead himself.

Why try to control another man's temper, if you have not controlled that one within you. Are you aware of the fact that the power that will move you will do the same for mankind? Music speaks a universal language, power is likewise of universal meter. Power may roughly be analyzed into three divisions; physical, intellectual and moral. During previous ages, physical power reigned supreme. Even now as intellectual surpasses the physical, so is intellectual surpassed by the moral. In the great conflicts of life this latter may not be given credit for its real worth. This power comes from living well, and its growth is in proportion to its use. Living right for self satisfaction is commendable, but the highest good is in living right for the sake of others. We no longer live in veiled seclusion, and the higher we climb the ladder of fame, the greater the number of eyes fixed upon us. The Master, hardly noticed by some of the common rabble, became the object of their vision when the cross

raised him above the earth. We glory in his death, and have cause to glory, not because he died for us, but because he lived for us. Because I live ye shall live also," are some of the most inspiring words ever spoken in our behalf. Selfishness can never impart true happiness because happiness comes from looking outward and not inward. Its dependence is not upon outward circumstances, but inward conditions. A great advantage promised to all through living well, is that we honor God and the religion we profess.

The church and religion have always had their critics. The criticisms come from them who know nothing or little, of the church by personal experience, but after a superficial survey take it upon themselves to tell the world that it has little value. True, members of the church sometimes do wrong, not because they are members of the church, but because they are human beings. Do not deceive yourself, the church is not a group sitting with folded hands, lest they soil their garments with the world, but a great fighting army fighting sin in their own lives and in the world. A man with a few imperfections in his makeup is worth more than a machine that is perfect. Hypocrisy is abominable, disgusting, and repelling wherever it is found, and no more so in the church than in business or society. The church feels far worse in regard to a hypocritical member than does the world. If hypocrisy consists in deception, to my mind the number of hypocrites in the church are few in comparison with the number in the world. Too many of you are basing your hope of being saved upon charging others with wrong doing. God, as God of the nations, must voice his indignation and displeasure at the deceit and baseness of many men in high places who are continually dishonoring him by dishonoring their fellow men, for whose good they should be living. The very foundation of our educational system will totter and fall, culture and learning will avail nothing unless life's greatest lesson be learned, "That none of us liveth to himself." The crying need of the twentieth century is for men and women whose vision extends at least beyond their noses. This old world is in the grip of monsters far more powerful than the hundred-headed Hydra which Hercules was supposed to have slain. The blood of America's choicest men and women may be required to terminate the existence of the monster threatening our being. That which will strike the key-note of the International Anthem, is that the life of a faithful Christian is a guide to the realms of eternal paradise. For, "None of us liveth to himself and none dieth to himself."

Garwin, Iowa.

OUR DEVOTIONAL

The Leaven and the Lump

By W. W. Wertman

OUR SCRIPTURE

Another parable spake he unto them; the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened (Matt. 13:33). In the name of our Lord Jesus Christ, when ye are gathered together, and in my Spirit, with the power of our Lord Jesus Christ to deliver such an one unto satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Cor. 5:4-8). For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, Thou

shalt love thy neighbor as thyself (Rom. 13:9). And I myself also am persuaded of you my brethren, that ye also are full of goodness; filled with all knowledge, able also to admonish one another (Rom. 15:14).

OUR MEDITATION

"Love thy neighbor as thyself," with this command always before us and with the period of reconstruction bringing hardship to many are we living up to our Christian duty? Or are we selfishly considering only our own personal interests? From personal observation I think we are selfish; and here is where a little leaven will leaven the whole lump. We can have a wonderful influence on others and be of great help by keeping strong our faith in and love for the blessed Lord Jesus, and as Christians, knowing the wonderful power of him to provide for all our needs, by fully resigning and consecrating our lives and ability unselfishly to his work. Selfishness and worldly pleasure seem to have cast their baleful influence over the whole world, and if we as our Lord's soldiers eagerly bearing his cross, are really going to forward the interests of his kingdom we must work unselfishly and seek to lighten the burdens of humanity. And to do this we must be clothed with the armor of prayer and sincerity. It cannot be done with the old leaven of selfishness and half way effort, we must have instilled the new leaven which comes from our Lord Jesus..

Paul—(Romans 15:14) has very beautifully shown us how we should trust one another and to admonish one another, complimenting his readers that they were full of goodness, and urging that they should see this little goodness in their friends and neighbors and help to make it grow. In this way we are leavened with the power of Jesus to go forth and do his work.

As leaven works by contact, so our contact with folks gives us the opportunity to drop a good word or do a kind act that may possibly bring forth much fruit. If the folks of our acquaintance and daily association can say the same of us as Paul has said of the brethren, "Ye are full of goodness," at the same time knowing that we have our faults and our failures, we are reasonably sure that the leaven has touched some vital spot. Then with prayer and thanksgiving for this let us keep sincerity and truth before us as did our Lord Jesus. Who can conceive of a more lasting or fitting memory of one who has passed to eternal life than for his friends to say, "**he was a Christian?**" The leaven of these words and the life of one who has lived as a Christian, may influence the lives of many, and spreading, may eventually leaven the whole lump.

As a denomination we stand four square on the Gospel of our blessed Jesus, and as our young folks are taught in our college to this point (Romans 14:13), Paul's words are worthy of heeding by us and them, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

With these inspiring words ringing in our hearts, may we go forth with our bodies a complete and solid lump fully leavened and not dead, our spirits also alive with the leaven from heaven. By this means we may bring eternal life to many with whom we come in contact.

"Wherefore comfort yourselves together, and edify one another as also ye do." And we beseech you brethren, to know them which labor among you and over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake, and be at peace among yourselves (1 Thess 5:11-13).

There are times when we are bitterly assailed by the devil. When we seem to be at peace and with love toward one another and when this Scripture seems to have been forgotten then is our danger and temptation. Then is the time when we should not only beseech and pray. If we would only realize the power of prayer we would find our lives strong and our influence like leaven spreading abroad in many lives. We would also have that peace that passeth all understanding, and the leaven would be at the highest point of fermentation. Brethren, let us get such an amount of

leaven in our hearts that we will work and pray without ceasing for the saving of souls and the building of Christian character.

OUR PRAYER

Our Father which art in heaven, we thank thee that thou hast considered us worthy of being a little leaven in thy kingdom. And in the hope of eternity through the saving grace of our Lord Jesus Christ may we work and pray and exhort with the good result of saving many souls. May we be as the leaven when added to the lump. The harvest is truly great; may we be true laborers for Jesus. Help us,

Lord, to fully realize this. Give us a blessing that we may pass on to another. And as we work in the Master's vineyard may we be true and faithful in all our duties, exhorting in the name of Jesus, steadfastly keeping before us the parable of the leaven and the lump. For great endings come from small beginnings. We are all babes in Christ and his teachings but through faith and prayer our knowledge, we may become greater and our labors will become more fruitful. May the blessing of Christ be with all the brethren. In the name of Jesus Christ. Amen.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Our Women at Philidelphia

The Adult Bible Class of the First Brethren church of Philadelphia was organized March, 1912 and meetings have been held regularly each month except July and August.

The meetings are business and devotional except every third month when a social program is prepared. These meetings are held in the homes when possible and at other times in the church.

A special devotional program is prepared for each month by a committee appointed to take care of that work. Recently there has been added a study of the books of the Bible so we may grow more proficient in our knowledge of the Book.

There is a benevolent committee which looks after our sick or shut in members and flowers and fruit and financial aid are rendered when necessary. A special offering is taken every Sunday afternoon and at the close of the year the bank is opened and the contents sent as a Christmas gift to our Philadelphia boys in Ashland College. We expect to have the largest amount this year, as we have more than doubled our offering of a year ago.

There are twenty-five active members on the roll and an average attendance of eighteen each Sunday. The Lord has wonderfully blessed us with faithful and loyal members. We are working and praying for a still larger number for his glory.

MRS. ANNA McARTHUR.

An Adult Woman's Class

The women of the Optimistic Class in the Oakville Indiana, Brethren Sunday school are a very loyal band.

For a number of years, the women's and men's classes were combined under the name of the Excelsior Class, but wishing for a wider field in which to work, the Optimistic Class, composed wholly of women, was organized August 7,

1919, with 27 charter members. A more faithful class of women would be hard to find.

Nor are we an idle class. We have our regular monthly class meetings at the home of some member. We first have our devotional meeting, after which business is transacted. The rest of the evening is spent in a social way.

We have our president, vice president, secretary-treasurer and three committees; the Lookout, Flower and Social committees.

We have different forms of entertainment at each meeting, at one meeting each member was asked to either recite or sing a song, that they had given when a child. At another meeting we had contests, and on Tuesday before Thanksgiving we entertained the men's class at a Thanksgiving supper.

At each meeting we invite some one who does not attend Sunday school and in that way have gotten new members. We gave \$51.00 toward our new parsonage, and are planning on giving more toward the Master's work here.

Our class motto is: "Let your light so shine that others may see your good works."

Our object is to learn the teachings of Jesus and to try to teach others.

We seldom use the lecture method in class; each member is expected to take part. We first read the lesson, after which questions are asked and answered. Then a general discussion follows in which each takes part. In our review lesson each one is assigned a lesson which they are to study and then present the main points to the class. In this way each one can have a part.

We are anxious and willing to help our church and our pastor in all things, our hope and our prayers are that our work may be the means of leading others to know and serve our Savior.

MRS MOODY.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Closing of Fortieth Anniversary Crusade

(The following program, published last July, is here-with reprinted by request. Our Endeavorers are intensely interested in this worthy campaign and we believe have been doing their bit toward making possible a worthy celebration of Christian Endeavor's fortieth anniversary. If perchance your society did not respond to this appeal but has been working toward the goals, it will be appreciated if you will report what you have done. Send reports through your denominational officers, thus they will be informed and will forward it to the Boston office.—Editor).

To the Christian Endeavorers of America

A Fortieth Anniversary Crusade, from September 1, 1920, to February 2, 1921, has been approved by the Board of Trustees of the United Society of Christian Endeavor. The affirmative vote is probably the largest ever cast for a

Christian Endeavor campaign. The five goals of the Crusade are as follows:

1. 600,000 vacant seats filled at Sunday and mid-week services.
2. 600,000 new Christian Endeavors.
3. 600,000 young people enrolled for systematic Bible study, study of Church History, Stewardship, Missions, Personal Evangelism, Social and Expert Endeavor.
4. At least 600,000 young people urged to accept Christ and unite with the church.
5. One week of solicitation of funds from individuals for the adequate financing of Christian Endeavor at home and abroad. (The exact date of this campaign and the amount to be sought will be determined at a meeting of the trustees and field secretaries to be held in Boston, July 21 and 22, 1920).

Ten Thousand Christian Endeavor Societies Must Enlist For This Great Crusade Before July 15, 1920

We ask your society to do these three things now:

1. Endorse the Crusade by vote of the society or Executive Committee.
2. Appoint a Captain and five assistants to organize and direct the Crusade for your society.
3. Send in your enlistment to Executive Secretary, Carroll M. Wright, on the attached blank.

A Manual of Information, giving full suggestions for reaching every objective of the Crusade, will be sent free as soon as the enrollment of your society is received. Every thing is ready for a great campaign that will strengthen your society and church and help win and train the young people of the world for Christ.

See that your society is one of the first to respond. Send in your enlistment blank today.

Yours in His Service,
E. P. GATES,
General Secretary.

United Society of Christian Endeavor
Mt. Vernon and Joy Streets, Boston, Mass.

Christian Endeavor Possibilities

Never in the history of our country has the welfare of young manhood and young womanhood been so greatly jeopardized as we find it today. Formerly, especially in the small city or towns and rural communities, groups of young people would seek pleasure together in hay-rides, log-rollings, spelling matches, ciphering matches, socials, a visit to some public park of interest, or perchance engage themselves in a picnic. It was very rarely that these young people were not seen at church meetings. It was under this influence that they mated up. Of course, we will grant that some of these same young people—grown older—have also fallen away from their early habits or customs, but let me tell you they were the church of yesterday and are to a great extent the old stand-bys of today's church.

Let us look now at the present status of affairs among the young people.

In the larger cities and towns we have the 'open dance hall.' Attractive to the detail for the enticement of young men and women in every walk of life, whether high or low.

Also we are surrounded with the movie houses almost all of which operate on Sunday. Filled? Yes and to the shingles at every show. By whom? Surely not the young people of the churches? Yes. Go to the church, you do not find them there. Go to their homes, you do not find them there. Go to their friends homes, you do not find them there. Mother and father whom you find reading the Sunday paper or some 'good story' will tell you that they went down to see 'Mary Pickford, Charlie Chaplin, Wm. Hart, Doug Fairbanks or some other screen star.' Yes sir, they tell you that. And if you were to ask them who the preacher is at this church or that, which everyone you mention, nine times out of ten they could not tell you his name. What does this prove to us? Simply that it is up to the church in her every department to get busy and make the HOUSE OF GOD JUST AS ATTRACTIVE A PLACE TO BE AT AS ANY WORLDLY INFLUENCE DARE BE. No, No. We do not have to let them have a dance in our social rooms or give them a movie twice a week or even once but we can, "Paint up," "Shine up," "Pray up," "Work up," "Sing up," "Talk up," and advertise not only special but regular meetings. Today of all days, people will follow advertisements. Get up good attractive church literature using, short and 'to the point' sentences.

ENDEAVORERS: Do you see what I am driving at? Do we realize the necessity of sociability among the young people especially? SURE, these same young people who are among the best patrons of the movies and dances are the

sons and grandsons, the daughters and granddaughters of the very people whom I mentioned in the first paragraph. They have the same natures if cultivated. It is not impossible to have a hay-ride, a weiner roast, a marshmallow toast, an old-fashioned 'sing,' a picnic, or a hike to a distant park, or better, an auto party. At the end of these frolics prominence can be given to C. E. activities. But someone will say, 'There is the same old thing,' tie an oyster to a string to get them to come to church.' That's all right. JUST SO WE GET THEM TO CHURCH AND THEY GET THE GOOD OLD-FASHIONED RELIGION AFTER THEY GET THERE. ENDEAVORERS AGAIN: Let us do our share. Are you on? Come on, Let's go.

February Sixth

This day, the first Sunday of the month, marks the close of Christian Endeavor Week, a period during which we celebrated the Fortieth Anniversary of Christian Endeavor.

For several years now this particular Sunday has been the occasion of Ashland College Night under the direction of our Life Work Superintendent. His three-fold aim was: to interest the young people in the College; to enlist Life Work Recruits; to secure an offering for the Department of Religious Education.

Since the National Sunday School Association assumed full financial responsibility for this Department (Inasmuch as practically all the Endeavorers give to its support through the White Gift offering), Brother Boardman had planned to place the emphasis this year upon the second aim, and was working on an appropriate pageant. But numerous other duties have delayed the completion of this work. In a letter of explanation he says:

"The only outlet I see is for the Endeavorers to stress Decision Day in its two-fold aspect, viz., for converts and for Life Work Recruits. That is the plan we are going to follow at Hudson, and we hope to see some results. Our executive committee has been planning for Endeavor Week for some time and there is promise of excellent meetings."

Let Others Do Likewise

Other societies will find it profitable to do likewise. Register all decisions that a permanent record may be kept of the same, from which subsequent statistical reports may be compiled. To give direction and definiteness to the thought of all participating in the meetings, mimeograph the following outline on slips of paper; or write it on the blackboard and then distribute blank slips of paper.

My Personal Decisions

I am a	Indicated by an X	I will become a
.....	Christian	.....
.....	Member of the church	.....
.....	Active Member	.....
.....	Associate Member	.....
.....	Comrade of the Quiet Hour	.....
.....	Tenth Legioner	.....
.....	Peace Advocate	.....
.....	Life Work Recruit	.....
.....	Special Worker	.....
Name	Address	

Then Report

The results should be reported to the society at the next meeting. If encouraging the report will cause rejoicing. If disappointing it should lead to prayer and effort. Then share the good news with others by reporting to the writer and respective superintendents.

J. A. GARBER,

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Tag Day in Chinese Cities for Famine Victims

In helping China over the terrible crisis presented by the famine in the northern provinces, Americans will be helping those who help themselves. Not only has the Chinese Government taken active measures for relief of the sufferers, but the large cities are busily engaged in raising funds from private individuals. What is more they have taken a lesson from American experience in these matters and have adopted methods as up to date as any that may be found in New York, Chicago or any city of the United States.

Chinese papers just received at headquarters of the American Committee for China Famine Fund tell of "Tag Day" in Peking. In all, men and women students from thirty-five colleges participated. The various sections of the city were carefully marked out and allotted to various colleges; the students exhibited the utmost keenness in patrolling

the streets, and one gathers that few passers-by escaped being "tagged." In addition, the billboard artists were conspicuous, placarding the city with posters descriptive of the tragic facts of the famine area. By consent of the Board of War airplanes flew over the old city, across whose walls no stranger in the old days might so much as peer, and airplanes scattered appeals for the famine sufferers.

Similar scenes, the American Committee is informed, have been enacted in other cities. In Shanghai, it is reported, as evidence of the immense strides which the emancipation of women has taken in China, largely the result of education in our missionary schools and colleges, that daughters of the most exclusive and fashionable families in Chinese society took an active and enthusiastic part in "tag day." A far cry this, from the old days when Chinese girls of good family had their feet tightly bound in childhood, and were

condemned in consequence to hobble painfully for the rest of their lives. No woman with feet so constricted could have stood the rigors of collecting in the streets on a "tag day!" That is one of the many blessings for which Chinese womanhood today is thanking the teaching of our Christian missionaries. Today those missionaries are laboring heroically to feed not only the souls but also the poor wasted bodies of the 45,000,000 people in North China who are in imminent peril of starving to death. And they are relying, as in the past, on the practical sympathy of the Christian churches of America to provide the funds which are so urgently needed. Funds may be contributed either to local churches, to Foreign Mission societies, or to the Treasurer of the American Committee for China Famine Fund, Vernon Munroe, The Bible House, New York City.

NEWS FROM THE FIELD

FLORA, INDIANA

I will endeavor to report some of the work at Flora.

Our revival began November 3 and continued until November 28, when it closed with an all day meeting. The attendance and interest were good throughout the meeting.

We were fortunate in securing Brethren Coleman and Ronk as evangelists. Brother Coleman is certainly a man of God and preaches the plain Gospel without frills. Brother Ronk did fine work in directing the singing with the saxophone, and in his illustrated talks. There were 37 to make the good choice, many being adults and the heads of homes which had not been reached before.

Our meeting was followed by a communion service, the largest ever held in the church.

Several have been received by letter, so we are growing.

On Christmas evening the Sunday school gave a program, "The Search of the Shepherds," in twelve tableaux to a large audience.

Our business meeting was held December 30. Reports from all departments showed that things were in good condition for work.

Our Sunday school showed an average attendance of 167, a Cradle Roll of 56 and an Elementary department of 46. The balance in the Sunday school treasury was used to purchase books for the school library, which was recently started.

Our Christian Endeavor reported good progress and bright outlook for the new year.

The financial report showed that we are in a good financial condition, having a balance in the treasury.

This church has recently been privileged to call two young men to the ministry, Brother

Russell Humbert who is at Moody Bible Institute and who has been ordained and Brother Russel Barnard, who is at Ashland.

The first of the year our Sunday school superintendent went to Bethany Bible School, Chicago, for a course in Sunday school work and Bible and one of our "Old boys" went to Lost Creek, Kentucky, to teach in the schools there.

In accordance with our conference program we are loaning our pastor for a meeting. On January 18, Brother Thomas begins a meeting at Cambria, one of our smaller pastorless churches.

So we face the New Year with bright prospects. We ask an interest in the prayers of the Brethren.

E. A. MYER,
Correspondent.

WINONA TABERNACLE "AGAIN"

The committee from National Conference on whom the "pleasant duty" was shouldered of completing the collection of the balance on the pledge made by conference toward Winona Tabernacle, wished to report "again." Yes, we want to report "again," not because we like to but because we have to. What with Brother Bauman reminding us of the matter (and rightly) and the four biggest districts of the brotherhood short on their apportionments in amounts varying from \$66.00 to \$169.00, we are "hard put" to know what to do. And since the only thing we can do is to bring our troubles back to the folks who loaded them upon us, we have come to do that very thing.

As your committee we are asked by the Foreign Mission Board to make some effort to secure the balance of their money for them. And it is an honest debt, knowingly contrac-

ted by the National Conference, and "honest people pay their honest debts." Where do we belong? And what shall we do about making the Foreign Missionary Society secure?

As one member of the committee I want to say that it is manifestly unfair for the folks who helped to get the church (the church as a whole) into this matter to "lay down" on the job as some have done. A lot of the churches have responded splendidly and quite a number have paid more than their share, BUT SOME HAVE NOT. We have waited for quite a while for a response from the ones who are delinquent, but now we are going to use other means to get some recognition for the committee from them. This is a first warning, the second will be a personal letter to the pastor or some member of the church, and the third will likely be a list of the delinquents in these columns after sufficient time has elapsed to allow all to make the effort. That there may be no reason for misunderstanding I am giving the rates for the delinquent districts—as far as I have it. Pennsylvania is asked to contribute the equivalent of 12 cents per member (and this is to be based on the membership you would quote if you were asked by some friend and wanted to leave a good impression for your work). Ohio is asked for 16 cents per member, as above; and Indiana members are requested to give 17 cents each. I do not know the pro rata basis for Illiokota.

Over in Pennsylvania the brethren who kindly "double-crossed" me by making me collector for the district, will confer a real favor on me by stirring this matter up and reporting. (That is the ones who haven't done so). Brethren of the ministry, the peo-

ple can afford to pay this. There has never been a time when people were so well dressed and fed, and when they had so much money for automobiles and such things. If they talk of dismissing you for insisting upon the payment of this obligation, there are plenty of other churches without pastors who need and are looking for men who are fearless and honest.

It is to be hoped that the appeals that have been made before, together with this one, will be sufficient to secure the desired results. If there is any church that does not understand about this matter and will write me I will gladly explain the matter to them. Now we are trying to meet the church half way on the proposition, but we do not intend to be left in the lurch and bear all the blame for failure—if this thing goes by default. There is going to be some squealing from some other corners as well as ours.

Yours for Results,
DYOLL BELORE.

61 Highland Ave., Uniontown, Pa.

DOINGS AT DAYTON

The First Brethren church at Dayton, Ohio, has just closed another great revival campaign, which has been a very great source of blessing, spiritually and numerically. The immediate visible results are 120 confessions, 78 of whom have been baptized, 3 received by relation, 39 awaiting baptism, and many of whom will be baptized next Sunday; a few of whom are considered by their parents too young for baptism, and one who prefers membership in the Methodist church.

These figures do not include 12 who were baptized during the preliminary campaign preparatory to the coming of Dr. Bame, nor do they include many who are yet under promise to come by letter, relation and confession, when the campaign is over. We expect a great aftermath. The membership has been working so well and so hard that it will be impossible for them to discontinue at once. This was evidenced on Monday night after the campaign closed Sunday. While Miss Aboud betook herself to another part of the city to start a revival in a Baptist church, and while some 30 or 40 were with our Brother Roush and his wife at one of our mission stations in another part of the city, yet 196 of the membership accompanied the pastor to the Oak Street, United Brethren church, in the east central part of the city, to assist them in starting a great revival there.

This United Brethren church and the First Brethren church are uniting their efforts in a two-weeks' Conference of Bible Study, Evangelism, and Prophetic Research. These two congregations and their pastors stand foursquare on the fundamentals of faith and the doctrines of our Lord Jesus, and they expect a great program. All surrounding churches are hereby notified that this Conference will be held the week of February 13th at the Oak Street U. B. church and the week of February 20th at the First Brethren church, and they are all invited to attend.

A great revival like this is born of prayer and preparation. For weeks before the coming of the evangelist, prayer meetings were

held by the organized classes of the Sunday school. Some degree of the success may be attributed to the expert division of labor. In order to prevent crossing and re-crossing of lines of effort, the pastor offered the following points of credit to all classes who were contestant during the campaign: One point for each church member secured for their class by letter; this means some floater in the city who has never deposited his church letter; two points for members secured by relation; this means the quickening of those who once may have belonged to any one of the three branches of the fraternity; three points were given for the surrender of those who have never confessed Christ before and were baptized and received into the church; five points were given for each of the last named class who were received into the church, but on account of age or sex must necessarily be classed in some other Sunday school class than their own. I want to commend this plan to all pastors conducting revivals. It worked fine.

Another great feature of our revival was that we employed experts for each division of the labor in the campaign. Dr. Chas. A. Bame was chosen for the platform work, and he surely honored his office, profession, and his Master by the powerful, clean, straightforward, orthodox messages which were delivered in a convincing, eloquent and attractive manner. He was supported by Prof. Arthur Lynn as inspirational song leader and soloist. Lynn's wonderful solo work drew people from all parts of the city. The National Cash Register, various churches, The Soldiers National Military Home and several fraternal organizations were continually calling for his services. Dr. Bame and Rev. Lynn preached and sang in the lobby of the Y. M. C. A. at the noon hour every day for two weeks. This was a great feature. Dr. Bame preached doctrinal sermons and they were mighty well received, illustrating once more the everlasting fact that men are starving for the old-fashioned gospel and not for this humanitarian, reformatory, fifty-fifty, brotherhood of man, fatherhood of God dope that is being passed out today as a substitute for the blood of Christ. Scores of traveling men stop at the Y. M. C. A. and many said they had traveled from coast to coast and had never heard such singing as Lynn did. Dr. Bame and Brother Lynn were also supported by Miss Aboud. She had charge of the devotional. At seven o'clock each evening it was inspiring to see hundreds of people take their places and sit motionless, enrapt by the very Spirit of God throughout the prayer period. Miss Aboud is one of the most artful evangelists we have ever seen to prepare an audience for a message either of song or sermon. Then when our great auditorium was packed until the fire marshal stopped us, Miss Aboud preached to the overflow in the lower auditorium. Toward the last this space also became inadequate and scores were turned away. We as a congregation certainly thank the Lord for these three consecrated artists who did so much toward making our campaign a success.

The invisible results of course cannot be calculated. However, indications point to the fact that a great spiritual growth will devel-

op; for instance the Sunday school attendance for the last three Sundays was 709, 742, 796, respectively.

We have enjoyed a mountain top experience and we know that if the devil can find us on a mountain top he is sure to ask us to jump off or fall down and worship him and our great danger that we face is that he may start a revival of his own in our midst unless we do like our Master did—say "Get thee behind me, Satan." Thanks for your prayers, Brethren—don't stop.

E. M. COBB.

A MESSAGE FROM NEW ENTERPRISE

Revival meetings which were held from December 6-30 were conducted by our pastor, Brother F. Johnson. His sermons were excellent and helpful to all. Eight came forward and were baptized at the Progressive church in Roann on Friday afternoon, December 31. The same evening our communion services were held. There were about thirty members present.

Although we had much inclement weather, a goodly number were present for each meeting and a keen interest was manifested throughout the revival. Although many more should have accepted Christ we can not help but rejoice because of the number that started out in the new year so well.

EDITH KERCHER, Secretary.

COLLEGE CORNER AND SIDNEY

Some time has elapsed since we gave the Evangelist readers any news from our field. We are only a little more than a quarter of the way through the new church year yet our work manifests features of encouragement for the remaining part.

We opened our evangelistic services at College Corners, November 3. The first week the pastor did the preaching and conducted the services. The second week Brother Lytle came to help us from Burlington, Indiana. The meeting began with unusually poor interest but continued to grow until the last. That evening six came forward. Brother Lytle's direct piercing sermons could not help but find the folks just where they were living. When the meeting came to a close it looked as though they should have been continued but conditions did not make it possible. These services were of much value to the church. The interest manifests this in all its auxiliaries. The Christian Endeavor has especially made good use of the value it received. The last two preaching Sundays more than forty members signed the Christian Endeavor pledge cards. Each evening the Endeavor room is crowded. Much of this good work is due to the faithful untiring work of Sister Leona Nee. Brother and Sister Nee have been in the church little more than a year. If we had a church full of folks like these all the churches would be doing more.

The Sunday-school was just reorganized with Brother Nee as superintendent. This year promises to be a good one. We hope to make most of the goals in the new Standard. The church is organizing as fast as it can to take the place it should have in the Bicentenary Program. While there will be many things we will be far from reaching, yet it

brings the church face to face with duty and responsibility.

The Sidney church has recently closed a three weeks' service also. Brother Bame did the preaching and Brother Barnhill from Findlay the singing. The services were well attended. The people who attended these services were privileged to hear some great messages from Dr. Bame. Sin and truth were not handled with gloves but bare handed so that but few could come away without saying they were hit. In fact the medicine was so bitter that some had to swallow hard to keep it down. We need more preachers to tell the gospel story with plainness and preach his word with boldness regardless of who it hits. The number of accessions were not large but the church and community received the plain truth with the application accompanying it.

The church continues from these services with good interest and an outlook into the year. We are making plans for a greater year than last. The W. M. S., the S. M. M., the Christian Endeavor, the Sunday school and church are all seeking to hold their records last year in the church calendar. Our Sunday school has recently created a primary department including all the children to the Juniors. They will meet in the basement with their superintendent and Sister Sellers will lead this department of the Bible school. Brother and Sister Sellers make a good team in all departments of the church. A suitable equipment will be provided for the children and they will have their own Sunday school home. The Teacher Training class has just completed the three year course in Teacher Training. The commencement exercises will be held January 30. The class is not large. It enrolled three members in the beginning. At the close of the first year one member moved to North Manchester, taking her credits there to continue the work. The other two members of the class went on to a finish. The course was completed in a little more than two years. This work has been especially encouraging in the short time it took to do the work and the quality of the work. No examination fell below 100 percent. Because of this good work the Sunday school will be able to place 50 percent graduate teachers in the field and make the ten points in the Training department. The class deserves the credit for this achievement and not the Sunday school. We think this is one of the most important departments of the Sunday school. It is also greatly neglected. There is other news we might mention but space is getting too scarce.

L. A. MYERS.

OAKVILLE, INDIANA, BRETHREN CHURCH

Early in the new year we wish to report the progress of the work here. Our Thanksgiving service at the church proved a success, being the first held for many, many years. We shall try and make it an annual affair. The Christmas program rendered by the Sunday school was a credit to all who participated. The offering for White Gifts was commendable.

The week preceding our revival services

we had nightly cottage prayer meetings. These were interesting, and did much good. On December 20th Brother A. L. Lynn and his good wife landed here and he preached the Gospel to us until January 7th. The spirit of the Lord was surely with him and upon him, for he preached the Gospel till it moved folks to think as they had not thought for many a day. The first ten days was quite rainy and stormy, but the crowds increased. We made calls daily out among the saved and unsaved. I never worked with an evangelist who seemed to put forth his all for the Kingdom, as Brother Lynn did. He touched hearts seemingly as hard as stone in the homes. Conviction came upon them, and moved many to tears. Only those hardened by years of "putting off the day of salvation" could withstand his earnest appeal for righteous living.

The final result was eleven added to the church roll. Two of these came by relation. Two others made the good confession, but have not decided where to make their church home. We are praying that they may locate in a "Whole Gospel church." Our forces are stimulated to greater activity, and the work in general has a new impetus.

Brother and Sister Lynn made their headquarters at the new parsonage and we tried to make them feel welcome. Having spent three years in Ashland College together as classmates and chums, we certainly enjoyed having them with us, to say the least.

At a special business meeting on New Year's day some important things transpired. Among the most commendable was the launching of a campaign to remodel our church building this coming spring and summer. This step seems to be pretty close to the one taken last year in the erection of a new parsonage, but we came out victorious in that, and now we shall attempt this one on the ground of FAITH. Though we have within sight \$1,000.00 raised by the Sunday school in the last two years, and the Christian Endeavor has a fund of \$150.00 in cash and pledges, and the W. M. S. has \$200.00 on hands. We are planning on the brethren furnishing enough timber from the fine farms to supply that portion of the material. A native gravel-bed is near at hand. Take it all in all the good Lord has already supplied us with some of the first needed things, and surely we as a church ought to have faith enough to carry us on through to VICTORY. Say Amen; brethren!

Our crying need is more Sunday school room. We must have it. We have eight classes now, and by rights should have two more, but no place to care for them. The Juniors are being taken care of now at the parsonage during the whole Sunday school hour. The Sunday school is making good progress, with one of the best superintendents in charge there is in the state. We aim to make further progress in the name of the Lord. We shall organize a new class soon.

The W. M. S. is doing commendable work, and can always be found at the helm. Our women are noted for doing things. God bless them. We need some one to take the lead in much of the church work. An S. M. M. has been organized and work is begun. A Mission Study class is also working.

The pastor is taking the spiritual status of the entire town and community to determine

just how many homes have any religious worship of any kind whatever. Mr. Halpenny of the State Sunday School Association made this statement: "That only about ten percent of the American homes had religious training or a family altar in them." That seemed deplorably few to us, so we determined to find out about our own community. I am not quite half through with this canvass now, but am finding conditions better than I had thought. But the Lord knows there is room for more of such consecration in the home.

I shall compile these facts into a sermon on "Why Are You Lean?" and preach it on Sunday night. We are preaching revival sermons on Sunday nights on live themes, such as, "The Story of the Oakville Graveyard," "The Story of a Wasted Life," "Eventually, Why Not Now?" On Sunday morning we are using such subjects as "Our Congregation's Future," "Has the Church Failed?" "Why the Church Has Lived."

Our Sunday school is holding up around the 100 mark, and the offerings are all the way from \$4 to \$26.00 per Sunday. Who can equal it? We shall keep you posted on our building project as we progress. May the Lord keep us all faithful, is my prayer.

W. R. DEETER.

PASTOR WOOD'S HOME "RAIDED"

Sixty Members of Congregation Take Possession and Fill Up the Larder.

Tuesday evening about 8:30 o'clock the home of the Rev. L. G. Wood, pastor of the Third Brethren church, Morrellville, was entered by about 60 unmasked men and women. The "raiders" took the place by storm, and to the complete surprise of the minister and family. Fortunately no damage was done, either to property or person.

After a very enjoyable social hour was spent, which was characterized by unanimous expressions of good will, and loading the dining table to its utmost capacity the visitors departed, leaving the parsonage replete with the necessities of life. It was a real case of parishioners surprising their pastor and his family with a substantial "pounding." The following morning the pastor was heard to say that he thought he would recover from the shock in a few days, but that the memory of the occasion would linger a long time.—From The Johnstown Tribune under date of January 18, 1921.

Mr. Shui L. Hoh, Executive Secretary of the Y. M. C. A. at Hongkong, who during the past academic year was a student at the Hartford Theological Seminary, Hartford, Connecticut, in a recent letter to the Intercollegiate Prohibition Association, said:

"We Chinese rejoice over the triumph of our American students in fighting the alcohol evil, but we regret to say that the same evil is, or has been bombarding our Chinese youths of all classes. This evil is an hundred times worse than the OPIUM EVIL against which we have been fighting and are at the point of triumph. We need the earnest prayers and co-operation of the true Christians of our sister republic for cleaning and uplifting society."

REPORT OF RECEIPTS FOR HOME MISSIONS

(Continued from last week)

Louisville, Ohio,	5.00	*J. E. Miller, Milledgeville, Ill.	5.00	*Rev. A. E. Whitted, Morrill, Kan. ..	10.00
*Miss Viola Knoll, Louisville, O. ..	5.00	*Mrs. J. E. Miller, Milledgeville, Ill.	5.00	*S. C. Flickinger, Morrill,	10.00
*Mrs. Sarah Keim, Louisville, O.	5.00	*Mr. & Mrs. W. L. Miller, Milledgeville, Ill.	5.00	*J. F. Kistner, Morrill,	20.00
*M. R. Moomaw, Louisville, O.,	5.00	*Miles J. Snyder, Milledgeville, Ill.	5.00	*E. L. Flickinger, Morrill,	5.00
*J. F. Painter & Family, Louisville, Ohio,	5.00	*D. W. Miller, Sterling, Ill.	5.00	*C. W. Kimmel, Longmont, Colo. ..	5.00
*W. M. Society, Louisville, O.	5.00	*Mrs. Fannie Cheeseman, Chadwick, Ill.	5.00	*E. L. Royer, Morrill, Kan.	5.00
Br. Ch. Sergeantville, N. J.	20.00	*Mr. & Mrs. N. B. Smith, Franklin Grove, Ill.	5.00	*Norman Beachy, Morrill,	5.00
Br. Ch. Lanark, Ill.	117.00	*B. F. Sensenbaugh, Polo, Ill.	5.00	*W. C. Musser, Morrill,	5.00
*Mrs. W. P. Johnson's Class, Lanark, Ill.	8.00	Br. S. S. Warsaw, Ind.	25.16	*Augusta M. Thompson, Portland, Ore.	5.00
*B. T. Burnworth, Lanark, Ill.	5.00	*"Loyal Sons" Class, Warsaw, Ind.	6.03	*Rufus Miller, Morrill, Kan.	5.00
*Fred L. Horner, Lanark, Ill.	5.00	*"Keystone" Class, Warsaw, Ind. ..	8.70	*C. W. Yoder, Morrill, Kan.	5.00
*Keystone S. S. Class, Lanark, Ill.	5.00	*"Friendship" Class, Warsaw,	12.00	*Mrs. A. W. Lichty, Morrill,	5.00
*E. W. Puterbaugh, Lanark, Ill.	5.00	*"Mothers" Class, Warsaw,	5.09	*Laura Lichty, Morrill,	5.00
Br. Ch. New Troy, Mich.	5.00	*"We Brothers" Class, Warsaw, ..	7.90	*C. W. Showalter, Morrill,	10.00
Bethel Br. Ch., Cassopolis, Mich.	18.00	*Junior Class, Warsaw,	5.10	*Gustav Wetzel, Morrill,	5.00
Br. Ch., Lathrop, Cal.	11.50	*H. M. Hartman & Family, Warsaw	5.00	*August Fricke, Morrill,	10.00
*Mr. & Mrs. J. M. Wolfe, Lathrop, Cal.	10.00	*W. M. S., Warsaw,	25.00	*D. E. Wagner Morrill,	20.00
*Mr. & Mrs. H. M. Wolfe, Lathrop, Cal.	10.00	*Martha Armstrong, Atwood, Ind. ..	11.00	*S. R. Royer, Morrill,	5.00
*Mr. & Mrs. Wm. A. Ryhmer, Lathrop, Cal.	10.00	*Beckie C. Smith, Bedford, Ind.	5.00	*Mrs. Glen McKim, Morrill,	5.00
*Mrs. Geo. E. Pepper, Lathrop, Cal.	5.00	1st Br. Ch. & S. S. Johnstown, Pa.	128.31	Br. Ch. Uniontown, Pa.	68.00
*Edward Reynolds, Lathrop, Cal.	5.00	*Hulda Barclay, Johnstown,	5.00	*Mrs. Geo. P. Griffin, Smithfield, Pa.	10.00
*Mrs. H. L. Coykendall, Lathrop, Cal.	5.00	*Mrs. Mary A. Replogle, Johnstown, ..	5.00	*Mrs. Matilda Antram, New Salem Pa.	10.00
*Mr. & Mrs. Albert Landrey, Troy, Ohio,	5.00	*J. K. Bole, Johnstown,	5.00	*Rev. Dyoll Belote, Uniontown, Pa.	5.00
Br. Ch. Camden, Ohio,	18.10	*Albert Trent, Johnstown,	5.00	*Mrs. Dyoll Belote, Uniontown, Pa.	5.00
Br. Ch., West Alexandria, O.	15.00	*S. H. Fyock, Johnstown,	10.00	*Chas. Abram, Uniontown, Pa.	5.00
*Howard J. Haller, Dayton, O.	5.00	*Mr. & Mrs. James W. Hunt, Johnstown, Pa.	25.00	*Mary Stacy, Uniontown, Pa.	5.00
Br. Ch. Martinsburg, Pa.	63.05	Bethany Br. Ch. Hamlin, Kan.	36.64	*L. R. Solomon, Uniontown,	5.00
*Florence Wineland, Martinsburg Pa.	5.00	*G. W. Dowell, Hamlin, Kan.	5.00	*Miss Ruth Johnson, Uniontown,	5.00
*D. M. Klepser, Martinsburg, Pa.	5.00	*Mr. & Mrs. Claud Studebaker, Hamlin, Kan.	5.00	*Nannie J. Heistand, Uniontown, ...	5.00
*J. E. Dilling, Martinsburg, Pa.	5.00	*G. F. Berkley, Hamlin,	5.00	*W. M. S., Uniontown,	5.00
*S. S. Class No. 6, Martinsburg, Pa.	5.00	*J. H. Berkley, Hamlin,	5.00	*Mr. & Mrs. A. R. Umbel, Uniontown, Pa.	5.00
Br. Ch. Denver, Ind.	35.00	Br. Ch. Oakville, Ind.	70.00	*Mr. & Mrs. H. N. Krepps, Uniontown, Pa.	5.00
Br. Ch. New Paris, Ind.	1.00	*Charlie S. Kern, Oakville, Ind.	5.00	Br. Ch. Miamisburg, O.,	8.71
Br. Ch. & S. S., Buckeye City, O.	24.00	*Geo. Hoover, Oakville, Ind.	5.00	*Agnes W. Puterbaugh, Dayton, O. ..	5.00
Coriath Br. Ch. Twelve Mile, Ind.	41.05	*Jacob Kirklin, Oakville, Ind.	5.00	Br. Ch. Tiosa, Ind.	30.00
John H. Siders, Astoria, Ill.	3.00	*Frank Swain, Muncie, Ind.	5.00	*Mrs. H. W. Robertson, Middle-town, Va.	5.00
*Lena Evans, Claypool, Ind.	5.00	*S. M. Swain, Oakville, Ind.	5.00	Br. Ch. Mansfield, O.	24.40
John Budd, Van Wert, O.	1.00	*Rosy K. Harry, Mt. Summit, Ind. ..	5.00	*Rev. A. L. DeLozier, Mansfield, O.	10.00
Br. Ch. Pleasant Grove, Williamsburg, Iowa,	2.00	*Mr. & Mrs. E. R. Wilson, Stockton, N. J.	5.00	*Mrs. Susan Bezona, Fullerton, Calif.	5.00
*Blanche L. Smith, Williamsburg, Iowa,	5.00	*Mrs. Jane Fishtorn, Bunker Hill, Ind.	5.00	Campbell Br. Ch., Lake Odessa, Mich.	67.31
*Mrs. J. A. Myers, Williamsburg, Iowa,	5.00	Br. Ch. Hudson, Ia.	53.55	Center Chapel S. S. & C. E. Soc. Peru, Ind.	9.17
*W. H. Sanger, Millersburg, Ia.	5.00	1st Br. Ch. Eau Claire, Wis.	10.00	Grenta Br. Ch. Bellefontaine, O.	50.00
Br. Ch. Mexico, Ind.	36.29	New Enterprise Br Ch Roann, Ind.	24.53	*S. M. M., Bellefontaine, O.	5.00
*Josiah Maus, Denver, Ind.	5.00	1st Br. Ch. Allentown, Pa.	16.50	*E. F. Miller, Bellefontaine, O.	10.00
Summit Mills Br. Ch. Meyersdale, Pa.	20.00	*Fehnels Bible Class, Allentown, Pa.	5.00	*Mrs. Mary Flora, Peru, Ind.	5.00
*John A. Miller, Meyersdale, Pa.	10.00	*Rev. C. E. Kolb, Allentown,	5.00	Br. Ch. & S. S. Compton Ave. Los Angeles, Calif.	98.74
*Austin Miller, Meyersdale, Pa.	5.00	*C. E. Society, Allentown,	5.00	*Dora Zimmerman, Los Angeles, ...	5.00
*Herbert Miller, Meyersdale, Pa.	5.00	*"Fellowship" Bible Class, Allentown, Pa.	5.00	*Ada C. Shaub, Los Angeles,	5.00
*Mrs. Austin Miller, Meyersdale, Pa.	5.00	*Wm. K. Yoder, Center Valley, Pa.	5.00	*Mary C. Wrightsman, Los Angeles, ..	5.00
*Mr. & Mrs. M. Werner, Meyersdale, Pa.	10.00	*Mrs. Wm. Yoder, Center Valley, ..	5.00	*Eld. & Mrs. N. V. Leatherman Los Angeles,	5.00
*Alice Miller, Meyersdale, Pa.	5.00	*A. S. Kline, Allentown, Pa.	5.00	*Eld. M. D. Early, Inyokern, Cal. ..	5.00
*Mr. & Mrs. Robert Keim, Meyersdale, Pa.	10.00	*Rev. E. E. Fehnel, Allentown,	5.00	*W. Z. Lyons, San Gabriel, Cal.	5.00
Fairview Br. Ch., Washington C. H. Ohio,	75.48	*W. M. S., Allentown,	5.00	*Mrs. A. E. Neher, Los Angeles, ..	5.00
Br. Ch., Nappanee, Ind.	15.00	*A. B. Turner, Bethlehem, Pa.	5.00	*Gerwin Neher, Los Angeles,	5.00
*John Wisler, Nappanee, Ind.	5.00	*Br. S. S., Allentown, Pa.	5.00	*Lelia Neher, Los Angeles,	5.00
*Mrs. John S. Wisler, Nappanee, Ind.	5.00	*James Belles & Family, Allentown, ..	6.00	*A. E. Neher, Los Angeles,	5.00
*C. E. Society, Nappanee, Ind.	5.00	*Geo. Silberman & Family, Allentown, Pa.	6.00	*F. I. Runyon, Los Angeles,	5.00
Br. Ch. Rittman, O.	30.25	Br. Ch. Salem, Ohio,	57.65	*Dorcas Society, Los Angeles,	5.00
College Corner Br. Ch. Wabash, Ind.	20.00	*Edward Geist, Salem, O.	5.00	Br. Ch. Ashland, O.	58.00
Calvary Br. Ch. Pittstown, N. J.	14.10	Br. Ch. Waterloo, Ia. (4th Quarter 1920)	40.00	*College Men's Bible Class Ashland, ..	5.00
*Mrs. Ella Race, Pittstown, N. J.	8.00	Br. Ch. & S. S. Washington, D. C. ..	78.02	*E. J. Worst, Ashland,	15.00
*Mr. & Mrs. H. K. Wright, Pittstown, N. J.	5.00	*James D. Boone, Washington,	20.00	*Mr. & Mrs. B. F. Zercher, Ashland, ..	5.00
*Mr. & Mrs. S. F. Weber, Pittstown, N. J.	6.00	*Paul N. Brumbaugh, Wash.	15.00	*Mr. & Mrs. E. L. Kilhefner, Ashland, ..	10.00
*Mrs. Edith Schubiger, Frenchtown, N. J.	5.00	*R. J. & K. Lyons, Washington,	10.00	*Mr & Mrs. I. D. Slotter, Ashland ..	5.00
Br. Ch. Milledgeville, Ill.	90.00	*Mrs. Keller, Washington,	8.00	*Mrs. Iva Emmons, Ashland,	10.00
*Miss Fannie Walker, Milledgeville, Ill.	5.00	*B. F. Newcomer, Washington,	5.00	*Mrs. E. J. Worst, Ashland,	5.00
*Samuel Livengood, Milledgeville, Ill.	5.00	*H. C. Doley, Washington,	5.00	*Pauline Teeter, Ashland,	5.00
		*H. R. Dooley, Washington,	5.00	*Mr. & Mrs. A. C. Hendrickson, Ashland,	5.00
		*Mrs. Brown, Washington,	5.00	*Mr. & Mrs. G. S. Baer, Ashland ..	5.00
		*Mrs. Munch, Washington,	5.00	*Amy Worst, Ashland,	10.00
		*Harry Schultz, Washington,	5.00	*Dr. J. A. Miller, Ashland,	5.00
		*F. M. West, Washington,	5.00	Br Ch. Berlin, Pa.	95.15
		Bethel Br. Ch. & S. S. Berne, Ind. ..	122.60	*W. A. Seibert, Berlin,	10.00
		*Young Women's Bible Class No. 8, Berne, Ind.	5.00	*Mrs. W. C. Benshoff, Berlin,	5.00
		*Mary Sipe, Berne, Ind.	5.00	*D. J. Musser, Berlin,	5.00
		*J. F. Sipe, Berne, Ind.	10.00	*Mrs. A. J. Long, Berlin,	5.00
		*F. C. Schaper, Mulvane, Kan.	5.00	*Minnie E. Dickey, Berlin,	5.00
		Br. Ch. Mauertown, Va.	76.00	*Fred H. Platt, Berlin,	5.00
		Br. Ch. Morrill, Kan.	2.00	*A. J. Miller, Berlin,	5.00
				*F. H. Meyers, Berlin,	5.00

*Progressive Bible Class, Berlin,	5.00	*Mrs. C. Rowland, Sunnyside,	5.00
*Advance Bible Class, Berlin,	5.00	*Mrs. W. S. Bell, Sunnyside,	5.00
*Young Men's Bible Class, Berlin, ..	5.00	*Mr. & Mrs. R. E. Courtney, Out-	
*True Blue Bible Class, Berlin,	5.00	look, Wash.	5.00
1st Br. Ch. No. Liberty, Ind.	55.00	*Mrs. E. Banker, Sunnyside, Wash. ..	5.00
*L. Lemuel Kilmer, N. Liberty,	5.00	*Mr. & Mrs. E. W. Reed, Sunnyside, ..	5.00
*Mrs. L. L. Kilmer, N. Liberty,	5.00	*Mr. & Mrs. J. H. Miller, Sunnyside, ..	5.00
*Claribel Kilmer, N. Liberty,	5.00	*Mr. & Mrs. F. L. Enney, Sunnyside, Wash.	5.00
*Helen Kilmer, N. Liberty,	5.00	*Benjamin Hoover, Sunnyside,	5.00
*Kathryn Kilmer, N. Liberty,	5.00	*Mrs. C. H. Ashman, Sunnyside,	5.00
*W. M. S. N. Liberty,	5.00	*W. S. McClain, Toppenish, Wash. ..	5.00
*C. C. Grisso & Family, N. Liberty, ..	5.00	December Interest	4.65
Zion Hill Br. Ch. Smithville, O.	100.00	No. Georgetown, O., Br. Ch.	9.36
*Rueben K. Steiner, Smithville,	5.00	1st Br. Ch. Roanoke, Va.	29.96
*Mrs. W. A. Price, Nappanee, Ind. ..	5.00	*Edward Nininger & Wife, Roanoke	50.00
Clinton B. Wilson, Stockton, N. J. ...	2.00	*Men's Bible Class, Roanoke,	5.00
*Mrs. Sophia Keim, Louisville, O. ...	5.00	*J. H. Nininger, Roanoke,	5.00
Br. Ch. Burlington, Ind.	51.00	*E. J. Largin, Roanoke,	5.00
Mrs. Chas. Lancer, Clay City, Ind. ...	1.00	*E. E. Bateman, Roanoke,	5.00
Grace Br. Ch., Milford, Ind.	42.00	*S. M. Coffey, Roanoke,	5.00
Frank Cloud, Morrill, Kan.	1.00	*Mrs. G. R. Hooke, Roanoke,	5.00
Br. Ch. Roann, Ind.	147.37	*Mrs. H. M. Oberholtzer, Roanoke, ..	5.00
3rd Br. Ch., Johnstown, Pa.	8.50	*Miss Dorothy Oberholtzer, Roanoke, Va.	5.00
*L. G. Wood, Johnstown,	5.00	*Gleaners Bible Class, Roanoke,	5.00
Mt. View Br. Ch., Hollins, Va.	15.00	*Br. S. S., Roanoke,	5.00
*Samuel Witter, Louisville, O.	5.00	*Alice E. Stover, Sunnyside, Wash. ..	10.00
*Br. S. S. Turlock, Cal.	5.80	*Mr. & Mrs. John Bricker, Ross-	
*W. S. Vickers, Eaton, O.	5.00	ville, Ind.	6.00
Br. Ch. Altoona, Pa.	43.25	Ardmore Br. Ch., South Bend, Ind.	15.00
*Abram Sollenberger, Altoona, Pa. ...	5.00	*World Wide Missionary Society, Long Beach, Cal.	5.00
*Mrs. Abram Sollenberger, Altoona, ..	5.00	Br. Ch. Fort Scott, Kansas, (Temporary Loan)	500.00
*Mrs. W. W. Wertman, Altoona,	5.00	Nov. & Dec. Total	\$8356.79
*W. B. C., Altoona, Pa.	5.00		
Bethlehem Br. Ch. Harrisburg, Va. ...	50.00		
*Ray E. Winrotte, Walkerton, Ind.	5.00		
Br. Ch. New Lebanon, O.	47.85		
*Mrs. Susie Anderson, New Lebanon, ..	5.00		
*Eld. Geo. W. Kinzie & Family New Lebanon, O.	10.00		
*Mrs. Minnie Weaver, New Lebanon, ..	5.00		
*Mrs. Fred Wysong, New Lebanon, ..	5.50		
*Frank J. Weaver, New Lebanon, ..	5.00		
Salem Br. Ch. Salem, O.	2.00		
Liberty Br. Ch. Quicksburg, Va.	15.00		
Br. Ch. No. Manchester, Ind.	7.00		
Br. Ch. Pittsburg, Pa.	100.00		
Br. Ch. Jones Mills, Pa.	9.00		
*Eld. & Mrs. S. W. Wilt, Juniata, Pa.	5.00		
1st Br. Ch. Canton, O.	78.89		
*Inez Summers, Canton,	5.00		
*Mrs. Frank Sutton, Canton,	5.00		
*Mrs. J. A. Guiley, Canton,	5.00		
*Mr. & Mrs. Frank Smith, Canton, ..	5.00		
*Loyal Women's Bible Class, Canton, Ohio,	5.00		
*W. M. S., Canton,	10.00		
*Miss Vina Snyder, Canton,	5.00		
*Mrs. Harry H. Herbruck, Canton, ..	5.00		
*J. J. Hang, Canton,	5.00		
*Rev. F. C. Vanator, Canton,	5.00		
*Bessie Snyder, Canton,	5.00		
*P. M. Snyder, Canton,	5.00		
*Miss Ella Geidlinger, Canton,	5.00		
Br. Ch. Huntington, Ind. (Quarterly)	31.00		
Yellow Creek Br. Ch., Hopewell, Pa.	12.00		
Fairview Br. Ch. Washington C. H. Pleasant Valley Br. Ch. Accident, Md.	10.00		
Br. Ch. Flora, Ind.	81.23		
*Albert M. & Clara E. Clark, Flora, Ind.	5.00		
*Mr. & Mrs. Olaf K. Brown, Flora Ind.	5.00		
*Lee F. Myer, Flora,	5.00		
S. Deaner, Spring Hope, Pa.	2.00		
*Dr. J. L. & L. D. Warvel, North Manchester, Ind.	5.00		
Br. Ch. La Verne, Cal.	75.00		
Br. Ch. Limestone, Tenn.	33.15		
Nancy Haines, Woodland, Cal.	1.00		
Br. Ch. Long Beach, Cal.	200.00		
Isaac Clapper, Louisville, O.	2.00		
Mrs. Jennie A. Woods, Powersville Mo.	2.50		
Maple Grove Br. Ch., Eaton, Ind. ...	13.79		
1st Br. Ch. Dayton, O.	114.05		
1st Br. Ch., Sunnyside, Wash.	106.19		
1st Br. Ch. Mt. Pleasant, Pa.	12.50		
*C. Rowland, Sunnyside, Wash.	5.00		

IN THE SHADOW

GARBER—Elihu A., departed this life at his farm home near Lexington, Ohio, on December 20, 1920 in his fortieth year. His departure was occasioned by the shot of a gun, held by a neighbor, said to have been accidentally discharged. The deceased was the son of Mr. and Mrs. Frank L. Garber, a family favorably known to the church. Frank L. is one of our faithful College Trustees. The departed son was one of the several children who have attended the college, he having graduated from the Normal course with Class '04. After teaching in the public schools for sometime he engaged in farming. He was generally successful and highly esteemed by all who knew him. Besides his parents, brothers and sisters, he leaves a devoted wife and four nice children to mourn his earthly departure. But they sorrow not as those who have no hope. He was a member of the Ankenytown Brethren church from which the funeral was held by the undersigned in the absence of the pastor.

J. A. GARBER.

SHIPE—R. A. Shipe, a member of the Brethren church at Mathias, W. Va., departed Dec. 14th, 1920, at the age of 49 years, 1 month and 21 days.

The deceased was as active member in his community in the organization each year for a Sunday school. Funeral by the writer to a large congregation.

ARTHUR SNIDER.

MILLER—Geo. F. Miller, a highly respected citizen and a member of the Brethren church at Kimsey's Run, died Jan. 11th, at the age of 53 years, 9 months and 11 days. Funeral by the writer in the Brethren church at that place.

Brother Miller was one who was instrumental in helping start the Brethren work at that place.

ARTHUR SNIDER.

FITZWATER—Bother Oscar Fitzwater was killed in an automobile accident near Mt. Jackson, Va., Jan. 16th, and was brought home for burial.

Brother Fitzwater was treasurer of the Brethren church at this place, also was building up a nice garage business, but at the age of 35 years, 9 months and 2 days passed into eternity. He leaves a widow, three children and a host of friends. One of the largest, if not the largest crowd that ever assembled at a funeral at this place, gathered at the Brethren church here.

Funeral by the writer.

ARTHUR SNIDER.

HUFFORD—Susanna Grable Hufford, wife of David Hufford, departed this life December 27th, 1920, aged 78 years, 7 months and 20 days. She lived a beautiful Christian life and was a member of the Highland Brethren church. She leaves a husband, one son and three daughters, who mourn the loss of one whom they dearly loved. The Lord comfort them. Funeral services at the Ten Mile Baptist church, conducted by the writer.

M. C. MYERS.

SPENCE—John Spence was born in Powell's Port, Va., June 29, 1880, and departed this life January 8, 1921. Brother Spence was baptized into the Brethren church about ten years ago and was a good husband, neighbor and father. He was an honest, truthful, sober and upright man. He was married about eight years ago to Vernon Fisher and he leaves his wife and three small children to mourn his departure, one child being only about three weeks old. Brother Spence lost his life in his prime and robust health sawing wood for a neighbor. He owned a motor wood saw and in trying to throw the belt after he had finished sawing he tried to push it off with his foot and his leg was thrown into the saw, cutting the main artery and he bled to death in twenty minutes.

Funeral services by the writer assisted by Rev. McGuire of the U. B. church, before a large congregation of friends.

GEO. A. COPP.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

THE FAMINE IN CHINA

AREA	Five northern provinces, Chili, Shensi, Shansi, Honan and Shantung. 100,000 square miles; 45,000,000 population.
CAUSE	Nearly one and one-half years continuous drought. Rainfall decreased from 25 inches a year to less than 3 inches.
NUMBERS	45,000,000 Chinese directly affected; 15,000,000 facing immediate starvation; 10,000 dying daily.
WHAT IT MEANS TO CHINA	The break-up of civilization in North China unless halted by American relief. A vast region soon to collapse commercially, economically and morally, which will persist for a generation.
WHAT IT MEANS TO AMERICA	Opportunity to help a friendly nation in distress, strengthen existing ties and share Christ's compassion for the multitudes, 15,000,000 of whom will die without our help.
THE NEED	To feed and to save lives: 3c will save one life one day. \$1 will save one life one month. \$5 will save one family one month.
HOW TO GIVE	Send money to THE BRETHREN EVANGELIST, or direct to Vernon Munroe, treasurer China Famine Fund, Bible House, New York City.

SAVE A LIFE IN CHINA

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Kind of Folks Needed in 1921

As I write we are yet in the first month of the new year and it is not too late to think together about the kind of folk we need in this wonderful new time and whether we are the right kind. The world is where people are. Neither a desert with its uninhabited wastes, nor a boulevard with empty houses on either side is much of a world. The proof is that people die of homesickness as they do of pneumonia and the former is the more deadly. God would not care for an uninhabited earth, for the climax of his creative genius is seen in making man; and the earth was created for his habitat.

We live in the corn belt, yet we are not here because of the corn or the high priced land but because of the people that live here. The proof again is if all the people were to leave here, no one man would remain alone. Somehow the sun would not shine as brightly, nor the birds sing so sweetly, nor the flowers seem so fragrant, because man is a social being and by nature is neither an ascetic nor a recluse. So after all, people are the inexorable necessity to our happiness, yet is it not strange then that we do not feel upon a whole a greater interest and feel a greater responsibility for those about us? For as we seek to make them better and happier we are adding to the fullness of our own happiness.

What kind of folk then do we need in 1921?

1. **The kind that are interested in others.** We must be interested in others—all of them, since no man can be truly happy until all are happy just as we cannot say our joy is complete as long as children are starving, or even as long as there are unsaved about us. This raises the question as to whether all people are essential to our happiness. It would seem that they are not; indeed some make us very unhappy; we say they are bad folks. But some are not necessarily bad, but well-meaning people, yet they do not make us particularly happy. However not every one that disagrees with me is necessarily bad. But if we would be happy let us strive to make all the so-called bad good. For the unemployed I would say here is a job that will last all through the year and longer, and it pays big. We don't want to create a rogue's gallery here and catalog all who need to feel the transforming power. But by way of illumination, there is the fault-finder, the complainer, the knocker, the religious dyspeptic, all creatures of habit, and if they could be aroused from their pessimism by doing something constructive all of us would be happier.

Then we must be interested in those that hinder our efforts toward the realization of the highest ideals. They lack vision and we must patiently lead the blind. I think toleration of those that do not see as we do, is too much of a rarity. If we are going to expect much from others, let us also remember that they have a right

to expect much from us. Too often we, like the disciples of old, are filled with indignation at those that are really seeking the same thing that we are. By this time it is apparent that we are, after all, very much inter-related in the affairs of life in general and would it not be a fine thing if every one in a community would become interested in every other one's highest and greatest good? We need folk like that.

2. **We need, not creatures of, but creators of environment.** In fact people are very much what we make and allow them to be. I, like other preachers, have had a good many kinds of neighbors, but I yet have the first time to have trouble with them. One very good neighbor was a saloon keeper, active in his business. I helped to vote him out of his job, but it was not a personal fight. So if we are

Sour our neighbors are not apt to be sweet;

Discordant, they are not apt to be harmonious; if we

Swear at them, they will not quote Scripture back at us, if

Doubtful, they will not be full of faith.

We are largely an echo and a reflection, or psychologically we are a part of all we meet. When John Paton went to the New Hebrides he was the only Christian there; when he left there were no cannibals. The stronger affect the weaker most. The effect of faith, hope and light is a constant miracle. We so often fail to express our appreciation. If we would, mayhap a friend would go right on with his fine work, but he ceases because nobody seems to care. So we make and unmake those about us. Let's go out of our way this year and cross the street to shake the hand of the man that has done a fine piece of work and is so interested in the welfare of men that he refuses to give up and believe they are totally depraved. Let us shake hands with those that feel the lure of tomorrow. The man that lives for today is narrow, his mind is a rogues' gallery, he remembers those about him by the mistakes they have made, he keeps no record of their reform and the good accomplished. Those that have the lure of the tomorrow have a different perspective, they are apt to be engaged in the amelioration of the unfortunate social, industrial and religious condition, that on the morrow all will be better and happier.

Hope is the watchword of those that have vision. Faith may be greater than hope and charity, the greatest of all, but without hope, faith would have a broken wing and love would falter and fail. When I meet hope by the way and converse for a moment I go on my way with a heart full of song, my faith vitalized and my love extended, broadened and deepened toward my fellowmen. The warrior hopes and wins; the student that hopes becomes a scholar; the farmer hopes and reaps the harvest. The philanthropist hopes and benefits a nd

blesse humanity. Genius hopes and writes the best poetry, preaches the best sermons, discovers new continents. Faith is the most visionary thing in the world, love is the divinest, but hope is the most practical. Faith is not the substance of things unless hoped for. We need people of faith, hope, and love in 1921, for they are the ones that are sure to be not creatures but creators of environment.

3. We need great convictions. The Psalmist exclaimed, "Happy is the people whose God is the Lord." The man who trusts in him is going somewhere and he knows where. He doesn't hope to get one place while traveling in the opposite direction. I want to hold for a minute the hand of a man that has such convictions but I must not detain him for he is an Eastern traveler with his face toward the sunrise of a perfect day. I must not detain him for he is likely engaged in some great unselfish objective, but as I hold his hand it is like connecting up with a power house and as I see the gleam in his eye and hear the music of his voice my own soul is being surcharged.

People of conviction have a lasting message. We should have a great national hymn whose title or refrain should be "Our God is marching on." I know you will want to stop me and say that these are perilous times; that really the war is not over; we didn't join the League of Nations. But I would say, Beware of the rain crow; that insists on reminding us that it is going to rain while the sun is shining. True, this is no time for smug complacency, but neither is it a time to surrender to Satan.

We sincerely need people that know enough to know that this is the most wonderful time the world has ever known in which to live. Our Lord is leading on. Say not thou, What is the cause, that the former days were better than these, for thou dost not inquire wisely. Some of these days our industrial, economic and social wrongs will be righted, we will realize that history is prophetic and from the turmoil of the present will come the dawn on the morrow

"When each shall seek the others good
And dwell in noble brotherhood."

These are some of the folks we will need in 1921. What kind are you? May each of us have embodied in our New Year resolutions such as will make us more genuinely true patriotic Christian citizens, interested in the highest good of friend and neighbor and realize that the year's greatest opportunity will be "the chance to work faithfully."

B. T. BURNWORTH.

EDITORIAL REVIEW

First we had the evangelist's view, next the pastor's and now we have the layman's view of the evangelistic campaign at Morrill, Kansas, and all are agreed that it was a most successful campaign.

Seldom are such successful meetings so briefly reported as the Conemaugh meeting reported in this issue over the signature of Brother George H. Jones, the pastor and evangelist of his campaign, but we doubt if any letter will be more widely read.

Brother I. D. Bowman reports that his evangelistic campaign held at Elk Lick, West Virginia, was successful in saving a number of souls, notwithstanding the handicaps he was compelled to work against. He found that Brother Coleman, the present pastor, had been the large and substantial factor in this church from the beginning.

Brother James S. Cook's report concerning the work his noble little band of the Salem, Ohio, church is doing should inspire many a stronger church to greater undertakings. They experienced a season of spiritual refreshing recently under the evangelistic preaching of Brother Geo. W. Kinzie.

Brother W. T. Lytle, pastor of the Burlington, Indiana, church reports his work at that place where advance steps are being taken. He also lays bare the situation at Darwin, where until recently he was pastor, and where the church is losing its life to find it in its neighboring churches which seem to possess the field. It is to Brother Lytle's credit that the difficulty was settled as wisely and amicably as it was. Though there will be one less church organization, there

is not likely to be any less Brethren people. For that there should be gratitude, notwithstanding the disappointing result which has seemed inevitable.

It was a most successful campaign in which Brother A. T. Wirick, pastor of the North Liberty, Indiana, church served as his own evangelist. Brother Wirick has only recently taken charge of this pastorate, since the resignation of Brother C. C. Grisso, but he was formerly pastor there for five years.

The Mansfield, Ohio, church has not always been able to see reasons for encouragement, but they should be encouraged by the condition in which they find themselves at present. Under the efficient pastoral care of Prof. A. L. DeLozier, the Lord is blessing them, souls are being added to their number, and every department is being strengthened.

If every church does its duty toward the Superannuated Ministers, those noble men of God will feel that the church really appreciates the sacrifices they have made and they will be happy, moreover the Benevolence Board will be able to meet its obligations promptly and its task will be made easier. Let us all be prompt and be generous.

By the kindness of Brother H. V. Wall, we are in receipt of the 1921 "Year Book" of the Long Beach church. Among the many excellent features of this 40 page booklet, we find a "budget-catechism" which sets forth the budget system in a manner that must certainly make it clear to, and win to its acceptance, every one who reads it.

Brother M. L. Sands writes concerning his leave-taking of the Calvary-Sergeantsville charge and of the splendid character of these people, and also of the splendid reception he received at Fremont, Ohio, where he is now pastor. He recently closed a revival meeting in which the church was greatly blessed. His concern for the detached Brethren people should be more widely experienced, and effort to save them for the church should be more generally made.

If any pastor fails to receive a supply of Bicentenary stationery he may charge that failure to those of us who failed for one reason or another to send to Brother Miles J. Snyder the mailing lists of the several districts, and may secure his supply by making request to Brother Snyder at Milledgeville, Illinois. How much lighter the work of the various servants of the brotherhood could be made if every one would take care of correspondence promptly! Let us all reform in this particular.

Brother Orville D. Jobson, Jr., of 5950 Springfield Avenue, Philadelphia, who is in school preparing for the ministry, has accepted the call of the Calvary-Sergeantsville, New Jersey, pastorate for the remainder of the conference year, according to a personal communication recently received from Brother Jobson. He has been supplying these pulpits for some time, but owing to the inability of these churches to secure a resident pastor, he has consented to serve them in connection with his school work. May God richly bless him in his first pastorate.

Dr. Bame in his "Travel Flashes" reports about as wide extremes so far as evangelistic success is concerned as we ever hear of evangelists having. At Sidney he poured out his messages with scarcely any visible results, while at Dayton his messages were met with glorious responses. Every heart will be thankful for the fruit reaped at Dayton, yet why not be thankful for the sowing of the good seed at Sidney. Every farmer is happy when the seed has been well sown, for he then looks forward to the harvest.

President Jacobs' "College News" contains "news" of interest to all. While the local college canvass has of necessity been postponed, every assurance has been given by the local committee that it will be made at the earliest moment possible. In the meantime might it not be worth while for the brotherhood to pray that God may cause conditions to be so shaped that great success may come to the campaign when it is launched? And when you have prayed, let God inspire your own heart to do more than pray. For after all the support of our own college depends, first, last and always, on our own people.

THE BRETHREN BICENTENARY MOVEMENT PAGE

1723 - - - - - 1923

Dr. Charles A. Bame, Editor

The Shout of Victory

The Victory shout is heard all along the line in the field of evangelism. So far this has been the greatest year in the history of our denomination. Victories are being multiplied and more reports coming in.

The two biggest months are before us, while many spring campaigns are being planned.

The field is being well covered and we expect before the conference year is passed that every one of our churches will have held a meeting. We have a right to expect 3,000 members to be added to the church before the year is over.

Some of the Big Ingatherings

Sunnyside, Washington, 105. Bryan, Ohio, 50.
Buena Vista, Virginia, 100. Dayton, Ohio, 120.
Goshen, Indiana, 78.

Not that these are the most important meetings held, but places where the harvest was ready to gather. Any campaign where the Gospel is preached by earnest, consecrated men is a success, whether many or few are added to the membership. There can be no harvest without the sowing; seed time and harvest are inseparably related.

"Go forward and occupy," is the command. It is ours to obey, and leave the results with God, who gives the increase.

VICTORY CAMPAIGNS HELD

<u>Churches</u>	<u>Pastor</u>	<u>Evangelist</u>	<u>Churches</u>	<u>Pastor</u>	<u>Evangelist</u>
Falls City	Stuckman	Ashman	Mt. Pleasant	Crawford	Grisso
Louisville	Riddle	Burnworth	Buckeye City	Deeter	Bowman
Bryan	Maus	Wirick	Oakville	Lytle	Lynn
Dayton	Cobb	Bame	Burlington	Cover	Burnworth
New Paris	Duker	McInturff	Hagerstown		Bowman
Buena Vista	Jennings	Bowman	Gatewood	Tombaugh	Bowman
Ft. Scott	Cone	Miller	Linwood	Benshoff	Benshoff
Morrill	Whitted	Ashman	Berlin	Miller	Aboud
Beaver City	Flora	Bauman	Nappanee		Miller
Spokane	Miller	Kimmel	County Line	Bauman	Grisso
Row Valley		Sell	Long Beach	Brower	Bauman
Accident	Flora	Grisso	Huntington	Cobb	Eppley
Hollidaysburg	Smith	Smith	Dayton		Bame

AT HOME

I am now in Sunnyside, Washington with my family, taking care of the work here, while Brother Ashman is in the field. If any of the churches have been unable to secure an evangelist, if you will write me here will do what I can to secure help for you. Some of the best meetings in the past, have been held in the spring and early summer. Let us come up to next Annual Conference with a clean slate and knowing we have done our best.

W. S. BELL, Sunnyside, Washington.

Praise God for the shout of victory! This fine recounting of the successes of our workers and of the glorious Gospel ought to send a thrill of delight to the heart of every loyal Brethren. We can not too many times recount that

the Word of God is seed and when rightly sown gets a harvest. I am just returning from one of the greatest victories of the Gospel ever won by ministry and that back where we had served some of the people for eleven years—at Dayton. Go forth, my brother evangelist, knowing that when you have preached the glorious Gospel as our Christ gave it, that you are using the mightiest instrument in all the world. All the mighty power of the triune Godhead is back of it, and all the demons in hell and out of it can not defeat you. Do not forget to write Bell if you need help in evangelism. Remember God does not confine himself to seasons or times. Remember our slogan, "A revival in every church, ANNUALLY." Has your church had yours?

BAME.

Tobacco Handicaps Hand and Brain. By Will H. Brown

The October number of the Journal of Industrial Hygiene, Boston, contains a lengthy article by Drs. J. P. Baumberger and E. G. Martin, of the Stanford University faculty, on "Fatigue and Efficiency of Smokers in a Strenuous Mental Occupation." They studied the records of fourteen telegraph operators, for three days, in a large city telegraph office. Two were women and did not smoke. Seven of the men were heavy smokers and five were light smokers. None were allowed to smoke on duty.

The records were based on the average message rate per hour. The heavy smokers averaged 38, the light smokers 40.1, and the women 46.6. The ability to react by increased effort to an increased amount of work was also studied. Here again the heavy smokers were at the bottom of the list and the women at the top.

A recent issue of the Monthly Labor Review contained

a study of the subject, "Duration of Wage Earners' Disability," by Boris Emmet, Ph.D. He treats of many occupations, rating the proportionate injury of each all the way from one to twenty-five weeks. Seven of the leading trades or occupations make a more favorable showing than tobacco and cigar manufacturing, viz.: Textile workers, clay products workers, engineers and firemen, glassworkers, machinists, molders and plumbers. For disability from work for twenty-five weeks or more, the above trades do not near approach the percent of the tobacco men thus disabled, indicating the more permanently weakening effect of those compelled to breathe tobacco-laden atmosphere.

The above studies were purely scientific, thus making the findings of the professors all the more significant for those who want to know the truth about tobacco.

Oakland, California.

GENERAL ARTICLES

The Importance of Personal Evangelism. By M. M. Hoover

The revival campaign is on. The stage is all set. The choir of Christian voices has sung a splendid invitation song. The minister has concluded a masterful, spirit-filled message and has given an earnest, honest appeal for souls to accept the Christ. The vast audience awaits the response. The evangelist stands with ready hand to welcome the sinner. But alas, no response; not a move forward by any one. "What!" says the minister, "No one to accept Christ tonight! Are you going to spurn again this blessed gift of salvation?" Again he tarries when all is deathly quiet. He seems distressed. Now he philosophizes for a moment, then asks his large audience, "How many of you are Christians?" "Oh, that's the answer," says the minister, when nearly every hand is raised. "The folks, I thought I was speaking to aren't here at all."

Again, we are traveling across the great Sahara. It's our first experience in a desert land. We're dusty; we're tired and weary of the jolt of our beast, but oh! so very thirsty. On we plod; we surely must be scorching; we can never endure it longer. But look! look yonder! there's water, there's relief; that parched tongue will revive again. We hurry on, we run our beasts,—but alas we never reach that water. The thirst-quenching oasis proved to be nothing more than the desert mirage.

The application is this: The folks for whom revival efforts are planned, and whom you thought you would reach never hear the messages. Not, that I oppose revival efforts, Never; the enthusiasm, encouragement and blessings derived by the professing membership are worth all the time, money and energy that are expended, if not a single soul is won to Christ. The reason revival efforts are not as fruitful as we think they ought to be, and as our older folks tell us they used to be, is not because the evangelist doesn't do his part, or that the music isn't worth hearing, or the meeting house isn't comfortable or attractive, or the service is dragged out too late into the night, or that God has withdrawn his holy Spirit from our presence,—no, it is mainly, if not altogether, due to the fact that the membership is doing nothing but warming the benches. Very strikingly was this thought brought to me recently as a minister in his prayer, commenting on Gideon's great victory, said, "Remember, it was not only the sword of Jehovah, but of Gideon also." St. Paul says, "We are ambassadors, therefore on behalf of Christ." Isn't it a very great honor to be an ambassador of our own United States? How much greater the honor and blessed the privilege to be accounted worthy to be an ambassador for our Lord Jesus Christ. When a nation's ambassador ceases to function favorably, he is speedily recalled. Oh, the longsuffering and patience and grace of our Master that he hasn't long since called away his faithless ambassadors. "Here, moreover, it is required in stewards, that a man be found faithful" (1 Cor. 4:2). The parable of the pounds portrays the fact that the nobleman left each of his ten servants a single pound with instructions to "trade herewith till I come." The one gained ten pounds with commendation and reward; another, five pounds with similar reward; but the one who gained nothing but hid his pound suffered the Lord's rebuke, "Take away from him the pound; and give it unto him that hath the ten pounds." Remember, he lost not only his pound, but his Lord's confidence.

The last words our Lord spoke before he ascended to the glory world were these, "Ye shall be my witnesses both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." Brother Christian, you are duty bound to function in one of these classes. You can't

hide the Lord when you refuse to go to a mission field and then sit down and do nothing for him at home. I repeat, wherever you are, you must witness for Jesus Christ.

Now, to get a little closer to my subject, many of us are working for great corporations or business enterprises. Most of us, I judge, have been treated to some Christmas candies, or smokes to those who smoke, and our families have been remembered in a general way at some stage of our career by that company. But what did you and me and the most good was not that general benevolent treatment which was common to all; it was that slap on your shoulder by the foreman in charge, who said, "We are glad to have you with us; we appreciate your work, your faithfulness, your interest in our behalf."

It's that personal touch that counts. Do you know, fellow Christian, there are lots of lost men and women who would just welcome a visit from you about their soul's salvation? "No man careth for my soul." How true it is! They wonder why worldly folks don't come to our churches. Say, would you feel comfortable spending an evening in one of the world's dens in your city? Perhaps that's about the way the man of the world views his going to church. This statement came to my ears lately: "The church is a place for the saints not for the world." And when a sinner does grace the church house with his presence, he is either under conviction of his sin or else he is there for the sake of appearance or to keep peace in the family. Supposing it is the former, some good, faithful saint, no doubt, has already approached him and got him to thinking about his lost condition. Don't be deceived, the world isn't flocking to the churches these days, and souls aren't flocking home to God unless the saints of God are functioning properly. In that great supper that Jesus speaks about, and the bidden guests refused, he says, "Go out into the highways and hedges and constrain them to come in." Go out and tell the world that the feast of salvation is for the poor and needy as well as the high and haughty. Churches, make it comfortable and agreeable for your poor people,—but tell them of Jesus wherever they are and whoever they are.

It is not particularly singular that personal evangelism has been employed all through the New Testament history. Jesus met James and John at their business and said, "Come, follow me." The same of Levi and Andrew, and Philip. Andrew goes and brings his brother, Simon Peter, to Jesus. Oh what a change might have been in our Scriptures had Andrew overlooked his brother. The Lord didn't overlook the Samaritan woman,—and what an evangelist she became; nor Zaccheus, who was up a tree, and Paul the persecutor, nor Cornelius, nor Nicodemus,—well which one of us doesn't owe his salvation to a personal word from a friend of Christ's?

I believe I am right when I say that the most neglected part of our church life is our failure to do real personal evangelistic work. Most of us are afraid the world might find out that we are Christians, while all around us we know that men and women are on their road to hell and will be lost if not rescued by some miraculous act of grace. Unconcerned, yes, but should we be? That rich man in torment in hell was very much concerned about those brethren of his, but it was too late. Let your neighbor know you are interested in his salvation. Maybe some day he will thank you for it. Some say that we hire preachers to do our personal work. Yes, and some men of the world have absolutely no confidence in any preacher, but they do have confidence in you. Anyway don't let your minister have the reward which you might have had; very likely you need it more than he.

Don't neglect your privilege. Your father is glorified if "ye bear much fruit." And whatever may be classed as fruit in this verse, the best of all fruit surely is more Christians. The Lord doesn't mean that any should be lost; neither are most men lost because they want to be, but they may be lost if we don't keep persistently, lovingly, patiently after them.

Dayton, Ohio.

Signs of Christ's Return. By R. Paul Miller

"To apostatize means to depart from a position once held, and, as we use it here, means that great departure from the true faith of Christ on the part of the main body of Christendom. Now from the Scriptures which I read you, especially 2 Thessalonians 2:1-3, we saw that in the last days of this age there would be just such an apostasy, from the faith and that the day of Christ would not come till this apostasy is present. By this we know that when widespread departure from the "Faith once for all delivered unto the saints" is present, that the return of Christ is near. Instead of the church finally winning the world for Christ as so many believe and teach, the church according to the Scriptures will gradually become so corrupt in faith and practice that the Lord will finally spew it out of his mouth in disgust. This is clearly foretold in Matthew 13:33 and Rev. 3:16, where leaven, which is always a type of evil, is secretly begun in the church, till the whole church is corrupted. Paul said the "mystery of iniquity doth already work" even in his day and that is what leaven does; it works, and the seed of apostasy that was sown in his day has been gradually growing till today at the last it is blooming forth in open blossom.

The apostasy in the church is two-fold in faith and practice. Never before in the history of the church have there been so many horrifying and blasphemous denials of the true faith as today. It is not now a case once and a while, but is insistent and on every hand. It is not the railings of a few unruly ones who have been thrown out of the church, but the active teachings in our theological seminaries and on the part of our church leaders. The earnest hearted people look to them for bread and they are given a stone. On the train the other day I met a traveling representative of the rural work of a certain large denomination, who, in answer to my question as to whether he believed the Bible to be the Word of God, flatly replied, "NO." In a recent book published by the Y. M. C. A. Press by G. Walter Fiske, Junior Dean of the Oberlin Graduate School of Theology entitled, "Finding the Comrade God," on page 87 says, "They imagine that somehow Christ died to placate God and to get God to take a loving interest in man. This would be essentially pagan." In other words, he says that Paul taught paganism when he said in 1 Corinthians 15:3 that "Christ died for our sins according to the Scriptures." And Romans 5:10, "For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Listen to this writer again, on page 116 of his book, "It is barren literalism that stresses the blood of Christ as the secret of his saving power." Can you beat that for blasphemy? Listen again on page 117, "The world is not saved by Jesus alone, not by the three hours' agony on the cross." And these things are published and circulated among the young men of the Y. M. C. A. And

Nothing will gladden the heart of your pastor as much as to have his parishioners making an honest effort to answer their own prayers.

Just a word in conclusion. The Book says, There is joy among the angels in heaven over one sinner that repenteth. No greater joy can come into your life than to know that the Lord has used you to bring about the return of a lost soul.

fathers and mothers think that it is a good thing to get their sons in the Y. M. C. A. I would like to know what entitles that institution to the name of Christian! For there they are taught to play pool and aspire to be pugilists and champion wrestlers. Physical culture is all right, but why call it Christian? This institution in the women's as well as the men's department has now gone into the dance hall business in many places. It was because of this very course that many good people have forsaken it entirely,—among them, Mrs. Helen Gould Shepard, one of their greatest leaders and workers.

But this isn't the worst that has been done. The Bible is now being desecrated by men laying unholy hands upon it and with the Devil's shears knifing the heart out of it and selling what's left as the "Shorter Bible," and circulating it among the young men of our land. They have removed the work of the cross, the blood, the fact of sin, judgment, hell, etc. Prof. Charles Kent of Yale did the knifing and the Y. M. C. A. presses bought by the gifts of trusting Christian people and churches are being used to publish such blasphemous stuff. I tell you it's time the churches and people in general should know what's really going on. What is the result of this false teaching? The Protestant churches of this country last year lost over 200,000 members. While on the other hand, Spiritualism, Christian Science, Russellism and Mormonism show an enormous increase. What does this mean? Simply this, that unless something intervenes to turn the tide back to God, within ten years the Protestant church will be entirely forsaken. Think this over.

I am barely begun but I must close with just a word regarding the apostasy in life and practice. The decline of the prayer meeting, the exaltation of money and the seeming abhorrence of heart searchings and close grips with God go to show that the modern layman in the main is gone away back and is a stranger to his Lord. The way fathers and mothers lead their children away from the house of God, away on pleasure trips and teach them thus to desecrate the Lord's day is heart-sickening. And then ten years later they will wonder why the children don't want to go to church, and they plead with the preacher to save them. Many a church member will wake up in hell to face his own boy that he led there himself. The worldliness in the church today is awful. They have forsaken the "Upper Room" for the "Supper Room." God pity the church that can't pay the preacher without holding a chicken supper in order to get the money. Where's the honor and manhood of the men of the church that they have to have their stomachs filled in order to coax them to give to the support of the faith to which they have anchored their souls? God help you all to set up the family altars again and hold close to God in these awful days of spiritual calamity.

Spokane, Washington.

The Agape (II): The Cleansing by Washing. By E. E. Roberts

"He poureth water into a basin, and began to wash the disciples' feet (John 13:5).

First, let us notice the manner of the washing. While we are told very minutely as to the preparation, that is, of the laying aside of his garments, and girding himself with a towel, we are not told who was the first one to be washed, but we are told, that "He cometh to Peter." We must not forget that they did not sit, with their feet under the table, as we do, for they brought back from their bondage, the eastern custom of reclining at the table. They lay upon long couches, resting on their left elbow and eating with

their right hand; consequently their feet extended at right angles from the table and were of easy access.

As John occupied the place of honor, that is, the one directly in front of the host, he was literally "laying on Jesus' bosom" (13:23)—it is quite reasonable to suppose that Christ began with him, and, as Peter, James and John were the chosen three, is it not reasonable to suppose that they were placed in the next places of honor? and it is possible that Peter was the second to be washed. But this we do know, that he was the first, as well as the last, one to object to the washing.

Now, what is the meaning of this washing? Some years ago the Rev. Mosley Williams, D.D., preached for the Mission, now the First Brethren church, before we were able to support a pastor. I accepted his invitation to call on him at his study, in the Sunday School Union building, he being the editor of their publications. In the course of a very pleasant and profitable conversation he said, "I like you fellows up there, and like to preach for you, if you only were not so narrow." I asked, "In what respect are we narrow?" "Oh," said he, "You will insist on foot washing, but you know that was only a Jewish custom." I replied, "Doctor, I have believed you a Christian, and also a scholar, do not force me to change my opinion of you. As a Christian and a scholar you know that it was not a custom, and that every one of them had already had his feet washed before he sat down to the table. Am I not right?" He hesitated a few moments, then replied, "You are perfectly right."

There can be no dispute about it, as Christ's own words definitely settled it, for he says (ver. 7), "What I do thou knowest not now, but they shalt know hereafter." Had it been the customary washing at the door they would have known, but the second washing was what they could not understand, and failed to see the need of it, as many today do not see the need of it.

There need be no difficulty in understanding it if we turn to Exodus 30:18-21. There we see a brazen laver containing water in which the priests must "wash their hands and feet lest they die." This was a typical washing, necessary before he could minister at the altar. The penalty to do so without first washing them was death. Notice the prominence given to the necessity of washing, for the death penalty is twice repeated, first in the twentieth then in the twenty-first verses. The disciples as well as every other Jew, knew of this command. Should it not have suggested to them the fact that as they were about to enter into practically the same work as the priest would suggest to them that they too would need oftentimes to be cleansed? And if such are the facts, and they should not obey and wash one another's feet, they would be fearful of incurring the same penalty? When we wash our brother's feet, we also wash our hands as well. It seems to me that Christ simply brought this command forward, and adapted it to the new dispensation, just as he did the command to love your neighbor, "Thou shalt love one another as I have loved you."

But you say, That is a lesson of humility, and is not necessary to our salvation. Granted; neither does baptism save any one. You can be baptized and be damned, going down into the water with unrepented sin in your heart, to please some personal friend, or any other motive than love for Christ and a desire to obey him. Baptism in itself will profit nothing, and this is just as true of feetwashing. It is the condition of the heart that makes them effective.

You say, "Oh that is nothing hard to do, I can do it if it is necessary." I reply, "Then do it," then, and only then, will I know that you have the humility that you profess. Peter did not have it, and it came near costing him his salvation. May not your neglect or refusal cost you your salvation? You reply, "If it is so important as you seem to think it is, why do the other three Gospels fail to mention it?" I answer, "That is one of the strongest reasons for its observance. The three first Gospels were written shortly after Christ had given it to them, that is, about A. D., 45, when it was the universal practice. Hence it was not necessary to be spoken of, just as it was with baptism; no particular emphasis was placed upon it until some wanted to dispense with it. Now John's Gospel was written positively not before A. D., 70, most scholars contend for 90 to 100 A. D. By that time pride had crept in, and some probably had not only wanted to dispense with it, but had actually done so. Now when John writes his Gospel, he devotes the seventeen verses of his 13th chapter to impress upon them its importance. He does not even mention any thing else that Christ did. Notice also that Paul writing to the Corinthians (1 Cor. 11) seeks to correct the abuses of the supper so common at that time, A. D. 57. But in his letter to Timothy,

written A. D., 65, at which time there was evidently some disposition to dispense with it, he makes one of the conditions on which a widow shall be admitted to the charity of the church that "she has washed the saints' feet," as an evidence that she possessed the necessary love and humility. But by the time John wrote, A. D., 100, the desire to dispense with it had become so general, that John writes as he does to impress them with the necessity of obeying it.

But while all this is indisputably true there remains if possible a still greater reason for keeping it. May I paraphrase Christ's words to Peter, when he requested that his head and hands be also washed. Christ replies, "He that hath been bathed need not other than his feet to wash" (Literal Greek). For Peter, you have been bathed in baptism, all the sins you have committed up to that time had been washed away, but Peter, as the priests had often to wash before they could minister at the altar, by reason of them becoming defiled in their contact with unclean things, so you too will become defiled by the things you will come in contact with, and need often to be cleansed, before you can minister. I have provided this service for your cleansing as well as for all who are my witnesses. This seems very plain to me, at least. Just a simple illustration: You visit me. I suggest a trip to the sea. We go; we plunge in; the waves go over our heads; we are well bathed; we come out and walk to our bath house, and find a basin of water there for our use. You say, what is this here for? We have been well bathed. I say, Look at your feet. And you find that in coming up from the surf they have become soiled and you cleanse them. Just so in our pilgrim journey. We sometimes step aside into strange paths, and soil our feet. This service is for just such sins, we wash them away with the bath at the Lord's supper.

But you still object, saying, "We are nowhere commanded to wash feet, hence it is not necessary." Let us consider the matter carefully, and see what value Christ placed on the word "Ought," when he said, "Ye ought to wash, etc., In Matthew 25:27, the servant had failed to do that which he "ought" to have done and he was stripped of all he had and was sent away in disgrace. Let us see the meaning of the Greek word Christ used in speaking of him. It was "dei," meaning, It behooveth, or is proper. But when he speaks of this service, he uses a much stronger word; here it is, "Opheil," meaning, to owe, to be obligated, to be indebted. This word is translated "owe" in nine different places in the Word. We see that Christ meant that they owed to him, or were under obligation, or were indebted to him to do it. Make your choice of any of the definitions, and decide if you can, that you are not bound to wash feet. I confess that I can not. CAN YOU?

In conclusion. We noticed that the first 17 verses of the 13th chapter of John devotes to the ordinance of foot washing, not so much as mentioning the communion. Wanting to know what else was done, we have to go to Paul. If it was unimportant, did not John do a foolish thing to bother at all about it? Was there not a reason? I think there was. "If ye know these things, blessed are ye if ye do them." We have not exhausted the matter, but have sought to be as brief as possible, yet lucid.

Philadelphia, Pennsylvania.

The largest budget in over a hundred years was announced today by General Secretary Frank H. Mann for the American Bible society. It amounts to \$1,222,367, and is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will provide millions of new readers in the next few years. Children can learn the new script in three or four hours, and illiterate men and women in as many weeks.

The American Bible Society is 105 years old and has issued 140 million copies of the Scriptures in 150 languages and dialects.

THE BRETHREN PULPIT

The Conservation of Soul Forces. By L. G. Wood

TEXT: "But the wise took oil in their vessels with their lamps." Matthew 25:4

These words come to us with special force because they are Christ's own words as recorded by Matthew, describing the experiences of a crisis hour, even the "midnight cry." And according to the custom of the Master Teacher, he gives both the wise and the foolish sides of the proposition, and the inspiration and the warning of final consequences. In this beautiful story of the ten virgins, we have set forth in contrast the experiences of the dutiful and the negligent. The OIL represents the illuminating power of the Holy Spirit, the VESSELS represent our hearts, the LAMPS represent our lives and the command of the Master is, "Let your light so shine."

1. Foresight—"The wise took oil in their vessels with their lamps." They thought of the long hours of the night and held a supply in reserve, while the foolish neglected this preparation and were wholly unprepared when the bridegroom came. By conserving the spiritual forces of life, even today the child of God may be prepared for any event, in fact, this is the only means of safety in this world of uncertainties.

The student who looks to present grades only can but fail in the final examination. Each lesson mastered is in view of the final and becomes a stepping stone thereunto.

Life itself cannot be lived for the present only, the past has influenced us and the future is calling us. There are tendencies, especially among infidels and false religions to sever man's relation to the future entirely, and this in view of the words of Jesus Christ (Matt. 25:13), "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Trashy literature, which is abounding, sinful habits and yielding to the temptations of this ungodly age, are not only a waste of time but create a fund of impurity in the lives of those who overindulge in them. Let us not shock the mind with these evils, but cultivate with the pure, the holy and the sublime. The Christian heart needs constant training in devotions to God in order to conserve the light-producing qualities of the Holy Spirit. It is difficult to understand how so many Christians get along with so little of this training.

II. Present Vigilance—The past is history, the future is God's, but the present is ours; what shall we do with it?

Ours is a busy day; no place for idlers, but are we too busy to pray? Are we **not** too busy not to pray? Returned soldiers of the world war have told me that they spent their "odd moments" in prayer to God, and the only thing they could say of their safe return was "that God was with me." Jesus Christ set the example in the proper use of all such moments. At the grave of Lazarus he looked up and prayed and said he did it for the sake of those standing by. Such a moment came to Moses in the wilderness and there appeared unto him a "burning bush" from which he received the call to his life work.

Life is represented in the Scripture as a building, a growth, a development, therefore Christians should give more heed to the constructive policies of life. Not because a crisis time has come, but for future usefulness in the investment of life. The darkest midnight will be bright with hope if we have "oil in our vessels." Does the present unrestful conditions in the world lead the mind of man away from God or direct it to him? That depends upon the attitude of the individual. If one really believes in God, darkness can only deepen that belief and increase the struggle for nearness to him. How impossible for anyone to forecast with accuracy what a year may bring forth; what the future of these swiftly moving and rapidly changing times may bring to us. Present history is full of surprises. But God reigns, loves, and cares for his own. It is the part of wisdom that we use this life in preparing for immortal life,

where glorious and abiding realities shall take the place of things here so uncertain.

There is a story told of a village in the east being destroyed by an earthquake. All of the people of the village were excited with the exception of one old lady, who although her home was also destroyed remained calm. A neighbor asked why she was not excited. Her reply was, "Oh, I am glad the God I trust can shake the old earth like this." We must learn and hold fast the fact, that the God who can shake both heaven and earth, can certainly quiet the fears and steady the steps of his trusting child.

The saddest statement in the story of the ten virgins is found in verse 8, "Our lamps are gone out."—This was a very sad circumstance in view of the fact that the day of preparation was over. This suggests some modern lamps that can but fail when we need light most. 1. The lamp of an empty profession, 2. The lamp of outward formalities, 3. The lamp of false religions and doctrines, 4. The lamp of procrastination. These may answer in a way, while it is day, but they will not stand the test of the midnight hour. To those who are unwilling to break with their sins, no doubt it is both easy and convenient to believe that sin is not real, but only a delusion of the human mind. To those who are unwilling to accept the blood sprinkled way in this life, doubtless find it convenient to believe the doctrine of the second chance. Some of those who are unwilling to "Make Christ King" of their lives, find it convenient to deny his Deity, personality, sacrificial death and his glorious resurrection.

Whether we believe or deny, Jesus Christ stands as the only star of hope for all of the ages. Daniel's success in Babylon is traced to moments he spent before his open window. His standing for God in the face of opposition gave him an undefiled purpose of heart. Four great presidents sought light for the crisis hour through prayer to God, Washington at Valley Forge, Lincoln at Gettysburg, McKinley in the Philippine Islands, and Wilson on the battle field of France.

It is said that Napoleon after a great battle gave each of his soldiers a medal consisting of a brief description of the bloody field, the date of the battle and these words—"I WAS THERE." The greatest medal for service is having been of SERVICE. Brethren, do you not hear the BOOK and the SPIRIT and the CHURCH calling for a type of devotion hitherto unknown? And not only so but the present crisis hour is speaking in thunder tones that we be true to God. We are living in momentous days; let us seek to match them with the greatness of our Master's spirit. If we are to conserve our spiritual forces, if we are to accept the place the Master is offering us, if we are to be ready when the midnight cry is heard, every member of the Brethren church must give himself anew and fully to the supreme task.

The church will release her omnipotent energies only by proclaiming her crucified Lord, and the distinctive doctrines which recognize his Lordship. This is the only message of hope for a world sick unto death. The words of this parable were spoken by our Lord near the close of his public ministry, when, with the cross only a little in advance, he gave utterance to the most solemn warning concerning his coming again in glory and might. We can not know all that was in his mind, as the finite can not fathom the Infinite, but we are sure he meant that his word should be taken seriously. When the midnight cry is heard it will be too late to become interested in the work of the church; it will be too late to shuffle for our Bibles. But "now is the accepted time," now we can replenish our hearts with his good spirit. We now were spoken by our Lord near the close of his public ministry, aged by the world's discord and darkness, but be true to him, to his Word, to his Spirit, to his church, and some day

he will stand beside us in our weak struggle and weave in the glorious harmonies of his own beautiful life "Peace on earth and good will to man."

Who is able for these things? The greatest things done in church have been the work of those who had only one talent. We often judge otherwise, I know; we see at a distance only high summits, only resounding names and prominent works. Look nearer. There, where only these were, nothing has lasted. That which constituted the form and the immovable weft of the church in its greatest epochs were the obscure Christians, the heroes of silent love, the thousands of unknown ones whose names are found in the catalogue of martyrs of the first centuries. Yes, it is in the common soldier who wins the victories in the great battles of God.

What is the nature of the work? The essential, the most urgent thing is not to do works of piety, works which can be counted, and which can be arranged under such and such a title. The essential, the most urgent thing is to give our hearts to God in such a way that God once possessing them we serve him wherever we go, and in whatever sphere we act. If such be the nature of the labor that God demands, what man is there who will dare to say that he cannot multiply for the service of God the gifts he has received?

Nothing is excluded from his kingdom, nothing except sin. As long as the sun shines on your horizon; as long as the Gospel, that sun of the soul, gives you light; as long as you have a breath of light, there is time to hope, there is time to begin again, there is time to count on him who restores, who regenerates, who transforms the desert into a garden, and who causes water even to burst forth from a rock.

"If any man be in Christ," says Paul, "—old things are passed away; behold, all things are become new." Christ is the light that shines out of darkness into our hearts. He Jesus alone has mastered the science of right living. He alone is the one foundation for life's building. He alone can make the desert of human experiences "blossom as the rose." He alone can crown life with richness and unfading beauty. He is not only "Sun of Righteousness" who spreads his glorious rays over this present world, but he has walked in the midst of the centuries, and stands in the zenith of the better world, and floods it with joy unspeakable and full of glory.

Johnstown, Pennsylvania.

OUR DEVOTIONAL

The Need of Christian Patience

By Miss Sarah Phillips

OUR SCRIPTURE

And that in good ground, these are such as in an honest and good heart, having heard the Word, hold it fast and bring forth fruit with patience (Luke 8:15). And not only so, but we also rejoice in our tribulations, knowing that tribulation worketh steadfastness, and steadfastness approvedness, and approvedness hope (Rom. 5:34). But if we hope for that which we see not, then do we with patience wait for it (Rom. 8:25). For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus (Rom. 15:4, 5). For ye have need of patience, that, after ye have done the will of God, ye might receive the promise (Heb. 10:36). Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us (Heb. 12:1).

OUR MEDITATION

We start in the Christian life full of ambition and with high aims and purposes. We have a prize in view; a crown we want to win. Day by day we journey on trying to win the prize and endeavoring to reach the goal. So anxious are we that we have no time nor patience for anything else. We forget the great needs of the world and think only of ourselves. We think we have our feet firmly planted on the Rock, Christ Jesus, and that the petty things of this world cannot move us. But we are so impatient that when disappointments and temptations come and block our path, our faith is shaken and we hardly know what to do. It is here that we are made to realize our need of Christian patience, and that the temptations and trials are for our good.

We are like little children who see something they want and will not wait a moment for it; they want it right away. So we are not willing to labor and to wait patiently for the harvest. And in our impatience and eagerness to reach our goal we will not take the time to do the little acts of kindness that will help to brighten the way and to lighten the load of those around us.

Let us take as an example of Godly patience that great man, Job. We see him tempted and tried on every side. Those who might have been a help and a blessing to him in his time of need even try to get him to give up hope and cease to trust in God. But he is patient and through it all he stands firm and in the end gains the great reward. But some will say, We cannot be like Job; that we have not got the patience. But I am sure we can have it, for we can receive strength from above. We have the blessed promise that if we lack wisdom and ask of God, we will receive it. But we must ask in faith believing (James 1:5-6).

The Christian life is clearly expressed in the words of the poet: "Heaven is not reached by a single bound. But we build a ladder by which we rise from the lowly earth to the vaulted skies. And we mount its summit round by round." Just so do we add to our Christian character. The virtue of patience comes not by a single wish or grasp, but by repeated effort and hard work; by meeting faithfully the trials and temptations that come. In 2 Peter 1:5, 6, and 7 we find some of the things that go to make up Christian character, and among them is patience. Here we see what these other virtues together with patience lead to—love. And oh, the blessings of a life filled with love. It means love for God the giver of every good and perfect gift and love for our fellow men. Therefore let us have patience.

OUR PRAYER

Our Father and our God, we thank thee for the many rich blessings which we are enjoying from thy hands day by day, and especially for patience and loving kindness shown toward us. We pray that thou wilt lead, strengthen and support us, and enable us to have patience amid all the trials and temptations and disappointments of life. As we reach toward our goals, may we with patience wait for the prize. Help us that we may with patience and confidence say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. In Jesus' name, we pray. Amen."

Middlebranch, Ohio.

A widow, hearing that a friend was working for the overthrow of tobacco, wrote him: "I am glad to know of your stand against tobacco. My husband used it and I got the benefit of it. It was nearly two years after he died before it was out of my system." It is thus that thousands of non-users of the weed are injured by it because of the thoughtlessness or selfishness of users.

The San Francisco Examiner says: "There are sound reasons why women should not smoke—even sounder than why men should not." When a great daily paper says in effect that neither men nor women should smoke, friends of the anti-tobacco movement should have the courage to openly take the same stand.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio



The Philathea and Barraca Classes, Sunnyside, Washington

BARRACA CLASS

The Brethren Sunday school of Sunnyside, Washington, is justly proud of her Barraca class. It is composed entirely of young men. The present enrollment is 24. All but a very few of these are Christians and members of the church. For the past year this class has stood at the head of the school in average attendance and offering. It is certainly exceptional for young men to lead thus in a school of over 250 attendance. No questionable methods are resorted to in maintaining interest or in building up the class.

The class gives much credit for its size, loyalty and success to its teacher and pastor, Charles H. Ashman. With his untiring zeal, strong personality and able leadership, both in instruction and class affairs, he has built up the members into a firm reliable class. The members themselves are consecrated and loyal. They are becoming well informed in Bible truths and frequently spend the entire class period in helpful discussion of the deepest of fundamentals.

A number of positions of trust in the church are filled by members of this class. One member is assistant superintendent of the Sunday school. One is serving as president of the Christian Endeavor. Another is vice-president of the organization and another is its secretary. Three of them are ushers of the church. As a class they stand four square on the Bible and frequently they volunteer to supply as teachers in the Sunday school. A large number of them are regular attendants at the mid-week service of prayer, praise and Bible study.

When it comes to social activities of the class, they show themselves capable of enjoying themselves to the utmost in pure Christian sociability.

Come, visit them and see for yourself.

PHILATHEA CLASS

Dear readers of the Brethren Evangelist, Greetings, "In the hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2), from the Philathea Sunday School Class of Sunnyside, Washington:

We are sure you would like to know something about the young ladies who are standing to the right of this class of splendid young men known as the Barraca class of the First Brethren church of Sunnyside. The names, Barraca catalogue of martyrs of the first centuries. Yes, it is the have access to the throne of his grace, let us not be discouraged and Philathea, are souvenirs of the days of church federation in Sunnyside.

The Philathea class is an organized class of industrious young ladies. The class as you see it in the picture is composed of five high school girls, two are training for nurses, two now in California, studying for special work for the Master, four young wives, and a number of business girls and school teachers.

You are invited into a little upper room just back of the pulpit called the Philathea room where for the past eight years these young ladies and others of their number met Sunday after Sunday to study the precious Bible, to tarry in prayer and to plan their work for each week. During this period the class has been under consecrated leadership, to whom they wish to pay their tribute in this public way. Mrs. W. S. Bell was the first to take her place at the head of the class and who laid the ground work of a deeper knowledge of the Bible. Later, Mrs. Clarence Mountz, Mrs. Grant McClean, and Mrs. P. J. Lichty, in the order given, assumed the leadership of these young ladies. It was through their Christian examples, their consecrated lives, their loyalty to the Word of God and the knowledge of the

power of prayer that they were able to draw out the best that was in these lives and to instill in their hearts a strong desire to be nobler, truer Christians. How they thank God for these Godly teachers.

Under such splendid leadership it is not surprising that they have become a class of workers in the church. A number of them sing in the church choir. Eight out of the class are serving as Sunday school teachers, one as Sunday school secretary, and one is superintendent of the Primary Department. The class writes messages of cheer to the sick of the church. At present they are growing potted plants to cheer homes where there are sick and people too old or feeble to attend regular services.

With all these members at work the number at class sessions is somewhat depleted but we praise God for the

faithfulness of these dear young people and their loyalty to and love for the Old Time Gospel. As a class they stand for the whole Gospel and believe the Bible to be God's inspired Word. You will find them true to Thursday night Bible study and prayer meeting, also to the Christian Endeavor Society. They stand ready to aid their pastor, Brother Ashman, at all times and do their part in raising the church budget. Their ever-ready willingness for service is a great inspiration to their present teacher, Mrs. John Weed, as well as to the church at home. How they wish to be a blessing to the church at large.

Now you have heard about the work the class is doing but they also believe in good, wholesome fun. If you wish to learn of the jolly fine socials they have, accept their invitation to come west and visit your sister church.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Enlarging the Future. By E. A. Rowsey, General Secretary

Enlarging the Future, by E. A. Rowsey, General Secretary

An enlarged future through a conserved past, is the slogan of Dr. Daniel A. Poling for the Alumni Department of Christian Endeavor.

What are we doing? Has the past been profitable? Will its failures and pitfalls serve as a life-saving station, to guide us away from the danger zone? If the past does not help the future the past has not been the most profitable. Have you conserved the past activities of your society? Are you making and preserving Christian Endeavor history? Some societies have had Prayer meeting, Missionary, Look-out, in fact, all committees for thirty years and this very second they could not show one plan, successful or otherwise, that their society can claim because they have embalmed it through the medium of ink.

A Scrap Book

Every committee chairman should keep a scrap book. All the novel suggestions should be preserved for future use. Then a general society SCRAP BOOK should be a priceless possession of every society. The secretary should keep the book, but the entire society should contribute their thought to the compiling of the material.

Pass It On

If you use successfully a plan in your society pass it on. You cannot lose while the world can gain. Did you have a successful meeting last Sunday night? How?

Will You Help?

The writer anticipates preparing a little Mimeograph Bulletin which will be sent to every society. The Bulletin should contain information as to how other societies are working the Christian Endeavor part of the Bicentenary Program. What is your society doing? Write this news and ask Uncle "Sam" to deliver same to 612-618 WHITE-HAINES BLDG., 80½ High Street, Columbus, Ohio. We can have the Bulletin if "You Will Help." "Will You," Plus "I Will" equals Bulletin

Fremont's Fervor

The writer was in the Fremont church Sunday, December 5th, and was made happy to see the enthusiastic way in which Rev. Sands, the pastor, is pushing Christian Endeavor. I tell you Fremont's fervor plus her fidelity to the cause means victory, "For Christ and the church."

Dayton Does

If you think the Intermediates at Dayton Do it right—You are right. The night of December 3rd, brought the opportunity which we were anxious for, and without wink or blink, it was accepted. Yes, the Intermediates had a real banquet and a real program. Arthur E. Whitney, Dr. Cobb, and Brother Orion E. Bowman, besides the Intermediates

themselves brought messages of profit. The readings, scripture quotations, inspiring songs, and messages of uplift surely convinces one that when "Dayton Does she does it creditably."

Gratis Grows

A large crowd listened with perfect interest while an attempt was made on the part of your Secretary to present the place of Christian Endeavor in the Bicentenary Program of the church. Under the leadership of President C. C. Lane and his proficient co-workers Gratis promises to grow and glow and go. IT is up to C. E. to prove its worth by the service rendered, are you a nocent knocker or a booster? Come ON—"We go or we are a goner."

What noble possibilities of service, what power in the world are bestowed on Christ's people! And yet all through the ages the church has been beaten by the corruption of the world; and today many are utterly carelless about the things we have the medicine to cure, or in desperation are looking for other healing for the social and moral condition of the community than that which is granted to us in Christ Jesus. "Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hands of the king of Syria." —The Expositor.

"They (the early Christians) met in their own place of assembly or in a private house. There they joined in a common meal which concluded with a solemn partaking of bread and wine, the whole being a commemoration of the last supper of the Lord with his disciples. The meal accompanied with prayer and song, which at a later day received the name of agape, or love feast, was the original method of celebrating the Lord's supper. It was one great family gathering about a common table and signifying by this means so natural and familiar in all ages, their union with one another and the absent head of the household."—Fisher: Beginnings of Christianity.

"There is no question that the original form of baptism, according to the very meaning of the word, was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was at least unknown or disregarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case. To this form the eastern church still vigorously adheres and the most illustrious portion of it, that by the Byzantine empire, absolutely repudiates any other mode of administration as essentially invalid. The Latin church has wholly altered the mode and with the two exceptions of the cathedral of Milan and the sects of the Baptists, a few drops of water are now, the western substitute for the three-fold plunge in the rushing waters or the wire baptistries of the east."—Dean Stanley: History of the Eastern Church.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

A Harrowing Picture of the Chinese Famine

An inspiring exemplification of America's long missionary tradition in China is Bishop W. R. Lambuth, of the Methodist Episcopal church (South), who has just returned from the Orient after making an extended tour of the famine stricken provinces of northern China. Born of missionary parents in China, educated for missionary work, holding the degree of M. D. from both American and British colleges, he has devoted a long life to service in the noblest of causes, has founded mission hospitals in the East, and has labored there devotedly for some years as a medical missionary and lately as bishop in charge of the whole missionary work of his church in China.

Now he has come back for a brief visit to America to plead before his countrymen the crying needs of those patient, industrious, peace-loving people whom he knows and loves so well. Before starting on a tour of the country to tell American audiences of the appalling conditions he himself witnessed in the famine area of North China, he told of what he had seen to the delegates of the Foreign Missions Conference recently held at Garden City, and he added other details in the course of a visit to the headquarters of the American Committee for China Famine Relief, at the Bible House, New York City—the committee which was appointed by President Wilson in December last and which is co-operating with the various foreign mission boards and church organizations generally in their efforts to raise funds for the relief of the starving in China.

By rail, or by mule cart, or riding on horseback, Bishop Lambuth made his tour of the area in the interior of Shantung and Chili provinces where the famine is most acute. The conditions he found there, he declared "baffled description," and he went on to tell his hearers of being kept awake all of one dreadful night at Tientsin by the groans of 25,000 hapless refugees, starving and almost naked, stretched out along the hard stone causeways of the city. He drew a terrible picture of

the death by freezing of a thousand other refugees at Kalgan, just north of the Great Wall of China. These unhappy people had wandered far from their famine-stricken homes in search of the plenty they had heard awaited them in Manchuria; but the weather turned suddenly cold, catching them unprepared—for they had sold their winter clothing to buy what food they could—and a thousand perished on that cold night.

How mothers drowned their little babies in the wells rather than watch them slowly starve to death; how children are bought and sold for a dollar or even fifty cents—sold by weeping parents because only thus can they preserve their lives; how the very dogs, lean, emaciated, too weak to stand, attempt to prolong life for a few more hours by feebly chewing on a piece of rag or oilcloth—these and similar details of the ghastly tragedy now being enacted over an area of 100,000 square miles in the five northern provinces of China were told by the Bishop in quiet but penetrating tones that reached his hearers' hearts and tightened the muscles of their throats.

Forty-five million people, the Bishop said, are in imminent danger of starvation; 15,000,000 of them are actually starving. These people, he declared, are doomed to death unless help reaches them immediately. At present they are subsisting on a mess composed of the bark of trees, dried leaves, corn cobs and chaff. "On the stuff that I saw them eating," he declared, "I could not live for a week."

The need, he says, is money, and still more money. "If we had the money we could take care of these people. We could buy foodstuff, and we could have it transported either by cart, muleback or on the railroads. As to money, five dollars will save a life. I calculate now that five dollars in silver will save a life. That would be much less of course in gold at this time. What is to be done must be done within the next three months; otherwise millions will perish. We cannot wait."

As to the measures of relief, Bishop Lambuth declared that the Chinese themselves were doing their utmost. "In Shanghai alone the Chinese committee has raised over 2,000,000 taels, the tael being equivalent to \$1.30. But the need is large and urgent, and America must supply a considerable share of it. Those who give can feel the fullest assurance that their gifts will go direct to the people who are in want. The distribution of all the foreign money received is in the hands of missionaries. Indeed, to such an extent have the missionaries won the confidence and respect of the Chinese people and officials that a good deal even of the Chinese relief is distributed by them. The missionaries made a survey of their various districts last August and so are thoroughly acquainted with the needs of the situation. I should like to emphasize specially in this connection," added the Bishop, "that in this work there is the fullest and closest possible co-operation between Protestants and Catholics."

March, Bishop Lambuth said, will be the most critical month. By then even such food supplies as exist at present will be completely exhausted, and if millions are to be saved from death, relief must be pouring in in large quantities by the beginning of March. It will have to be kept up until early June, when the new crop, which shows promise of being fifty percent of normal, will be ready and the people will just be able to fend for themselves. Only a fifty percent crop can be expected, he explained, because only half the arable land was plowed on account of shortage of seed and animals.

All contributions sent to Vernon Munroe, Treasurer, American Committee for China Famine Fund, Bible House, Astor Place, New York, are promptly cabled to the relief agencies in China. Or contributions may be sent to any Foreign Missionary Society, or given through the local church, or sent to the Brethren Evangelist, which will forward it promptly.

NEWS FROM THE FIELD

TO ALL PASTORS

During his recent evangelistic campaign in Dayton, Ohio, Dr. Bame had opportunity to personally supervise the preparation for and printing of some attractive Bicentenary wall charts for all Brethren churches, and a stock of letter heads and envelopes for all pastors. All of this printed matter was ordered sent to me for distribution. The stationery was recently received, and I went to work at once to get it into the hands of our pastors.

A supply of it has now been sent to all pastors whose names and addresses are found in the 1921 Brethren Annual. Some weeks ago I tried to compile a complete, up-to-date, accurate list of all churches and pastors for

mailing purposes when sending out printed matter and other communications. I took the liberty of calling upon some one in each of the various conference districts familiar with both the churches and recent pastoral changes to help me in this task; but, C. C. Grisso, North Liberty, Indiana, was the only one who responded promptly and cheerfully. Up to the time of this writing I have not heard anything from any of the others. I have therefore been compelled to follow the 1921 Annual pretty closely.

For that reason I make this announcement. If any active Brethren pastor has not received a supply of Bicentenary stationery by

the time this notice appears in the Evangelist, I will be glad to send some at once upon receipt of such advice with name and address. I sincerely tried to reach everybody the Annual showed might need some, and meant to overlook no one. And, anyone who has received some Bicentenary stationery may have an additional supply as long as the reserve stock holds out by writing me and making such desire known.

The large Bicentenary wall charts and honor rolls will be sent to all churches of which I have sufficient record just as soon as received from the printers.

MILES J. SNYDER, Secretary.

SALEM, OHIO

I am sorry, some one of us at Salem has not written long before this and told you of the splendid meeting we had here in December conducted by Rev. Geo. W. Kinzie, pastor at New Lebanon. The meeting was short, only two weeks, and the weather in most part bad. But despite that discouraging fact, the meetings were well attended, and there were four at that time united with the church. In our visiting Brother Kinzie and I found a family in which there were five who were members of the Dayton church, but because they were so far removed from Dayton they decided to come in with us. These five have never been present, and for that very reason have never been received into the church. Both the pastor and the people are very grateful to Brother Kinzie for the splendid service he rendered.

As to the work in general, things are about normal, even though we are in a rural district and in the winter season. I have been wondering if many of the churches knew just what this little church at Salem is doing in a financial way this year, in the hope of a better day. I question if there is another church in the brotherhood doing more, if you will count noses with the eagles. The church here is neither large in numbers nor acres, but I think after knowing the real facts, you would agree with me they must have had a vision. I do not know that there would be any great objections if I spilled a few of the beans, especially, if it might help some one else. At any rate, I am going to give you a little hunch, as to the budget that was raised to take care of the general expenditures. I think it amounted to nearly twenty-three hundred dollars, and this does not include the freewill offerings for missions, etc. But please do not give the writer any credit for the splendid budget, I want the honor to go where honor is due. It is the church that pays the bills, and it was the church that raised the budget with the writer knowing but very little about it. But at that, we need your ardent prayers, that we may not lose sight of the goal, and the rewards at the end of the race. Therefore, if you do not object to the enlargement of your prayer list, please include us.

J. S. COOK.

COLLEGE NEWS

The Second Semester has opened with a few new enrollments.

So far as I can discern, the spirit of the College is wholesome and good. The new members of the Faculty have adjusted themselves to the surroundings and a very great spirit of harmony prevails.

The City Canvass

I had announced some time ago that the city canvass would be put on in March but just now this does not seem very likely, due to the general business depression. The representatives from the city who have been responsible for the outlook there, do not think the time quite opportune and however much the College needs or desires the campaign, it is perfectly evident that we must wait until the city feels ready. We certainly do not want to undertake so important a matter un-

less the horizon is pretty clear, for defeat would be disastrous. Personally I am not quite prepared to say with what enthusiasm the city will enter such a campaign, but it would be folly to press it in the face of adverse advice. The city members to the Board of Trustees all say that when the opportune moment comes, the city will put over the canvass in fine style and express themselves as exceedingly optimistic on the point. Meanwhile, we shall mark time and keep very careful watch on the situation. The local committee meets every two weeks and will do so until the time seems ripe. Another meeting is due next week.

EDWIN E. JACOBS.

EVANGELISTIC SERVICES HELD AT ELK LICK WEST VIRGINIA FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Brother Coleman, who is pastor of the Gatewood church, asked me to come over to Elk Lick, his home church, and hold him a short meeting.

We began on Monday night, January 3, and continued two weeks, closing on Sunday night, January 16. I found here a splendid new church built largely by Brother Coleman himself. I think he put something near \$1200 in it and his children much of the balance of the cost. He has fourteen living children and about all of them belong to the church. At Gatewood we had to sing without instrumental music as we could get no one to play. Here we had plenty of players, and good music.

This community is not so thickly settled as Gatewood, hence could not expect as large crowds. This is a fine mountain country church. The Methodists have a church almost within a stone's throw of it. The Seventh Day Adventists have a church close also. I found religion at a low ebb in this community. The Adventists and Methodists here are doing but little and hold up a very low moral standard, although there are a few splendid members belonging to both of these churches and enthusiastically helped us in our meeting.

Our congregation is also small but I think has the leading influence in this part of the country.

Many of the people do not belong to church at all, several skeptics have spread infidel literature and have spoiled some of the boys here.

People are very hard to move, some will not come to church at all, but surely a needy field as the majority seem to be out of the church.

Brother Lynn was pastor here for several years, and turned the tide towards our people; and some believe had he stayed a few more years nearly all would be in the Brethren church. Brother Coleman is a splendid man of influence, but a prophet is not honored at home as a stranger.

We began with small crowds and the congregations rapidly increased until at the end of the first week we had the first confessions. The next night we had a terrible storm which kept up for three or four nights. Then for the last three or four nights we had the largest crowds they had had for a long time.

We closed on Sunday night with a full house, intense interest and had three confessions the last night. We had six confessions all together which was all we could expect under the circumstances.

I should have stayed another week but I had already stayed in West Virginia two weeks longer than I had expected and had postponed my Jones Mills meeting twice, hence we closed.

I was in West Virginia a little more than five weeks. I found it the most needy field that I have been in for years. More people that do not belong to church and the hardest people to move that I have ever found in any country place.

A strong spiritual man who will live a consistent life and preach specific doctrines could build up a strong Brethren community in this unchurched place. I felt homesick to stay in this most needy field, but duty called me elsewhere.

I am now in the midst of a meeting at Jones Mills, having large crowds and good interest. I will report this work later. I go from Pennsylvania to Ohio to hold a meeting for Brother Beekley at West Alexandria, and also a meeting for Brother Kinzie at New Lebanon. Then I will return to the Virginia district for the spring and summer.

ISAAC D. BOWMAN,
1942 S. 17th St. Philadelphia, Pa.

MANSFIELD, OHIO

This is my first report from Mansfield since taking charge of the work in August. We found Mansfield to be a difficult field, but are glad to say that there has been some progress. Six persons have been baptized and received as members of the church in the regular services. The Brethren Evangelist has been put into every home and our folks are thus permitted to keep in touch with the work of the church at large and their relation thereto. We have observed the special days in the church calendar and good offerings have been lifted each time. At our communion service in November a goodly representation of the membership was found around the Lord's tables. The official board has drawn up a constitution for the church and expects to have it adopted at our next regular business meeting. Some churches may be over-organized, but Mansfield has thus far been quite unorganized. We believe that a constitution will help some, hence our move in this direction.

One thing more remains to be said about the work of the church proper, namely, that we are planning a revival meeting for the near future. We ask the prayers of all that the Lord may revive us at Mansfield and that the church may then go forward as never before.

A word may be said about each of the auxiliaries. The Sunday school observed Rally Day and found it to be quite a success. Our committees functioned very enthusiastically so that the occasion was all that could be desired both from the standpoint of attendance and program. We made an all day affair of our rally by serving dinner and supper in the lately finished basement, and having as our guests several strangers. The Christmas en-

tainment too was very good and our White Gift offering was reasonably large. The pastor was given a nice purse, which was very greatly appreciated. The latest thing in the Sunday school has been the very recent organization of three Sunday school classes: The Adult, the Young Married Peoples' Class, and the Young Unmarried Peoples' Class. With these classes thus organized, we confidently look forward to an unprecedented growth in our Sunday school.

The Young Peoples' Christian Endeavor Society has been very much alive, as evidenced by a contest closed just a few weeks ago. The old fashioned plan of dividing up into two sides—reds and blues—was used with the result that the reds had to banquet the blues. A new contest is now on, showing that we do not mean to let the work drag or lag. Besides the contests a few socials have been held. It is only fair to say too that the participation in the regular Christian Endeavor prayer meetings is good.

We will close with a word about the Women's Missionary Society. They are now holding regular monthly devotional meetings in addition to their work meetings. They recently decided to complete the basement with the addition of laboratories.

Miss Mae Smith, representing the National Women's Missionary Society was recently entertained by the Mansfield ladies at which time they expressed a desire to have a part in the \$10,000 Bequest Fund.

One more thing worthy of note is the confidence of Miss Marie Snyder with the young ladies of the church for the purpose of organizing them. The result of the meeting cannot now be determined, suffice it to say that the girls are seriously considering the effecting of an organization of Mary and Martha.

Two things we regret concerning the Mansfield work: 1. That part of our support must come from the Mission Board. 2. That we cannot have a resident pastor in that city. Although I am the pastor and enjoy my work with the Mansfield people, I am encouraging them in the hope of securing a resident pastor at the earliest possible convenience. Will you not pray that Brethrenism may come to have a fair chance in Mansfield as in other cities? FORWARD MANSFIELD.

A. L. DeLOZIER, Pastor.

TRAVEL FLASHES

Again I shall try to account for myself and the work I have been trying to do for the Lord. My last was concluded going toward Sidney, Indiana

This being only ten miles away from my home, I quite naturally hoped for a good time and fine results. It seemed that this little burg was to be my Waterloo, even though I had Waterloo, Iowa, in my itinerary. Sidney was slow all around, somehow. Not the church, for they had more grit for the attack of a big job than any small congregation I ever tried to serve. Did I need a singer? Well, they had had a whole party last year and did not stall at the expense of a singer. I got one. We had a good start at the end of the first week and the church was packed to the limit at the Sunday evening service. Then came one of those sudden cold waves

and many of the members stayed at home and we never recovered from that slump. Never was the meeting enthusiastic, from that time on. That was about all there was to it. One sister came into the church to be with her husband and that was the entire visible result of the meeting. I do not remember that any town on the map ever paid so little attention to my message as this one. Why? Well, I have a theory but that will not edify, perhaps, and so I will not tell it. Never did I have better entertainment. Sister Mel Cutler opened to me her wonderful new home. Sister A. H. Miller was one of the best cooks I ever had, and I was kept in good shape all the way through, but—the Lord will have to do for Sidney through some other, what I could not do. Sidney has two churches, which is one too many. Brother Myers was a fine fellow to work with and he more than I, has to bear the brunt of a battle lost. Perhaps he will better diagnose the case when he writes. Sidney got the same messages that other places got, but why was there no fruitage? Sidney church has one of the best Christian Endeavor Societies of which I know and about all the children of the church families were in the fold, so that we needed to get results from the outside and those folks we never reached because few of them came. We leave the results of the effort with him who does not forget what we try to do.

Dayton, Ohio

Resting between Sundays, we left home with our entire family to go to Dayton from whence we had gone seven years before a broken down, sick man. What memories came upon us as we went! Never but once in the seven years had we been back to speak to the people to whom we had administered for eleven years. "Seven Years On Grass," was a peculiar subject on which we had heard the present pastor of the Dayton church speak 25 years before; we never forgot it. Had we been on grass, driven from our throne as was Nebuchadnezzar? No, we did not think so, and the people who received us with open arms once more said we had grown in the interim. We had not been on grass, we had been "in green pastures" with the Good Shepherd, as I think of it, but now, we were returning to the place that had seemed to us, in other days a place of power, if not a throne. In the seven years, my children had grown beyond the memory of those who knew them before, and myself and wife—"no older," said many of our friends. How fine that sounded! Back to a church, if not the largest in the history of the Brethren fraternities then, the largest of our fraternity. Back to a people who had followed my leadership into a daring adventure for the Lord and had dared to go on through with it even though I had sickened and had to retire from the race. Back to people who had been with me in many revivals. Back to a church where some of my brethren said I had led a bunch of people into a trap from which they would not emerge in a generation—thank God they were false prophets—but from which they emerge next year with all debts paid and 1200 members, 120 of which we snatched from the Devil in this campaign.

It Was a Great Campaign

It was great because all things were ready for a good start. Dr. Cobb is a good organizer. We did not wish to draw the net the first week but it would not stay out that long, they were ready to come from the start. "Bang, We're off!" was the watchword, Manager Cobb, pastor of the church used for the first Sunday; and we were. Arthur Lynn, whom the Brethren church does not appreciate because she does not know him, is a wonder in the singer's role. Miss Aboud, our Syrian sister was there and led the largest 7 o'clock prayer meetings I ever saw in a church, some meetings having, I believe, as many as 400. The people were ready and had a mind to work. 25 converts came from a single mission as far from the church as it could be and be in the city. Friendly men used their autos to haul them across the city and how fine they must feel now, that they have 25 new members from a single mission. We had the largest Sunday schools this church ever had, the most full houses and save a single meeting—that of W. A. Garber's—the most converts.

Many were the demands the meeting made of the leaders. The Y. M. C. A. who had always been friendly to me opened the lobby to us and daily, for two weeks we brought the message of song and sermon—Bame and Lynn, and when I could no longer go it, Cobb—took the folks right in the center of the city and many were the good "hits" we made for the church and the kingdom there. Oh, it was all so fine, the preparation, the reception with the mayor of the city present, the nice home with my old friends, the Teeters, the many fine meals down town with my friends that although Dayton once more took all I had, it was a great thing to enjoy and endure, for his sake.

CHAS. A. BAME.

REPORT FROM NORTH LIBERTY, INDIANA

On October first, Brother A. T. Wirick began another year's half-time pastorate here. He had preached here for five consecutive years before and had to leave it on account of his health. For three years Brother Grisso was on the field and accepted a call for the fourth year. Later he decided to resign and then the church thought that perhaps Brother Wirick might again be available and gave him a unanimous call which he accepted.

The work of the church and all its auxiliaries is progressing nicely. In the Sunday school we have set a new mark in attendance last Sunday with 165 present. Roads were not very favorable for autos or we would have gone over our goal of 175. Brother Ralph Horn was recently selected as Superintendent by the Sunday school cabinet to fill the vacancy caused by the resignation of Brother C. G. Wolf, who accepted an urgent call from the Men's Bible Class to act as their teacher. Efforts will be made to make Front Line Standard this year. The Christian Endeavor is being revived and interesting meetings are held with Brother C. H. Sheneman as president. The W. M. S. with Mrs. C. G. Wolf as president, and the Sisterhood girls, with Mrs. Jacob Sousley as pat-

roness, are doing splendid work. They too expect to receive recognition at General Conference for having gained their goals. The church services have been well attended. At our communion held last fall we had nearly one hundred that observed the sacred ordinances. Our evangelistic campaign has just closed and our hearts are made to rejoice. Had there been no confessions, it would have been worth while. Three weeks' listening to Bible instruction and the preaching of his Word should and did benefit the membership. Greater harmony exists now than before the meetings began.

Brother Wirick held his own meeting and Brother Harley Zumbaugh of Tiosa, Indiana, was leader of the chorus. This was the eighth meeting that Brother Wirick held here. Nothing spectacular was done to draw crowds unless it was preaching the unadulterated Gospel and the singing of Gospel songs. Nothing great in results was anticipated, expecting only to reap the natural harvest from the Sunday school, etc. But 30 people took a definite stand for Jesus. One came by letter, one by relation, and one was a reconsecration. On Sunday afternoon, twenty-two of them were baptized and five await the ordinance.

About one-half of these converts were those who had not been attending services anywhere previous to the meetings. When they heard such sermons as Brother Wirick can give, conviction of sin and repentance was sure to follow. Reaching folks outside proves the efficacy of revivals. Seven of those who came were from the Junior department of the Sunday school, three from the Young Peoples' Class and the rest were adults and those who had not attended Sunday school.

One of the features of this meeting was a Junior choir led by Mr. Zumbaugh and object lessons given them on Sunday school nights (Monday and Friday nights) by Brother Wirick. This interested the children immensely and even the older folks enjoyed it with them. Let me digress long enough to say that it is the opinion of the writer that if more attention were paid the children and messages prepared for them that there would not be the marked absence of children from the regular church services that is a lamentable characteristic of many churches.

Our meetings were well attended right from the first. Members of other churches attended in large numbers. One man, a veteran of the Civil War, living out nearly five miles, missed only a few services. But people seem to hunger for the plain Gospel sermons as you can imagine were delivered from such subjects as these: The Signs of the Times, The Devil—his person, his reign, his destiny, Seeking a Bride, Progress of the Devil's Lies, Weighed and Found Wanting, Is the Bible Man's or God's Word? Faith Once and For All Delivered unto the Saints, Spiritualism Exposed (to which spooks and spookites were invited), The Unpardonable Sin, The Second Coming of Christ, and Christian Baptism.

Our meetings closed with interest and attendance on the increase but arrangements for other meetings compelled us to close. But we feel that further results will follow in our

regular church services as an outgrowth of the special campaign.

May the Lord keep us faithful and looking for his reappearance.

L. LEMUEL KILMER,
Press Correspondent.

A REAL REVIVAL AT CONEMAUGH

Since the last report from the Conemaugh church we have had a real spiritual refreshing. With the momentum gained from the successful completion of our financial campaign, in which we ran some \$1800 to \$2000 more than enough to meet our debt, and that in cash, too, we began our revival campaign with the determination to gain just as great a victory. We imagined that the brethren handicapped themselves by deciding to hold the meeting with the pastor preaching. But "the proof of the pudding is the eating" and the results justified the faith of the brethren. We had a total of 33 confessions, all of which were baptized but two, and they will be baptized shortly. There were three by letter and as we look over our church attendance, we feel that it was a real revival, and we thank God for it.

Fraternally,
GEORGE H. JONES.

REPORT OF THE DARWIN AND THE BURLINGTON CHURCHES OF INDIANA

Darwin—For some time we have wondered as to the advisability of maintaining this work on account of its location, and of the present mode of travel, and yet with the loyal and kind hearted people who supported the work we seemed to content ourselves with the idea that it had a useful place in the performance of the Brethren church's mission. After having served this church for two years we could not see that it was in any way going forward and after conducting two series of meetings ourselves, with the aid of Brother Myers we conducted the third series of meetings, and the numerical results in all these series were no confessions, although it seemed to encourage the faithful, and some renewed efforts would be forthcoming for a while. In October we called the church in a special meeting and asked if the Brethren thought it advisable to continue the work and a very decisive "Yea" went up when many of them said they would "be more attentive to the work," and for a Sunday or two there was a very special effort put forth and the work of the church seemed to be encouraging, and then there was a very noticeable falling away. In November we were called away to hold a return meeting for Brother L. A. Myers at College Corner. Then on our return home we were confronted by a number of the brethren who held their membership at Darwin, saying, "We liver nearer to Flora," and others said, "We cannot see any use of trying to keep the work going out here, what shall we do?" I plainly stated, "I did not know what is best for them to do." Therefore, I suggested that we have a special notice sent to each member and that each one say, what he was going to do. So, we planned an all day meeting for the last day of the old year and we met after having a devotional meeting in the

morning, we had a large basket dinner, in which a fine spirit seemed to prevail. In the afternoon we had our business meeting and the matters of business of regular routine were taken up and an opportunity was then given those who had requested their letters to ask the church for them. To our surprise a number asked for their letters, who lived closer to Flora than Darwin, but who for years had held their membership at Darwin. In fact ten asked for their letters to place in Burlington and Flora. Others expressed themselves that the only reason they were not asking for theirs was because of Brother Lytle, and I soon removed that obstacle by offering my resignation to take effect at a time when the Brethren thought advisable. Then six or seven more asked for their letters and these all lived closer to the Flora church than to Darwin. By this time the hour became late and we considered a motion to adjourn to meet in one week and finish up the business. Throughout this meeting a kind spirit seemed to prevail, only some of the older members, said, they could not think of seeing this work dissolved, and a few laid the whole affair on my shoulders, contenting themselves by saying, "Brother Lytle is trying to break up our church." You may know that such a thing did not go down very good, but when folks are dilatory and careless about their duty, of course then is the time to make excuses and to lay the blame on someone else. I personally would like to see the church go on if I could convince myself that God's call to service is to preach to empty seats in a community where nearly every person has a church home and only a few Brethren live close to the church. Of course when as Brethren folks in the past we built churches so we could count them and instead of preaching the whole Gospel and getting men and women to repent, we combined our zeal for a church building with theirs for a membership, and now the whole brotherhood is being confronted with the evidence that God is mighty pleased to have their alliance instead of their unselfish regenerate LOVE.

When the Brethren church in my estimation commences to put the churches where the people are, instead of trying to act like God is pleased with buildings anywhere and everywhere whether advisable and serviceable or not we will be gaining much more ground.

Of course, maybe I ought to feel elated because I received my pay; well, I get paid no matter where I preach and maybe some brethren like preaching to empty seats, but I do not and will not, and again I am clear off that "coddling business of a few folks," so they will talk nice to me. If God is as much divided up as a number of our brethren are in their attitude to those who differ in their methods, there will have to be walled mansions in the eternal abiding place.

Burlington.—On January 1st, we had our all day meeting at this place and things started off in fine shape, for which we are willing to give the Lord the praise.

Some new folks were put to work in the various auxiliaries, and we arranged to have Christian Endeavor meetings on Saturday evening in place of Sunday evening, as there are always a number of people come to town on

Saturday and there is no place for them to spend their hours. So we will try to make these meetings as inviting as we possibly can, for our purpose is to put the community in a position to know that the church is trying to serve the community rather than be a community encumberer. Thus far it is not meeting with as large attendance as we anticipated, but conditions have not been favorable for the results to be maintained, so we are sure eventually that all things will work out for the best. With three churches in the community we can not expect too much, but nevertheless we do want that no one can lay it to the charge of the church we serve, "the people have not had opportunity."

In all the planning that we are doing we want the glory of whatever success there may be to be given to the Lord, as king of Kings.

Of course at present we are only preaching at Burlington every other Sunday, and we will be in a position to preach for some of the brethren on the odd Sunday. As yet we have missed only one Sunday. February 13th is our Sunday at Burlington, and interested churches within a reasonable radius, who will give us an audience we will be glad to supply.

Again, any pastor in need of a supply for a Sunday that is convenient we will be glad to help if desired. Pastors need not fear that I will try to steal the hearts of their people away, as I am not looking for a place to light, as the people are satisfied with my poor efforts where I am now located.

W. T. LYTLE,

Burlington, Indiana.

FROM SERGEANTSVILLE, NEW JERSEY, TO FREMONT, OHIO

After five years of service we left the Sergeantville-Calvary charge and came to Fremont. Because of unavoidable delays in packing our goods we were prevented from attending General Conference as we had planned. So we went to Philadelphia for a short visit among our friends and relatives, then on to Fremont, arriving here September 9, ready to take up the work for our Lord and Master in a new field.

It was not an easy thing to pull up and move after living and working among a people like those in New Jersey. We had married their young and buried their dead and worked among them so long that the cords of love were so closely entwined around our hearts that it was hard to sever them. Several times when we thought we ought to go and let some other man come in and lead them they persuaded us to stay and tried in every way to make our associations as helpful as possible. Every year there was a large donation party in January which kept getting larger and larger each time. The last donation was the largest of all, there being \$88.00 in cash, eleven pounds of butter, and corn, oats and potatoes enough to swell the amount to \$100.00, if the value of the latter things were counted in the total amount. Then if you consider the salary, which was doubled while we were there, and the spiritual gains made you will understand why it was hard to leave such good people. Fourteen were added to the Sergeantville and eleven to the

Calvary church during our pastorate.

Both congregations have good church houses but the one at Sergeantville is as good as any country church that I have ever been in. It is large and roomy, the seating is good, the lighting and ventilation are fine and the Sunday school annex makes it possible to take care of a large crowd if necessary. Then they have a piano and an organ, a baptistry and a furnace, so that as far as equipment is concerned they are ready to do effective work for the Kingdom.

The members of both churches are excellent people. Farmers and retired farmers, school teachers and ex-school teachers, they are somewhat in advance of the average congregation in intelligence and are well prepared to appreciate a good sermon. The spiritual atmosphere in both congregations is fine and the pastor finds it easy to preach with power the old-fashioned Gospel message. They are well able to support a man for full time and give him a good salary and I am hoping that some good man will be found soon who, willing to make some sacrifice, can live among them and lead them on to great victories. The parsonage is located at Sergeantville.

Brother Jobson, a splendid young man from Philadelphia, is giving them good service but he as well as the congregations would like to see a man permanently located in the field. I shall be glad to give any information to any one seeking a new field of labor.

We found the work at Fremont fully organized and in good shape, but needing an intensive campaign of visitation to round up some of the slackers and get ready for more efficient service. For various reasons we have not been able to do all we wanted to do in this line but we feel that substantial gains have been made in every department of the work. The outlook at the first of the year was good for a successful year's work.

The people here have tried to make us comfortable in every way. They began by papering, painting and varnishing some rooms in the parsonage. Then they wired the house and put in electric lights. Following this came a furnace which, when fully equipped, will heat the entire house and make it possible for the pastor and his wife to enjoy every comfort of the home life.

Our revival services which closed January 30, was a season of spiritual refreshing. With the pastor as evangelist the crowds were large and the interest fine. We preached the old-fashioned Gospel of faith, repentance and genuine conversion, and the Holy Spirit rewarded our efforts by giving us souls for our hire. Men who had resisted the Spirit for years were brought to the foot of the cross. Men and women who had drifted away were brought near to God. And young men and women who had never known Christ were brought to the place where they accepted him and became children of God. Seven made the good confession, two were received by letter and sixteen desiring a deeper experience re-dedicated their lives to God.

The revival closed with a communion service on Sunday evening. And it was an inspiring sight to see the new converts kneeling just before the service while Elder Loose and the pastor laid hands on them and re-

ceived them into the church. Then amid smiles and tears they surrounded the tables to enjoy one of the best communion services the writer has ever attended. The inclement weather kept most of our out-of-town members from coming but the attendance was good and both pastor and people feel encouraged to press on anew in the work for Christ and the church.

We could not close this report without saying something about the two members received by letter during the meeting. Brother and Sister Conner, who were formerly members of the McAllisterville, Pennsylvania, church, moved to Ohio some years ago but never joined any church in this state. They live about 27 miles from here but were not sure there was a church in Fremont until writing to Elder Shope in Altoona, they were referred to Elder Loose, who turned the letter over to the writer. After some correspondence and a visit we received them into the church here. They are such good people that we thought there might be more who are living in this part of Ohio but not allied with any Brethren church. We would appreciate the name and address of any such if any pastor will write to us. Many are lost to the Brethren church this way, and we would like to save them for the church if we can.

MORTON L. SANDS.

MORRILL, KANSAS

Rev. C. H. Ashman closed a three weeks' meeting at this place January 16. Preparatory work had been done by the pastor and a band of workers. The other pastors and church people co-operated to make the meetings a success. A number of afternoon meetings were held. At these meetings the evangelist paid his compliments to Christian Science, Mormonism, and other pernicious isms. One of the novel features of the meeting was the prominence given to the prophecies concerning the second coming of the Lord. A liberal supply of literature on the subject was offered for sale at cost. Some were surprised to learn that all evangelists employed by the Evangelistic and Bible Study League must be prepared to give these prophetic talks.

At the close of the meetings twenty-three were received into the church by baptism, five by relation from Hamlin and three await baptism later.

If our next revival meeting does not result in a large ingathering, the reason may be found in the following statement: ALL the Brethren young people of teen age or older in the Sunday school are now members of the church. The writer is of the opinion that much credit for this fact is due to the efficient work with the Juniors, begun by Mrs. J. D. Kemper several years ago and carried on by Mrs. Whitted. Credit should also be given for efficient work done by Sunday school teachers.

C. W. YODER.

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—EDWIN M. POTEAT.

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George S. Baer, Editor

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The Brethren Evangelist

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EDITORIAL

Husbanding the Fruits of a Revival

There is perhaps no phase of the church's work that commands larger interest and more earnest and persevering effort than that of evangelism. There are many reasons why this is true and why at the same time it is perfectly proper. Every church is concerned about enlarging its membership, and increasing and strengthening its hold on the community. Every denominational program and concerted movement urges upon the congregation the importance of evangelism and of special evangelistic efforts. Our own Bicentenary Movement wisely urges an annual evangelistic campaign in every church, and every state and district conference sets the same goal and makes every possible provision for its realization. But underneath all this there is the sincere desire of every true man of God to rescue souls lost in sin by bringing them into a receptive attitude toward the saving power of the grace of God. The very word of God is an evangel by nature; it is a message, "good news," something to be passed on and on. It is the heavenly manna, the bread of life; but it can only maintain its true character by falling upon new ears and finding entrance into new hearts. Every sincere follower of the Master, rejoicing in the possession of this blessed gift, feels constrained by the love of Christ to share it with others, and ever as he gives forth to others his own portion becomes the richer. And every soul truly called of God to be a prophet unto his people, and having a deep conviction of the universal need and the all sufficiency of his God-given message, shares the feeling of Paul, "Woe is me if I preach not the gospel." So it is not to be wondered at that this phase of the church's commission is so overmastering and all-possessing.

But following close on the heels of the commission to make disciples of all nations is the command to "teach them all things whatsoever I have commanded you." That means that the appropriation of God's saving grace is not to cease at baptism. It means, to put it differently, that salvation is only the beginning of what God can do for a man. It means that after one has been adopted into the family of God, he must be schooled in the manners and customs of the divine family. He must be acquainted with the noble family record, its high ideals, lofty character and rich heritage. He must be brought to love the family of God, and to feel at home in it, to prize his new relationships and to be loyal to them. This is quite as important as that he should ever have accepted God's saving grace at all. "For if," as Peter says (Second Epistle 2:20, 21), "after

they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them." In other words, unless the fruits of a revival are carefully conserved and cultured, it is of little use to hold revivals. Glorious and essential as are the campaigns being conducted for the saving of souls, we must consider the less widely advertised campaigns for the culturing and training of souls as equally glorious and essential.

It is important in husbanding the fruits of a revival that new converts shall be given the conception at the very outset that they are intended to grow in grace continually and in the knowledge of our Lord and Savior Jesus Christ. If they enter upon the Christian life with the idea that salvation from the sins of the past is all that the Lord has to do for them, they will be a grief to God and a disappointment to the church. The way they begin the Christian life is very likely to determine the way they will continue it. It is important then that they shall begin their discipleship with the consciousness that they are both under the constraint of apostolic admonition to grow in grace and under the very necessity of growing or losing their lives. Growth is essential to life in the spiritual as well as in the physical world. As soon as one ceases to grow he begins to disintegrate. How many stunted and disintegrating souls there are in the church of Christ today! And most of them have been thus hampered from their spiritual birth—they were given no ambition for spiritual attainment.

Nothing is more important than that the new convert shall enter upon the new life with a keen sense of his need of daily devotions. The Word must be indeed a lamp unto his feet and a light unto his pathway, or he will soon be found wandering in the paths of sin again. It is necessary today as of old that the Word of God shall be hid in our hearts that we may not sin against him. It is the bread of life to us and daily must we partake of it. And prayer must be as breath to the spiritual body. The importance of prayer may be judged by the emphasis the Master placed upon it. It was a vital habit in his own life, and for his disciples he said, "Watch and pray, lest ye enter into temptation." And yet many who confess Christ in our revival meetings today never set aside a time in each

day for prayer and Bible reading, and scarcely ever is there a family altar established! And some never even learn to pray. Surely this is as important as confession or baptism, and should be faithfully insisted upon.

Regular attendance upon the services of God's house should be set forth as vital to the Christian life and growth. Too often there is a tendency to wink at irregularity in attendance when there is nothing to hinder attendance but lack of disposition. No Christian can be indifferent to the opportunities and privileges of public worship without losing out spiritually. And he who has been called of God to be the overseer of the flock has not only the right but the duty to insist that the members of the fold shall not "neglect the assembling of themselves together as the custom of some is." He is not to exercise himself as a petty king, lording it over his subjects, but as a faithful messenger from the Lord he is to earnestly impress upon them that the matter of attendance to the various services of God's house is a duty they owe to God, to themselves and to the church, and that only such excuse as they might unflinchingly give to God can free them from it. Such instruction is essential and is most effective at the beginning of the Christian life. At such time the mind is usually more receptive of instruction and more ready to act upon it. He who is permitted to enter upon the Christian life with no emphasis being placed upon this duty can scarcely be blamed if he is slow to receive such instruction later.

The importance of giving the new converts something to do is often overlooked. He is permitted to live at ease in Zion long enough to form the habit and then at a later time when his services are really needed he is reluctant to go to work. Work should be provided for every member so far as possible, and surely, there is work for all in any community. Aside from training him for service, the assignment of some task or position of responsibility to the new convert will help greatly to keep him faithful to Christ and the church. If nothing else can be discovered for the new Christian to do, he can be encouraged to help in the support of the church to the extent of his ability, and taught to give according as God prospers him. We are too fearful to instruct new church members in this regard, but surely the stewardship of one's possessions is as important a matter for instruction as the proper mode of baptism. The support of the church of Christ and the extension of his kingdom ought to be laid as a responsibility upon the heart of every new-born child of God. It would not drive the truly converted away from the church, but would increase his love and loyalty for it.

Lastly, if the fruits of the revival are to be conserved the new converts must be taught concerning the fundamental doctrines of the Bible, with special emphasis upon the distinctive tenets of the church. In the interest of self-preservation and the advancement of the church's plea, this is certainly essential, but if what we as a church stand for is as important as we profess to believe, it is far more essential to the life of the new convert than to the life of the church. Every convert should be made first of all an intelligent Christian and then a loyal Brethren. Unless it is worth while to instruct the new disciples of our Lord concerning the beliefs and practices of our church and to urge loyalty in observing them, it is not worth while that we should continue to struggle for an existence as a church. If we believe we have a plea that is worth preaching and sacrificing for, let us teach it, and bear in mind that the most important time to teach it is when the repentant sinner saved by the grace of God comes with receptive mind and heart to receive instruction by the messenger of divine truth.

EDITORIAL REVIEW

Brother S. C. Henderson, pastor of the Clay City, Indiana, church, writes a letter that speaks of progress in all the departments of the church. It is evident that this church is looking forward to the time when it will be a self-supporting congregation, and under Brother Henderson's wise leadership and the splendid support of his loyal people we dare say the time is not far distant.

One pastor who does not wish publicity but desires to show his interest in the good people of South Bend, who lost their church building by fire, has informed us that his church is intending to lift an offering on March 6 to add to the South Bend building fund, and asks that other churches take a similar offering on that day if possible. Any churches that may be able to do so will be giving to a

people who are not lying down in their misfortune, but are fighting manfully. Brother G. W. Rench is the efficient pastor of the South Bend church.

This week we are accorded the unusual privilege of publishing a report from a Sisterhood Society, and it is evident that the Peru society is awake to its opportunities.

The Indiana churches, foremost as usual, are planning for an Evangelistic and Bible conference to be held at Warsaw, May 4-6. The program is found in this issue.

Brother S. P. Fogle writes an interesting letter from Hallendale, Florida, where he met and fellowshiped with some veterans of the Brethren cause, among them, Sister Laura E. N. Hedrick and Brother Daniel Crofford.

That Winona Tabernacle Fund! Has your church paid its share? If you are in Ohio it is 16 cents per member. Ohio churches please send money to George S. Baer, 622 Chestnut St., Ashland, Ohio. It will then be forwarded and your church given proper credit. **Do it now.**

Brother E. E. Roberts reports that his tract on Baptism, which we were permitted to publish in *The Evangelist* a few weeks ago in serial form, is at present out of print, but that he is having the third edition printed and it may be had by writing him at 2335 Frankford Avenue, Philadelphia.

The many sympathizing friends of Sister Vianna Detwiler will rejoice to learn that she is improving and is able to make the trip in company with her sister, to her former home at Ridgely, Maryland, where she may be addressed. She asks for the prayers of the brotherhood. Brother N. W. Jennings, pastor of the church where she has been making her home, kindly communicates to the *Evangelist* readers in her behalf, and also forwarded the published poem at Sister Detwiler's request.

Brother C. C. Grisso reports concerning his evangelistic labors with the Mount Pleasant people in Pennsylvania, where he was used of God for the calling to repentance of a number of souls. Brother W. A. Crofford the much-loved pastor of this zealous little flock, also makes a brief report. Brother Grisso speaks as pastor concerning his work at LaPaz, Indiana, where he was graciously remembered by his parishioners at Christmas time.

Prof. H. H. Wolford writes of his former pastorate at Elkhart, Indiana, where he served for nearly eight years and where he was loved and given the most loyal co-operation by his people. The marked progress made during his pastorate gives evidence of his able leadership, and also of the ability of his able assistant, Mrs. Wolford. Both Brother and Sister Wolford were pressed into places of service in the Ashland Sunday school, Brother Wolford teaching the College Men's class and Sister Wolford the Academy Girls.

Brother Charles Ashman reports the exceptionally successful evangelistic campaign which he and the pastor, Brother J. F. Watson, with the loyal backing of the people recently held. It is the largest number of souls received in any campaign yet reported this year. The brotherhood will rejoice with these brethren in their great victory. Brother Ashman gives much credit to the splendid local organization and the hearty cooperation. We dare say that this will mean much to the First church of Johnstown.

The editor had the pleasure of visiting and preaching for the Brethren folk at Buckeye City, Ohio, and Altoona, Pennsylvania on two recent Sundays. At Buckeye City he had the privilege of being entertained in the home of Brother and Sister G. R. Peterson, the former being a classmate of the editor at Ashland College. We found the Buckeye people deeply interested in *The Evangelist*. At Altoona we had our abode with Brother and Sister Carl Grosse. Brother and Sister Grosse are both live Endeavorers, the former being president of the city union and the latter field secretary of the Brethren union of Western Pennsylvania. The Altoona church is wide-awake and is maintaining a remarkable interest to be without a pastor for so long. We were glad to get acquainted with these two congregations, and shall appreciate any opportunity that may come to us of visiting other churches over the week end. By thus enlarging our acquaintance we feel that we can serve the brotherhood better.

THE BRETHREN BICENTENARY MOVEMENT PAGE

1723 - - - - - 1923

Dr. Charles A. Bame, Editor

Some Criticisms

I have a letter from one of the good pastors of the brotherhood that might not get this notice or mention save for the fact that others may be feeling the same way as to this Movement. And before I go further, let me say that the main objection of the letter is sensed in that word **Movement**. This is not a program but a Movement. The Four Year Program demonstrated the impossibility of a common program for each church of the brotherhood. So variant in their location and environment and even in their efforts; with pastors of so many different views and ambitions, it was **all together** impossible to link every church to that PROGRAM. It was the unanimous opinion of the Committee after long deliberation and careful study that this should not be a program, but a movement. And I am sincere in my wish that this distinction shall be held inviolable by all churches and pastors. This is a movement that looks deeply into the sources of power and thus of success. No church can keep pace with this movement unless it goes to the source of power, either. Two of the divisions lead right to the throne and if they are properly found and observed, there will be little trouble with any of the other divisions of the Movement. Just which of the two, I do not at this time care to point out, as it might not be well for me to do so. But if this pastor or any other will make a good study of the Movement, either from the literature already sent, or from the "wheel" which I presume will be in your possession ere this appears in print, they will soon sense what I mean by the above suggestion. Now here are his observations:

The Program is not as good as the Four Year Program was. It will be more difficult to work. You already feel that I am sure. It centers in the Boards. It is not to the point. It is not clear; it is too general. The Boards will set the standards and now these may be one thing and then another. You will be their servant and will be ordered two ways at once, as you were in the case referred to above.

We budget all expenses, current, missions, and all. Last year we put in the budget ——— dollars for Home Missions, —then the Board raised it to ——— dollars. That is not good business. Now, we budget in March for the full year and I WANT TO KNOW WHAT WE ARE EXPECTED TO GIVE TO ALL NATIONAL WORK, TO ALL MISSIONS. If we do not know I can not work my people up to it, and you will get what they give and that is all.

Now, I count this pastor a very personal friend. I love him and believe that he loves me, but he spoke too quickly. That this Movement will be more difficult to work, is already apparent but when it is really worked, all the work of the local church will be so easy and the pastoral burdens will be so lightened the pastor will be amazed! The trouble with an iron-clad budget system is also, at once apparent. I have said and will do so here in print, that I would never serve a church that would budget just so much and no more and not allow the Spirit to do his bidding to the members of a congregation on special days. To sit down in October of this year and say to a dollar, what the church can do and no more, regardless of increase or failure, would be to me, folly. Suppose the Buena Vista church of Virginia which has an increase of 100 since October would have said just so much at Easter and no more, what would be the rightness

or fairness of that? Or the Dayton church with 120 new members? Or suppose that a Western church had had a hot wind last summer and all crops destroyed, they would have been compelled to give just what they budgeted, regardless of all considerations. Where would be the justice or the rightness "according as God has prospered" to such a system? In fact, my dear brother, "just what they give and no more" regardless of all needs and demands of the mission fields is as wrong as any method I could conceive. I believe in the budget system but not to the exclusion of the guidance of the blessed Spirit. Salaries and certain other needs of the church can be and ought to be budgeted but certainly there ought to be room for the dictation of the Spirit and an opportunity for the folks of the congregation to give what they wish to any fund in which they are especially interested out of the fullness of their heart and **THE EXCESS OF THEIR TITHE MONEY!** How a movement could be more to the point, I can not conceive. The Boards say in plenty of time what are their needs. The Bicentenary Page which you are now reading tells of the needs and what each member must do if we meet the need. What we need is a lot of preachers and leaders of churches keeping the pace set for them that we may do our part in bringing in the kingdom of the blessed Lord. Further, the brother says:

This condition makes for inefficiency. It makes it difficult to do our best. It makes disorder. We know what we are to give to State Missions for the State has said the word. But what to Home and Foreign? Will there be an unexpected change that will carry over three hundred dollars for a church as we have here?

No definite goals except one and that is a meeting in every church. This we will do in ——— if possible. Let us have the NEW PROGRAM applied and we will work it to the bitter end. I know that you suffer more from this than any other and here is my best, but you have the authority to speak and demand in no uncertain way that we must know one year ahead what the goals will be.

Well, my brother, we have a very definite goal set for the Movement and if your church is very anxious to get off its hands their full share of it, be reminded that the Conference last September decided to raise in the three years of this Movement, Half a Million Dollars. If you are anxious to get this off your hands and budget your share right now regardless of your prospective growth or of the growth of the denomination in those years, just get busy and divide that amount by the fraction of the 23,000 your congregation is, and you will have your share and then, you can divide that sum as you choose among the several demands of the Movement, and thus give your share each year. It is not a very long problem for you! But I really believe that both he and his church would rather accept the findings of the Boards as we go along.

Do not waste sympathy on me, my dear brother. I am very happy in the work of the Movement so far. I would not at this time change a single word nor make it a bit different than it is, save that I would like to urge with all the powers of my being that the pastors and churches proceed as fast as possible to get aligned according to the plans. I know of no excuse why any pastor should not have done what some of them have done, get in line. It is time; **HIGH TIME**. Soon, a year will have rushed into eternity and ere we are aware, the Lord of the harvest may demand a reckoning. If he tarries, the three years will have gone and some churches will awaken to the loss of time they needed as much as the churches that worked after the plans and are now strong and powerful.

Remember the Founders. What a sacrifice the founders of our church made for us! Think it through. This

Movement is a three-year effort to emulate if not to imitate their example. Preach the Word! Go to jail! Cross an ocean! Get a nick-name for your zeal! Lose your property or a part of it for the sake of the church and the "Whole Gospel," and then you will be following the steps of those

who gave us our church. And, believe me, if that spirit does not possess us to a degree, we shall miss the spirit the times and the Movement demand. "Put on the whole armor of God that ye may be able to stand, and having done all to stand."
BAME.

GENERAL ARTICLES

The White Life and the Instruction of Youth. By Dr. Mary A. Laughlin

The "white life" is the moral life. All history teaches us the importance of moral living; as the corruption of nations increases national strength decays. The whole antediluvian world was so vile that the Lord destroyed them all; Sodom and Gomorrah were so degraded that they were devoured by fire and brimstone from heaven. Many people believe the Jews were God's chosen people because they were purer than other nations; imperfect as the Hebrews were they were greatly superior to the surrounding nations, whose abominable practices were encouraged even by their religions. The Hebrews have endured but their neighbors have all long ago disappeared. When ancient Greece and Rome became steeped in vice they were overthrown. In continental Europe it has long been taken for granted that men need not be true to their wives; see the condition of Europe now.

Impurity of conduct, which has its root in impurity of thought, is one of the worst disorders eating at the vitals of every nation; for it degrades and incapacitates the people physically as well as morally. Impurity of conduct leads to loathsome diseases, and these diseases cause an immense amount of sickness and suffering and death. All good citizens believe these evils should be done away with, but how shall we go about it? Much work is being done by the Social Hygiene Association in the way of education, and the United States Public Health Service is doing much in the way of treating disease and also giving instruction; but the work of cleaning up the nation and keeping it clean is so great that the help of every man and woman is needed, and especially the help of the fathers and mothers.

There are dangers confronting every boy and girl as they grow up, and how can they avoid them if they do not know the dangers there? I was much impressed by a picture on a pamphlet published by one of the State health departments; it shows a youth and a girl standing blindfolded on the edge of a precipice, showing how parents neglect their duty of instructing their children.

Little children come naturally to their parents with questions concerning the facts of life, and these questions should be answered truthfully, in a matter-of-fact way, not making a mystery of the matter; and a little later there will

be no opportunity for the child to come under the influence of evil-minded associates with their mysterious knowledge; for he will already know all they may have to tell him, and in a wholesome way. And besides, if the parents are frank and truthful they will retain the confidence of the children as they grow up, and so be able to save them from many a mistake or false step.

The ancient Hebrews knew the importance of instruction in these matters, and I think the 7th chapter of Proverbs contains the most graphic and forceful warning on this subject ever written. The "young man void of understanding" will probably pay no heed to it, but that chapter is just as true as it was 3000 years ago; the wanton woman is still with us, and it is still true that "she hath cast down many wounded, yea, all her slain are a mighty host."

But those who would teach purity to the young must themselves be pure; and purity of conduct is natural only to those who are pure of speech and pure of thought. "As a man thinketh in his heart so IS he." I have been pained to hear presumably Christian women speak in a joking way of transgressions which had results that were tragic. How can these women teach their children aright when their own point of view is so far from correct? And again, it would seem that those who delight in unclean jests and stories are not setting a good example to their growing boys and girls; if they sow the wind they should not be surprised if they reap the whirlwind.

It seems to me that a very good way to train young people in the "white life" is to prevent idleness; see that they have plenty of good useful work, wholesome recreation and exercise enough to make them tired occasionally. The temptations are always there ready for the boys and girls, but let us "overcome evil with good." Saint Paul points out the way for us to do it—"Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on THESE things." In other words, fill the lives of the young people so full of good things that there will be neither room nor desire for evil things.

Hagerstown, Maryland.

The Gates of Hell Shall Not Prevail Against It. By M. R. Goshorn

The article which appeared on page ten of the Evangelist for December twenty-nine, under the subject, "Has the Church Really Collapsed," has in it much that should arouse the spirit of the present day churches.

The statement of the New York minister, "That all attempts to disguise the utter collapse of the churches have now become futile and ridiculous. The churches are all alike mere survivors of the past," is in part, almost too true.

However we must expect some churches to be overcome by satan and the world just as some individuals are overcome. Three-quarters of a century had likely not passed, after the birth of our Savior, until the Spirit commanded John to write to the church at Laodicea, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." But why? "Because thou sayest, I am rich, and increased with goods,

and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." . . . "Behold I stand at the door and knock."

It seemed that the Spirit had no place in the church at Laodicea. We must not judge, but we wonder if the churches of today that are,—as the above minister says, collapsing,—are not churches which will not admit the Spirit.

Yes, there are Spiritless churches today just the same as there were Spiritless churches of old. They have become selfish and egotistical. "They say, I am rich, and increased with goods, and have need of nothing." They do not even feel their need of the guidance of the Spirit. And when this condition has come about, how easy it is for satan to step into the place that should be occupied by the Spirit of God and cause the church to fall. "Because thou hast left thy first love."

Paul wrote to Timothy, "The time will come when they

will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

How truly this has come to pass! Pleasure and the satisfying of the lusts of the flesh have gotten such a hold on the church that many have lost all love for the Master; or make him, at least, a very secondary consideration.

I have in mind a concrete example to illustrate a probable cause for some of such conditions.

A few years ago a young minister of special ability as an orator, and possessing a wonderful vocabulary and a wealth of flowery phrases; highly educated and capable of enthusing and pleasing large audiences in Chautauqua courses or college and high school commencements; said to me, "Now just to be honest with you, brother, I do not preach to my people as I feel that I should. I have a wife and a couple of children to maintain. And if I were to preach the Word, in its fulness, to my church and condemn the things of the world that are sapping the life blood out of the churches, I would lose my job. Or at least, I would fail to be able to collect my salary from some of my most liberal parishioners. And as I need the money I feel that I am simply forced to pass, with a wink, some things that should not be tolerated in church people, and let go unsaid some things that I know should be preached."

Years have passed since that minister left the charge he then filled. But very recently one of the very parishioners to whom he preached told me he did not like the way his present minister was preaching. He said their minister now talks against dancing and card playing, and that he considered it entirely a mistake. He gave it as his opinion that the church should be simply a community affair, of the club nature; where the young could meet for dancing and any other (such as he termed) **clean** amusements and by so doing be induced to attend the church instead of more dangerous amusements.

In these cases, I think we have the sowing and the ripened grain. The minister who so smoothly labored with his people because he wanted money more than he wanted to obey his conscientious beliefs of what God would have him do and preach, perhaps misled this parishioner into a very low standard of Christian thinking or even to the place that he has become almost an unbeliever. At least, seemingly as a consequence of the conditions, this man and his family are no longer church workers. And have about concluded, like the New York minister, that the church is a thing to be relegated to the past.

So things go, and who is to blame? Is it the preacher? Is it the people? Or is it the atmosphere of the age in which we live? There are some good people, as there has always been. There are also some good churches. The true church has not collapsed nor has it been relegated to the scrap-

heap. God still has a people. There are also preachers who "preach the Word" and that can "reprove, rebuke," and "exhort" with all longsuffering and doctrine."

Of course ministers are human. They make mistakes and errors. However if they are submissive to the Spirit and are willing to work, like Paul charged Timothy to work, they will surely be blessed in their efforts. There are great meetings in progress at the present time, just as there were great revivals in the past.

The people of the world are still hungering and thirsting for they know not what. And too many preachers try to satisfy this longing by offering them the wrong kind of food. There is but one food that can be offered to the dying world that will satisfy and that is the Word. Why offer any apology and why try to substitute? When the pulpits are filled with men like Paul who are willing and ready to preach the Word at all times and at all hazards, the people will accept or reject.

The world must be made to know that there is no middle ground. Men must accept and submit to the plan of God or die. The compromising preacher and the compromising church are stumbling blocks to the sin-sick world.

There is still a marriage feast in progress. The wine seems to be running short. What shall we do? Oh, that the great command of the mother of Jesus might be burned into the hearts and minds of all professing servants! **"Whatsoever he saith unto you do it."** Just **"Do It!"** What right has twentieth century wisdom and higher critics to say the commands of Jesus are unnecessary?

God has almost miraculously preserved for us in his letters the commands and teachings of Jesus. And when we read them why should we set our judgment against his and say they are either unnecessary or unreasonable? We are not as loyal as were the servants at Cana. We say, "Why do you tell us to fill the pots with water?" We don't want water, we want wine." And as a result we get no wine.

Yes, some churches may be collapsing because they will not obey the commands. Consequently they are lifeless. "But whosoever shall do and teach them the same shall be called great in the kingdom of heaven." "For if he be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

No, the church for which Christ gave himself is not dead. Its influence is still lighting the world. And though it may not be as great in numbers as we think it should be, it is a mighty force, **"And the gates of hell shall not prevail against it."**

Clay City, Indiana.

Our Sufficiency. By W. M. Lyon

We have two texts in mind. The first is 2 Corinthians 3:5. Listen to Paul: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The other, deeply significant, is 2 Corinthians 9:8: "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound to every good work." These two texts present a combination of infinite power. The first refers definitely to the ministry the second to the congregation or church.

"Always having all sufficiency in all things." Isn't that great? The true minister can truthfully say: "My sufficiency is of God." And every congregation should be able to say: "Always having all sufficiency in all things." Get the context and you will find no sufficiency is acknowledged here but that of God himself. How very different is all this from the sufficiency of the church of Laodicea: "I am rich, and increased in goods, and have need of nothing" (Rev. 3:17). Is it strange that God says of this, "I will spew thee out of my mouth?"

Beloved, to which class do we, as a people, belong? The slogan, "The Bible, the whole Bible, and nothing but the Bible," is beautiful it takes in everything worth while, yet does it not mean at least as much to say, "Our sufficiency is of God?"

But the most important question is: Does our practice as a people really justify the profession made? To illustrate. If God is really able to make all grace abound, will he not do so, if we but let the Holy Spirit rule in our hearts? Will it be necessary then to resort to cork-screw methods of raising money among the saints (?) such as obtain today in the average church? If our sufficiency is really of God; if he is really able and willing; why not let him have a chance? Give him the same chance George Muller did. God was all sufficient to him **always!** Surely he is no respecter of persons! O, my dear people, do let us believe God, and keep hands off the holy ark! God can take care of that!

O, if only those of us who claim to be his ministers, would truly believe in his all-sufficiency, we would have to

exclaim over and over, "This is the Lord's doing and marvelous in our eyes." And if only all who claim to be evangelists would learn of the lowly Nazarene the same great lesson, what a change would take place! They would then be content to let the Lord himself do the "adding" to the church, as he did in the beginning. And as for money; brethren, God is able to cure any minister of both those awful afflictions known as "Numberitis" and "Moneyitis." In fact the Calvary cure has never been known to fail in anything when used according to the original directions. It is also the best form of insurance. If you doubt my word read what Paul says in 1 Corinthians 3:12-15.

The Agape (III): Union by Communion. By E. E. Roberts

"Drink ye all of it." Matt. 26-27.

There remains to be considered the union that is by communion, but as all Christian denominations virtually agree as to its significance it is unnecessary to consider the phase of the service. Hence we will only endeavor to ascertain what constitutes its proper observation.

We have noticed the fact that the service is a trinity of acts making one whole act. As they have been joined in an insoluble union, let no man attempt to divorce them, for the attempt will be all that he can do.

Let us then notice the circumstances under which they were given, for we can not feel justified in limiting Christ's words, "For I have given you an example that you should do as I have done to you" only to feet washing, although most intimately connected with it. Personally I feel that the whole service was to be an example to us, showing us how we should keep these commandments or ordinances. Therefore notice first that it was kept at night. I have frequently been amused to hear ministers of the Gospel announce that "We will celebrate the Lord's supper next Sunday morning at 11 A. M." It always reminds me of a remark of an Irish maid, "Och, it's just the same only different." Supper is an evening meal. No one would as much as dream of eating his supper at 11 A. M., or before dinner. Neither would one of these same ministers, were they to visit me, and I were to give him a part of a cracker, and a sip of the fruit of the vine, go away and say or think that I had given him his supper.

We have remarked that John does not give any account of what Christ did, that night, as he wanted to rebuke the apostacy into which they had fallen regarding feet washing. But Christ had Paul tell us (1 Cor. 11:23) that "I received from the Lord that which I have delivered unto you" how that the Lord the same night in which he was betrayed—"not the morning, but the same night, hence we see that the correct time is night. He also says (10-16), "The bread which WE break," Archdeacon Frederick Farrar, D.D., commenting upon it says, "They evidently passed it from hand to hand and each one breaking off a piece." This without a doubt is exactly what they did. Not the passing of broken fragments on a platter for each one to help themselves, as is the common practice today. Then he tells us, "In like manner he took THE cup "after he had supped." We need to notice very particularly that it is always THE cup. Matthew says THE cup. Mark says THE cup. Luke says THE cup. Matthew says, "Drink ye ALL of IT." Mark says, "And they ALL drank of It. Luke 22:17. "He took the cup, and said, "Divide this among yourselves." I can find no justification in God's word for changing cup into CUPS. I do not hesitate to say that the practice of using individual CUPS is without Scriptural authority—without doubt inspired by the devil, who laughs at his success in persuading us that our pride is only a desire to be more hygienic, whispers in our ear that "You'll surely catch some dreadful disease if you drink after that fellow," or such and such a one." In my over 45 years as a member and preacher I have drunk of THE cup many more than a hundred times, and all that I ever caught was mighty blessings. While I

But to return to the subject of evangelists, so called, at least. Much of their work consists largely of wood, hay, and stubble, which later goes up in smoke. Why not let the all-sufficiency of God get control of our lives instead of giving place to "enticing words of man's wisdom." Give infinitely more attention to Acts 1:8, and infinitely less to men, machinery and money.

It is the greatest event this side of heaven to have reached the place where our faith does not depend on the wisdom of men, but depends on the power of God (1 Cor. 2:4-5). Do our lives speak of self-sufficiency or God-sufficiency? What is the answer? **Be not deceived.**

Washington, D. C.

am a poor man, yet I will agree to bury at my expense all who die of any disease caught from drinking from the cup. Paul wrote to the Thessalonian church, "We hear that some there are that walk disorderly. With him I have heard some such reports of the Brethren, and with him I hope the reports are false. Let other denominations do as they please, but Brethren, let us not fall into this error. What the Brethren church that has always made her boast, that we obeyed the Word of God not only in the Spirit, but also in the very letter! Let not this false practice be as much as named among us. Why the very meaning of the word communion forbids the individual cup, for it means "To use in common." Can you use it in common with individual cups? Nay, nay.

Then we understand that the "Fruit of the vine" or perhaps better the Greek, "The produce of the vine" is the pure unfermented juice of the grape, certainly not that accursed stuff that has wrecked more homes, broken more hearts, cursed the babes unborn, and damned more souls, than any other weapon that the devil has wielded. That positively can not be used as a type of the precious blood of Christ.

"Let us hear the conclusion of the whole matter." As ministers of the WORD, we are commanded to "Teach them all things which I have commended and, lo, I am with you always even unto the end of the age." Is it not that the ministry at large has failed to obey this command that they and their churches do not have the power that they should have? If we fail as they have, will we not lose the Presence of Christ, and the power he gave us? May we not be a part of that company of false prophets and sorcerers (Pharmacists) that find their place in the lake of fire?

Suppose that after all it is not necessary to our salvation. We can rest assured that it will not be to our damage, "in the day of the Lord." But what if it is? We do not play the fool in earthly matters. Shall we in divine things? God forbid.

Philadelphia, Pennsylvania.

When to Talk Money

The Christian Standard says, Never try to raise money first and then shape the program of the work. Make the program of work first, then estimate the cost, then raise the money. This is important. The best of givers do not give to and will not give largely to a nebulous or timid program. Do not ask anyone for money until a clear answer can be given as to exactly what is proposed and the estimated cost.

The man of faith is anchored in God. For him God is the God of reality. The whole truth, so far as he can discover it, is the medium in which the soul touches God. In his willingness to co-operate with God, he comes to be hopeful. He does not fear the foe without. He has been prepared to live the truth, to know the facts, to endure unfulfilled expectations and deferred hopes. He can sing with assurance: "My anchor holds."—The Christian Index.

THE BRETHREN PULPIT

Who Is Jesus, and What Has He Done for You? By Samuel Kiehl

Text: And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.—Acts 5:42.

There is one God, and one mediator, between God and men, the man Christ Jesus (1 Tim. 2:5), God and his Son; also known as God the Father, and God the Son—two distinct personalities. The father is not the Son, neither is the Son the Father. God the Son is equal with the Father according to Philippians 2:6. God the Father is greater than the Son according to John 14:28. Hence by inference we can read (John 1:1) thus, In the beginning was the word (the Son of God), and the word was with God (God the Father), and the word was God (God the Son); one God, and one mediator—the Father, and his only begotten Son, our only Savior (Acts 4:12). In all our devotions, it is ours to know (not to guess) whom we are addressing, God the Father, or God the Son. He that honoreth not the Son honoreth not the Father (John 5:23).

When Jesus and his disciples were on the coast of Caesarea Philippi he asked them, Who say ye that I am? Peter answered, Thou art the Christ, the Son of the living God. Jesus replied, Flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matt. 16:16, 17). A witness to the truth that Jesus taught when he said, "No man can come to me except the Father which hath sent me draw him." The drawing of the Father precedes the coming to the Son according to John 6:44.

At his baptism in the Jordan a voice from heaven was heard, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:17). After baptism, John the Baptist said, I saw, and bare record that this is the Son of God (John 1:34). A certain man in Jerusalem, blind from his birth, to whom Jesus gave sight, was afterwards put out of the synagogue. When Jesus heard that they had cast him out, he sought him, and finding him, said unto him, Dost thou believe on the Son of God? He answered, Who is he, Lord, that I might believe on him? Jesus said, Thou hast both seen him, and it is he that talketh with thee (John 9:35-37). A clear statement from Jesus' own lips that he is the Son of God. His last words on the cross, "Father, into thy hands I commend my spirit," were the words of the only begotten Son of God on the cross, to his Father on the throne in heaven (Luke 23:46). Subsequently he was declared to be the Son of God with power. . . by the resurrection from the dead (Rom. 1:4). After his ascension it was (is) written, We have a great high priest that is passed into the heavens, Jesus the Son of God (Heb. 4:14). Paul, straightway after his conversion, preached Christ in the synagogues, that he is the Son of God (Acts 9:20). No further testimony is needed to prove that Jesus is the Son of God. He himself said, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He also said, He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3:16-18). Such unbelievers need not wait for the judgment day, being condemned already. To avoid such a fearful present, or future judgment, it behooves both saint and sinner to heed the voice of God out of the cloud, on the Mount of Transfiguration, saying, This is my beloved Son, in whom I am well pleased; hear ye him (Matt. 17:5).

He who has received Jesus the Son of God as his personal Savior and Lord is taught to fight the good fight of faith (1 Tim. 6:12). He must overcome the world (1 John 2:16). But who can overcome the world? It is written, This is the victory that overcometh the world, even our faith (1 John 5:4). The preceding "word" tells **what** overcomes the world. The following "word" tells **who**

overcomes; thus, who is he that overcometh the world, but (only, or except) he that believeth that Jesus is the **Son of God** (1 John 5:5). The faithful believer in Jesus as the Son of God is the victor,

To believe that Jesus is the Son of God is essential to salvation. These (signs) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:31). "He that believeth on the Son of God hath the witness in himself" (1 John 5:10)—the Holy Ghost (John 7:39), the Spirit of God (1 Cor. 3:16), Christ dwelling in his heart by faith (Eph. 3:17). It is written, Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates (2 Cor. 13:5). Let us hope that no reader of the "Evangelist" belongs to the latter class; but that every one can say with Paul, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20). The Lord enable every one of us to give such a faithful testimony in the day of his appearing (1 Pet. 1:7).

It is written, God was in Christ, reconciling the world unto himself (2 Cor. 5:19). It is also written, Whosoever shall confess that Jesus is **the Son of God**, God dwelleth in him (1 John 4:15). Also, If we love one another God dwelleth in us (1 John 4:12). God dwelling in believers is to them a foretaste, or earnest of that wonderful consummation to be inaugurated (some time after the millennium) when all things shall be subdued unto him (the Son of God), then shall the Son also himself be subject unto him (God the Father) that put all things under him (the Son), that God may be all in all (1 Cor. 15:28).

Jesus, being the only begotten Son of God, was God manifest in the flesh (1 Tim. 3:16). Therefore he could say, I and my Father are one (John 10:30). He that hath seen me hath seen the Father (John 14:9). A positive declaration of his divinity and his Deity. He came into the world to save sinners (1 Tim. 1:15). He gave himself a ransom for all (1 Tim. 2:6). That includes you. The terms of salvation are faith in Jesus the only begotten Son of God (John 3:16, Rom. 10:9). Now, by a living faith in Jesus Christ as the Son of God, and receiving him as your personal Savior and Lord the "word" authorizes you to say, Christ died for my sins according to the Scriptures (1 Cor. 15:3). He was delivered for my offenses, and was raised again for my justification (Rom. 4:25). He gave himself for my sins, that he might deliver me from this present evil world (Gal. 1:4). He has gone to prepare a place for me, and will come again, and receive me unto himself; that where he is, there I may be also (John 14:1-3). In his presence is fulness of joy. What a wonderful transition from a world of sin and sorrow into a world of peace and joy, through faith in Jesus the Son of God. Who would not joyfully receive such a loving Savior, and be his faithful servant, praising, and adoring his holy name for ever and ever? It is your happy privilege to be one thus engaged while ages of eternity roll on. Do not miss such a golden soul-saving opportunity by negligence, or indifference.

To know God as your heavenly Father, and Jesus Christ as your Savior and Lord, is life eternal (John 17:3). Those who know not God (as their heavenly Father), and consequently obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. 1:8, 9). Eternal life, or eternal death, Which shall it be? It is up to you. His servant you are whom you obey; whether of sin unto death, or of obedience unto righteousness (Rom. 6:16).

Dear reader, the Lord Jesus Christ is the Son of God, in his "word," is saying to you, Come unto me. . . I will give you rest (Matt. 22:28). If you have not already come, please, come now, or invite him to come. **He is patiently waiting for you to open the door (of your heart) and let him come in** (Rev. 3:20. Eph. 3:17).

Dayton, Ohio.

OUR DEVOTIONAL

Unselfishness In Praying

By Edythe R. Hall

OUR SCRIPTURE

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitude away, he went up into a mountain apart to pray: and when the evening was come, he was there alone (Matt. 14:22, 23). But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before you ask him. After this manner therefore pray ye: Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses (Matt. 6:7-15.) Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust (Matt. 5:43-45).

OUR MEDITATION

We are surely correct in saying that the main motive of the Master's life was service. Still we find him sending the multitude away, so he could retire into the solitude of the hills to pray. Was this selfish? Make real in your thought the truth of this; we should consider the increased power for usefulness that came to the Master in his prayer, the recovery from exhaustion and the fresh sense of God's companionship he there secured. We too, are often very shallow in our service and influences, simply because we do not leave the multitude long enough for the ministry of unselfish praying alone.

"When we pray," said Jesus, "say, **Our**"—"Our Father," "Our daily bread," "Our debts," "Our debtors." Even when alone in communing with God, we should not merely say **I** and **my**, but **our**. The degree to which this social spirit in prayer will take possession of us depends on the vividness with which we perceive the intimate relationship that binds all men together until it is clearly seen that each individual is not as a separate thread, but as an inseparable element in the closely woven fabric of human life. "One man," said an old Latin Proverb, "is no man at all." Surely we all agree he is not. We would rather think that every acquaintanceship is a live-wire connection between one life and another. Influences sooner or later come to all; no blessing or disaster can ever be private; common

needs, perils, and possibilities bind all mankind together. So when we pray, we should say **our**.

Of all forces in human life that go to the making of dominant desire, none is more powerful than love. Love in the family circle makes the mother's desires center about the children, until no words can tell how cheap she holds her own life and how dear she holds theirs. In the nation such love makes patriots, taking away all selfishness and fear, until they would endure for their country's sake what they would never do for their own selves.

A man then has the choice between prayers. Either he will pray for his friend's sake and his family's, for the sake of the commonwealth which he may help or hinder; or else some day he will be driven to a petition of the sort which Shakespeare put on the lips of Richard:

"O God! if my deep prayers cannot appease thee
But thou wilt be avenged on my misdeeds,
Yet execute thy wrath on me alone."

The latter is always a hopeless request. God cannot grant it.

When we put our trust in God and have love for our fellowmen, prayer for others always follows.

We all know that persons are not separate individuals merely, like grains of sand in a bag, but as Paul says, are "members one of another." As Prof. Everett once put it: "We ask the leaf, are you complete in yourself? and the leaf answers, No, my life is in the branches. We ask the branch, and the branch answers, No, my life is in the trunk. We ask the trunk, and it answers, No, my life is in the root. We ask the root, and it answers, No, my life is in the trunk and the branches and the leaves. Keep the branches stripped of the leaves and I shall die. So it is with the great tree of being. Nothing is completely and merely individual." The more we know about personality the less possible it would be to draw one person from another. We all run into each other, like overflowing streams, with open channels, both above and below the ground, connecting all of us. Even telepathy may prove to be true. So, if a man believes in God, in whom all live and move and have their being, there is no reason for denying the possibility that prayer may open ways of personal influence even at a distance. Personality, at its best, in its thinking and working is creative, and when in this love-system of persons, a soul throws its desires alongside of God's, no one could set boundaries to that prayer's influence.

"Surely the man who joins himself with God," writes Professor Coe, "does not leave the universe just where it was before. All things are bound together into unity. I drop a pebble from my hand! it falls to earth, but the great earth rises to meet it. They seek a common center of gravity, determined by the mass of one as truly as by that of the other. You cannot change any one thing without changing something else also. The man who prays changes the center of gravity of the world of persons. Other persons will be different as well as himself, and he could not have produced this difference by any other means than this union of himself with God."

Therefore, if we want to have the unselfish prayerful spirit, we must live the unselfish life.

OUR PRAYER

O merciful Father, once more a new day lies before us. As we go out among men to do our work, make us, we pray thee, friends of all the world. Save us from blighting the fresh flower of any heart by the flare of sudden anger or secret hate. Help us to cheer the suffering by our sympathy. Grant that we may look all men in the face with the eyes of a brother. If any one needs us, make us ready to yield our help ungrudgingly, unless higher duties claim us, and may we rejoice that we have it in us to be helpful to our fellowmen. May the God of grace, mercy and peace be with us all. Amen.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Saving the Child. By Mrs Anna C. McArthur

"Lo—children are an heritage of the Lord."

"As arrows are in the hands of a mighty man, so are children of the youth."

These words were uttered by the Psalmist and showed the value placed by the Jews on the children.

Jacob on meeting Esau after years of separation was asked the question, "Who are those with thee?" and the reply was, "The children which God hath graciously given thy servant."

Oh, that we of the 20th century would look upon the children in a like manner and then would come the larger responsibility of the spiritual welfare when we fully realize the great gift which lies within our reach. It took the great heart of the Master to put the highest premium on the child. "Suffer little children" was uttered as a rebuke to the disciples when young children were brought to the Lord Jesus and they were given a never-to-be-forgotten lesson.

In our recent Sunday school lesson we had the subject of the "Child and the Kingdom." Again the Master uses an opportunity of teaching his disciples a lesson, this time on humility, using the child as an object lesson. To have noticed a child at all placed him in a class different from those scholarly teachers who had gone before him, but to have given such a high place of honor as he did to the little child was to set for us a precedent it would be well to emulate. Jesus was the first teacher of men who showed a genuine sympathy for childhood.

Childhood Was Honored

When Jesus came as a babe to Bethlehem, the world became a better place because he was born and childhood was honored. When our Lord Jesus loved, called, and blessed the little children, and gave to his disciples the marvelous object lesson of Matthew 18, childhood was supremely honored.

Childhood Was Protected

When the loving Master exhorted his followers to remove all stumbling blocks from their pathway, the woe that was pronounced upon those who might be the means of causing one of these little ones to stumble, was a doom awful to realize. In heaven angels are appointed as guardians of the lambs of the fold, then where does our great responsibility begin and end? Christ is our teacher, his divine command, "Suffer little children to come unto Me and forbid them not for of such is the kingdom of heaven" should be as C. H. Spurgeon says, **The Great Invitation** and should be the banner of every Sunday school.

"He laid his hands on them"—How gentle, how loving must have been that touch and if we could realize what it means to the tender, sensitive heart of the child to feel the loving touch of one who is striving to follow the Master's example we would have more of the spirit of the missionary who, weary with his labors and sadly in need of rest, felt obliged to retire to his tent for a short sleep, leaving the message, "No matter who comes, do not disturb me." After a few moments he returned and corrected his command saying, "I made a mistake, If a little child comes, wake me up."

There is a way to the heart of every child and we can find it for Jesus Christ. As in the Master's spirit you take into your arms the little ones, his own everlasting arms will encircle them and you. He will pity both their simplicity and yours and he will breathe his blessing upon you.

We owe so much to the children of our Sunday school and Junior Christian Endeavor societies and how can we who have the care of these children for such a short time on the Sabbath day, only one or two hours all told, how can we, I repeat, go thoughtlessly into our classes, with not even our

lessons well prepared, nor a prayer for guidance breathed, and what is worse, idle away even some of those precious moments? May God help us to spend more time in prayer before we enter our classes that every moment may count for him.

Are we doing our full duty as Christians when we teach our boys and girls a half hour lesson? Is there not something lacking when we read statistics showing us that Catholics give 200 hours a year for religious instruction, and Jewish synagogues have 65 hours in Sunday schools and 250 hours in day school, a total of 315 hours, and we who are boasting of our Sunday schools and Christian Endeavor societies average 24 hours a year.

Shame on us that we are not doing more for the children. The average pastor rarely gives even a five minute talk to the children on Sunday and they are not even made the subject of special prayer. Pastors, wake up to your part of the responsibility. Children are the hope of the church and it behooves us to gather them in and pray as T. L. Cuyler fervently prayed: "Precious Savior, come in Spirit and lay thy strong, gentle grasp of love on our dear boys and girls, and keep our lambs from the fangs of the wolf." Little do we realize the great field before us in winning our children for Christ.

A story is told of a young lady who appealed for a class in a Sunday school in a town in Scotland. She was given a class of poor boys. The superintendent fitted them out with clothing. The worst and most unpromising boy at the end of the third week was missing. The teacher hunted him up and found the clothing torn and dirty, but extended him a loving invitation to come back. He came, received a second suit, at the end of the second week again was missing. The teacher discouraged, went to the superintendent and said, "I must give him up, I can do nothing with him." The man pleaded for another trial and said, "I can't but hope there is something good in Bob, try him once more. I'll give him a third suit if he promises to come regularly." The suit was received, and the boy came, became interested, and was an earnest persevering seeker after Jesus. He found him, joined the church, was made a teacher in the school and afterward studied for the ministry. In the end that discouraging, unpromising boy, ragged, forlorn, runaway Bob became the Rev. Robert Morrison, great missionary to China. He translated the Bible into the Chinese language and opened the kingdom of heaven to teeming millions in that vast country.

Yes, win our children for the Sunday school, take advantages of timely opportunities and with all tenderness of spirit seek to endear them to the good Shepherd of the lambs, and the loving Guardian of the children and the Friend of sinners. Let us be men with men and always children before God, for in his eyes we are but as children. Train them in their youth in the Sunday school and they will remember their lessons and become staunch and loyal followers of the loving Master.

May the Lord help us to do our part as Sunday school workers and win many, yea, all of our children for him.

That College Hen

Perhaps our readers may have decided that the college hen has died, and her friends were so scattered that nothing further would be heard from them. Not so. The "hen" is much in evidence on the college hill, and her friends have not deserted her yet. Here is what they have been doing since last report:

Receipts at last report,	\$209.12
Three Mossler children,	3.00

Gillin Good,	1.00
Al Martin and wife,	5.00
Mrs. W. L. Graham,	5.00
Geo. C. Leidy,	5.00
Bella and Stella McClelland,	2.00
Marie Lichty, Sunday school class,	2.00

Mrs. Ellen Foush,	1.00
Total receipts to date,	\$233.12
In behalf of the college and all concerned, I thank the givers, and invite all others to join them. Come on,—let's finish it.	
MARTIN SHIVELY, Ashland College,	

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Three Year Program for Junior and Intermediate C. E. By Freida E. Price, Nappanee, Indiana

I To cultivate Spiritual life of our own children.

Outward Expression—The Quiet Hour.

II To deepen their religious experience.

Outward Expression—Tithing.

III To train them for church membership.

Outward Expression—Serving on committees.

Taking an active part in the meeting.

JUNIOR SOCIETIES

Topic for February 20: "Whom Should We Obey, and Why, and How?" Matt. 7:24-27.

A Recitation

(Give this poem to a Junior to memorize and repeat in the meeting).

When I cannot have my way,
I must no ill-will display;
But must learn to bend my will,
And be kind and gentle still.

Pride and anger I must shun,
Nor be rude to any one;
Evil tempers must not rise,
To offend God's holy eyes.

Father, like thine own dear Son,
I would be a lowly one,
Ever gentle, patient, kind;
Clothe me with a humble mind.

—My Own Little Hymn Book—The Christian Endeavor World.

Some Little Essays from Dayton Intermediates

Dear Brother Editor:

I am enclosing several papers that have been written by my Intermediate Christian Endeavor boys and girls. I trust you can find a small corner in the Brethren Evangelist for them. We thought perhaps some of the other Intermediate Christian Endeavorers might follow the example and send in something to read. You can readily see that these boys and girls are wide-awake. I sure have the finest bunch in the entire brotherhood. Winning them one by one, and teaching them the precious truths.

MRS. C. W. ABBOTT, Superintendent.

We wonder if there are other Intermediate superintendents who are so thoroughly enjoying their work that they think they have the best bunch of Endeavorers in the brotherhood and would like to send us some samples of the work their young folks are doing? At least there are surely some who would like to report their work on this page. We extend you a welcome.—Editor.

SPIRITUAL BLESSINGS. By Audrey Hines

Spiritual blessings are received through prayer, tithing, consecration, and service.

First, in tithing we give back to God his own. He has only asked us for one-tenth and has given us the rest, but we are not willing to give him even that much sometimes.

Second, through consecrating ourselves to God, giving our all to him to do with as he chooses, to fulfill any task that he may have for us to do, we receive blessing.

We also receive many spiritual blessings through prayer that we could receive no other way, than by humbling ourselves and communicating directly with God. We are drawn closer to him and he seems nearer and dearer to us after prayer than any other time.

There is no better way to receive a blessing than by service. Then we really and truly feel more deserving of it. He has told us that no deed done in his name shall go unrewarded, not even a cup of cold water give in the name of a disciple shall be unnoticed.

We don't have to be a preacher or a missionary to do service for the Lord. But we all should do what we can and what we find to do through prayer and consecrating ourselves, and we surely will receive many a spiritual blessing.

RIGHTEOUSNESS. By Bernard Barton

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

To be righteous we should assemble ourselves for prayer, as Christ has said, that wheer two or three or more are assembled together in prayer, believing on his name, it shall be granted.

We should put all malice, hatred, envy and jealousy out of our lives, and love our enemies, seek no vengeance, and practice day by day the golden rule. And believe the Bible," as the infallible word of God (2 Cor. 6:14). "Be ye not unequally yoked together with unbelievers for what fellowship hath the righteous with the unrighteous?" Because Christ suffered for us, so ought we to suffer for others, by helping them in their daily work, trying to keep others from sinning and teaching them to follow in our Savior's footsteps. I believe if we give our prayers to God, our money to his work, and to the support of his church, we will receive his blessing here on earth and our reward in heaven.

THE GREAT COMMISSION. By Helen Neher

Jesus met with the disciples on the Mountain in Galilee. Certainly it was not before the second week after the resurrection, and probably somewhat later. They had gone into a mountain, where Jesus had told them to go the night before he had suffered. He had said to them, "After I am risen, I will go before you into Galilee."

He was seen of about five hundred brethren at once, of whom the greater part remained unto that day. Though some were fallen asleep. And when they saw him, they worshiped him, but some doubted. Certainly none of the eleven after what took place at previous interviews in Jerusalem. But if the hundred were now present we may well believe this of some of them.

Jesus meant for all of us Christians to do these things. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world. This is his command to all Christians everywhere.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

What Does the Missionary Spirit Do for the Local Church? By Susie G. Reyner

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word.

"Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

"As thou hast sent me into the world, even so have I also sent them into the world.

"Neither pray I for these alone, but for them also which shall believe on me through their words" (John 17:5 to 8 also 18 and 20).

If we should read on the pages of history of a king sending forth his son to battle, of how much rich country was taken to add to the possessions of the king and of the increase in his power, we would say, "What a brave young fellow, and what a wonderful mission!"

Such was not the mission of Jesus, to secure for the great God of heaven more possessions, more power. Possessions and power were already his. But Jesus left his home in glory to bring to man the words which God gave him, even the words of eternal life, and to do the will of him that sent him (John 6:38 to 40).

There were no great battles fought, no great array of power, but peace was brought to each, peace between God and man.

During his short ministry Jesus taught his disciples that they also should carry the words of life to others (John 17:18), and after his resurrection, when all power in heaven and earth was given him, he commanded them to do so (Matt. 28:19 and 20). This is a command with a promise. The com-

mand is, "Go;" go even far away into other nations with this gospel of peace. The local church that does not have the missionary spirit, cannot have the fullest love for Jesus, for he says, "If ye love me, ye will keep my commandments."

The promise is, "Lo, I am with you." I once observed particularly, a church that had always given to missions, and when making up the budget for the year included the Easter offering for missions. A new pastor came to the church who never preached a missionary sermon, and when mission day came he persuaded the treasurer not to send the budget apportionment, but only the free will basket offering of the morning. He said, you can send the budget next year. The church did not prosper much that year, and though some individual members supported missions, yet the church as a whole became careless, and today it is a closed church. Not even prayer meetings are held in it. Send the Gospel to others and "Lo I am with you," says Jesus.

In a nearby church the pastor was preaching missions, missions—"Send a big missionary offering; if you don't have a cent left for the pastor, support our missionaries first." And this church is still alive and the Lord is with them. He is with the pastor and blesses him for it. His needs are always supplied. Every local church will prosper and every individual, also, with the missionary spirit.

A local newspaper told of an automobile accident where the members of a family were injured. It especially related the words of the seven-year-old boy who lay with his leg broken, but when aid came to him, he said, "Help mother and father first." In the eyes of the world the one who thinks of others first, becomes greatest, and so in our Christian life, those who help others first have the blessing of the Lord.

In 1 Kings 17:12, Elijah asked the widow for food, and she told him she had but a handful of meal in a barrel and a little oil in a cruse, out of which she was ready to make herself and son a cake that they might eat it and die, for there was no more meal to be had. Elijah told her to make him a cake first and then one for herself and son. The poor woman made the cake for Elijah, and when she went to get meal and oil for herself and son, expecting to use the last bit, she was unable to empty either the barrel or the cruse, for they gave forth meal and oil continually for many days, or until the next harvest. She showed her willingness to give to others first and the Lord was with her and blessed her.

Let every pastor be a missionary preacher; let every lay member have the missionary spirit; let every church be a missionary church (John 4:34).

Lord, be with the missionaries everywhere, hear the subjects of their prayer, keep them by thine almighty power. In Jesus' name.

Lathrop, California.

YOU AND YOURS

If you are so happy as to be a child of King Emmanuel, then you and yours belong to him, and you are a joint heir of his possessions.

Just recently one of our loyal members on the Pacific Coast inherited some money and immediately gave her Lord and Master the tenth. As a result of this, a liberal contribution was made for our Foreign Missions.

The blessings promised to his children when they bring the tithe into the storehouse, will surely not be withheld.

We trust that our people will begin to pray and plan for the largest Easter offering ever made by the Brethren church for Foreign Missions.

WILLIAM A. GEARHART.

Women's Missionary Societies Organizing to Sell Life-Saving Stamps for Starving Chinese

New York, February 11.—The co-operation of Women's Missionary Societies throughout the country has been enlisted to organize the sale of "Life-Saving Stamps" in aid of the famine victims of North China. From the women's missionary societies it is designed to have the organization spread fanwise to young people's societies, Sunday schools, city and town committees and local churches. The efforts of Sunday schools and young people's organizations alone are expected to result in the sale of millions of the "Life-Saving" stamps, so-called because each stamp sold preserves the life of one of the 15,000,000 starving Chinese for a day.

"On account of their efficient organization and energetic personnel, the women's missionary societies are recognized as the most direct means of reaching the largest possible public," says Rae D. Henkle, secretary of the American Committee for China Famine Fund which has had the stamps made. "The

sale is to be localized in every community, the local organizations being set up through the hundred or more church missionary societies of the country. Churches of every denomination have offered their cordial co-operation in this nation-wide effort to save the lives of 15,000,000 Chinese, who are face to face with stark starvation in the northern provinces of China."

The stamp, which is black and yellow, represents an aged Chinese woman holding in her hand an empty bowl, and was designed and donated to the American Committee for China Famine Fund by William C. McNulty, the well-known magazine illustrator. It bears in one corner a motto in Chinese characters which means "Please help," and beneath is the legend "3c saves a life for a day."

Orders for the stamps should be addressed to C. S. Clark, Campaign Sales Director, Bible House, New York City.



NEWS FROM THE FIELD

HALLENDALE, FLORIDA

Dear Readers: A few lines from here may be of interest to you. I reached this place last Wednesday, coming from Washington, D. C. It was my first trip to Florida. I came to visit my only brother who is sick. I visited him at Charter Oak, Iowa, last September on my way home from North Dakota. He was advised by his doctors to go to a warmer climate. I am glad to say that he looks fifty percent better. This is surely an ideal climate. The thermometer stands today, January 26, at 82. Children are enjoying playing in the sand barefooted. Little chickens are everywhere and vegetable gardens are being worked. January is as pleasant as May.

This is the home of Brother George W. Hedrick and wife, who was formerly Sister Laura Grossnickle, of Maryland. I also found here our dear Brother Daniel Crofford and wife, once of Johnstown, Pennsylvania. Brother Crofford began as superintendent of a Union Sunday school five years ago, with Sister Hedrick as Bible class teacher. It was my great pleasure to be with them last Sunday, and I was favorably impressed with the zeal and earnestness of the entire school. Of course it is made up of folks from different churches and from various northern states. Upon request the writer consented to preach for them in the evening. A very attentive and good sized audience of Hallendale people were present. They asked me to preach again for them next Sunday, which I agreed to do. I am always glad to help in any way I can, and especially to tell the old story of Jesus and his love. I pray God that seed may be sown which will aid Brother Crofford, who is now past seventy, and his helpers to leave a light shine that will point these dear people to the whole Gospel which is the power of God unto salvation.

I sometimes fear our people everywhere are not holding up Matthew 28:1-20 enough, by teaching the "all things whatsoever" which he commanded that we may have his sacred promise, "Lo, I am with you alway, even unto the end of the world."

Dear ones of Virginia and West Virginia, I will be back on my mission duty by the time weather permits. Bear in mind every day that you are tenderly remembered in my weak petitions to the divine Father. Some of you have followed me with letters telling me that you have prayed for me a safe journey, and that I might be healed of my throat trouble. I am glad to say that I spoke with great ease and comfort on last Sunday. Pray for each other.

S. P. FOGLE.

PERU SISTERHOOD SOCIETY

Our Sisterhood has been growing more in 1921 than it did in 1920, and we are glad to give the Evangelist readers a word about our work. As each member seems to take so much interest in our work, we are accomplishing much more at each meeting. Last Tuesday night we received two new members. We had our devotional program, and planned for our next meeting when we expect to pack

a box to send to the girls at the dormitory at Lost Creek, Kentucky. We are going to furnish one room there. We had a meeting recently at which we prepared bandages to send to our medical missionaries in Africa. We believe that if we do these little things it will be well pleasing to God, and by helping our church to help those who are in need we ourselves shall prosper. So we hope that each of us shall be faithful in our little work, and endeavor to reach our goals.

MISS NORA BRADY.

CLAY CITY, INDIANA

The other day, we met a sister who lives in another part of the country, but who is a loyal Brethren. She said, "I always enjoy reading the church news in the Brethren Evangelist. I am anxious to see if there is anything in from Clay City." Her remark made me think of two things. That our isolated members read their church paper. It may be that they read it better than some of us who can enjoy the privileges of church worship. They are also kept interested in the work of the home church.

Our meeting held by Brethren A. E. Thomas and Eppey, already reported, has given impetus to all the churches in Clay City. If we had held our revival after the election instead of during the heated excitement of the political campaign, the results might have been double what they were.

The various departments of the church are doing good work. Our Thanksgiving offering for Home Missions lacked but a dollar or two of going over the top. We will more than put it over before the year closes. While the Clay City church is still a mission point, it is a fact which our people feel proud of, that they give back as much as they get. It is not our desire to become selfish. We feel that every cause of the church is worthy. We feel that when Clay City grows larger and stronger she will continue her interest in the general work of the church.

The Sunday school has recently been organized. Brother C. C. Roush who has faithfully and efficiently held the office of superintendent since the organization five years ago, asked to be released from the office. He is now teaching a large and enthusiastic class of young men. Brother Martin Goshorn is his successor. We are sure that he and his band of able helpers will enable us to go forward. The Sunday school gave a fine program to a crowded house on Christmas night, with a White Gift offering.

The Christian Endeavor still continues to be one of the strong features in our work here. Both the young and old take keen interest in its work. The W. M. S., as it generally is everywhere, is open to all good works. We have a noble band of women whose devotion and unfagging zeal has meant so much to the work here. They have recently completed their class in missions. It was a popular feature of the work, so much that several women from other churches were in the class.

We feel constrained to say, that there is

room in Clay City for the Whole Gospel. There are many here who lay stress on such man made institutions as the mourner's bench and its kindred trappings and openly minimize and ridicule Christian baptism and the other important commands of the Lord. But we are glad to say that the character and integrity of our people wield an influence in this community that is winning for the cause of the Brethren church. While we are the lone star in this part of the state of Indiana, we are full of hope and courage. We would be pleased to know if there be any Brethren at Brazil or Terre Haute. Any of our young people attending the Indiana State Normal at Terre Haute have a special invitation to spend the week end with us.

We must not forget to say, that we were well remembered in a surprise donation party just before Christmas. It was so big and good that we simply can't mention it all. Thanks, Brethren.

S. C. HENDERSON.

PASTORAL AND EVANGELISTIC SKETCHES

On January 2nd we began a series of evangelistic meetings with the Mt. Pleasant, Pennsylvania, congregation and continued for two weeks and three days. The time was entirely too brief, for us to make very great strides in building up our audiences, and glean the field as we would have liked. I have held meetings in eight states, and whether it be to the credit or discredit of this church, I shall say that this is one of the most difficult fields in which it has been my privilege to labor. Brother McInturff and Dr. Bell have held meetings here and I know they can bear witness to this. However there are some of the Lords' precious jewels here and they are intensely loyal to the "Faith once delivered unto the saints" and are anxious to see the work go forward.

Brother W. A. Crawford of Johnstown ministers to the little flock. He is indeed a prince among his people. In all my visiting and personal work I never heard one single complaint about their pastor. Brother Crawford is a traveling salesman for the Cambria Steel Co., and preaches for this people on each Lord's day for a very small remuneration. He is indeed a man of God and ought to be giving his full time to the pastorate.

Mt. Pleasant is a town of 6,000 people with twenty churches. One-half of the population is foreign. The field is thus limited for any church, yet I am very optimistic as to the future of our work here because of the splendid host of young people.

The Church of the Brethren is extremely progressive here. Indeed, the order is reversed in that they are the "progressives." Many of them attended my meetings, so I was told, but we were unable to tell them from other folks. They have gone by our people so fast that we can scarcely see them for the dust.

Well, they said the church wanted a revival and I told them that any church could have a revival any time they wanted it. Revivals

do not come by accident, but as a result of certain conditions met by the church. They were willing to follow our leadership and go all the way with us, and sure enough, the revival came, and the Lord gave us sixteen precious souls for the brief effort, and I am sure that others would have come had we not been called home by a telegram. Brother Crawford will baptize the most of them on his first visit to the pastorate. The Mt. Pleasant church stands as a beacon light in that dark mining district of Pennsylvania, and I know that any help that could be given them from pastors, evangelists, or Mission Boards would be appreciated and well worth while.

La Paz, Indiana

Brother E. L. Gunion of Denver, Indiana, preached for my people at County Line during my absence. At Christmas time the pastor and family was remembered very graciously by this good people. A Ford loaded to its capacity, accompanied by two brethren, brought an abundance of those things necessary to keep soul and body together. These tokens of appreciation of service help much. We shall endeavor to prove ourselves worthy. I am caring for this church as best I can with my evangelistic work until they can possibly secure a real preacher.

Notice—Indiana Churches

As your conference secretary I want to call the attention of churches to our conference resolutions with reference to holding a revival in every congregation this year, as well as each church lending its pastor to conduct one such meeting. Last year some of our good churches and pastors failed to comply with this request. What shall our record be this year? There are plenty of men available for meetings. Write your district evangelist or your secretary, they may be able to help you. Indiana has had some great meetings thus far, but remember our aim—"A revival in every congregation." Not merely a series of meetings but a genuine revival. The Evangelistic and Bible Study League program is ready for the press and will likely appear in this Evangelist. It is up to the pastors to make this our first conference an effort well worth while.

And Next

Our next meeting will be with the First Brethren at Elkhart. Then to Portis, Kansas and finally to Pennsylvania for a meeting or two. Our schedule is full. Brethren, pray for us, "that utterance may be given unto me to make known the mystery of the Gospel for which I am an ambassador."

Your Servant in Christ,
C. C. GRISSE.

SALEM, OHIO

This part of my report which I unthoughtfully omitted from the letter which appeared in The Evangelist last week, I had reserved for the last because it was the best. I am sorry I left it out in the rush.

I have always considered that it was a difficult matter to surprise me, but I have just about given it up, and have concluded that I am an easy mark. The Salem brethren have done that little thing, now about three times in a little over a year. It seems

they have a habit of coming without saying a word to us about it. And the last time it happened all on a Christmas evening. They piled the table high, filled up our potato bin, and even filled up the corn barrel for the chickens. After enjoying the evening together they left their pastor and family in the midst of great material resources, as well as pleasant memories that did bring a most Happy Christmas.

J. S. COOK.

TRIUMPH OF THE CROSS AT JOHNSTOWN, PA., CAMPAIGN UNDER THE DIRECTION OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Upon our arrival, we discovered at once that the church was ready for the campaign. Prayers for its success had been ascending to the throne and were still going forth to the Father. Good preparations had been made. The coming of the evangelist had been well heralded. The general plan of the special effort had been organized. We began under somewhat of a handicap, in that we did not arrive until Wednesday night of the first week. When a meeting can begin on Sunday, it is a great advantage. Brother Watson had preached on Monday and Tuesday evening preceding our coming. Then, we just got under headway, when he was given a good taste of lumbago which prevented his active participation for several days. This seriously impaired the foundation work of the first ten days. But with the coming of the second week, everyone settled down to serious work. Other things were pushed aside and all settled into the harness to work for the glory of God and salvation of precious souls.

The heartiest of co-operation seized upon the church. United prayer was poured forth. Personal visitation began in earnest. Automobiles were placed at the disposal of pastor and evangelist to speed up the work. Personal Worker's meetings were held after the evening service and things began to become decidedly interesting. Practically everything we asked the church to do, she did to the limit of her ability. Every method we proposed was given a fair trial. Sometimes, churches try to dictate to the evangelist how he shall work and seriously cripple his power, but not so here. The leadership was given to me and never removed. Pastor and people joined hands with us in nearly an unbroken circle as is possible today. This was my first experience in working with Brother Watson and it was a pleasurable one indeed. I found him an excellent co-worker.

Within ten days of the opening service, we had capacity crowds. The local verdict was that only a few times in the history of the church had they seen it after this wise. More than once, it was a question as to where we would put the people and there were times when some were turned away. On the last Sunday night, the church was packed as never before. Even the afternoon Prophetic Lectures attracted large audiences. Every place we go we find many thirsting for these precious truths of God's blueprint of the future. There were several confessions in the afternoon services.

The Sunday school as a school did excellent service. The superintendent worked. The classes, as classes, worked. All worked and prayed. Johnstown certainly has a wide-awake, evangelistic school. No small amount of human credit for the glorious success of this effort is due to the excellent organization and consecration of this department of the church. When they are once quartered in their new building, we expect to see the school leap forth to greater things. They are practically to the limit of the capacity of the building now.

Now with pastor and people working like this, what would you expect? A thorough-going, well rounded campaign. Such it was. In fact, it became city wide in interest and comment. We question if any campaign conducted by just one church ever stirred the general city as this one. The confessions came from every quarter and condition. The grand total, according to the official list held by the pastor, was 125. ONE HUNDRED AND TWENTY-FIVE. Brother Watson will report the various ways in which these confessions were received. The majority were adults, men and women, husbands and wives.

The offering for the League was a generous one. Especially was it counted so in consideration of the fact that the mills have been closed down for some time and thus the source of income for many in the church cut off. We are in a campaign now at Pittsburgh with Brother Harley, and from here we will hit the rails for old Sunnyside. About March 10, we will resume the work of the pastorate there. We rejoice with Dayton and all others in the triumphs of evangelism through the shed blood of our Christ.

CHARLES H. ASHMAN.

FROM ELKHART TO ASHLAND

With apologies to Elkhart for waiting so long, we will give to readers of the Evangelist something of our impressions of the church at Elkhart and our appreciation of the good people of the church and community. We left Elkhart for conference last fall after a seven and one-half years' pastorate. The last four years we served the church as full-time pastor. During the entire pastorate the church made a steady growth. The work was gradually fully organized in all departments. By the adoption of the budget system with the duplex envelope the finances of the church were kept in good shape and able to meet all bills as they came due. The membership is made up almost entirely of laboring people. They gladly and systematically give as the Lord has prospered them.

The Sunday school is as completely organized and housed as the plant will allow. The attendance is above the average for a small church. Only lately we are made to rejoice that the attendance is averaging more than two hundred. You will have to seek far to find another superintendent that works so faithfully and continually. Brother A. J. Wineland, undertaking the task without experience, has certainly developed into an efficient superintendent.

The Woman's Missionary Society is alive and has been a standard society for a number of years. Work and money raising is sec-

ondary to the real intent and purpose of the society as expressed in the name.

Work among the young people has given most promise in the organized class of the Sunday school. This group last year built a choir loft, costing more than five hundred dollars. An active Intermediate Christian Endeavor society is maintained. Besides this a junior church meets every Sunday at the same time as the regular preaching service. This group meets at times with the regular church services.

The men of the church have for several years maintained an organized Brotherhood, namely, The Brotherhood of Alexander Mack. This organization under the able leadership of Brother I. S. Pippinger is affiliated with the united brotherhood of the city.

The First Brethren church of Elkhart is recognized by the Christian forces of the city as one of the most active and spiritual church of the city. The church located in the edge of the city ministers to Christians of all denominations. Elkhart's pastor is the pastor of an entire section of the city.

No pastor ever had a more faithful and willing people than those of this church. Willing to follow leadership so long as that leadership is true to the Gospel, the First Brethren church of Elkhart is worthy the time and service of any pastor. Words fail me in speaking of all the acts of kindness and consideration which these people heaped upon us during our pastorate. At the close of our last service the church presented us with a purse of eighty dollars. Both former pastor and family will always remember Elkhart with kindness and love. I would not close this letter without expressing my appreciation of the kindness of the church in allowing me to be absent during the whole week for a period of nine months while in school at the University of Chicago. Only in this way was our training made possible.

We pray God's richest blessing upon the church and community in the support of the College, the church itself can not long endure. May God richly bless the Brethren church in these days of crisis when the world needs the whole Bible as the Brethren church is committed to its declaration to the world.

H. H. WOLFORD.

MOUNT PLEASANT, PENNSYLVANIA

Our organization, at this point, is prosperous and happy, not because of having a great pastor, but rather an account of the harmony prevailing, and the confirmation of his teaching by one, Elder Grisso, who heeded our call, came among us January second, as evangelist, planted his message squarely upon the Gospel of Jesus Christ, and after two and one-half weeks of earnest effort, fifteen made the good confession. The pastor had the pleasure of baptizing ten of the converts, January twenty-third, two others to be baptized later, two received by relation and one young sister, Mary Alverda Marks Carey, by relation. She came in her innocence, and has since been claimed to share the reward of the redeemed.

The work was just gaining momentum, when Brother Grisso was called home on account of the illness of his child. May God's

blessing rest upon his efforts at all times and places to which he may be called.

Our communion services followed the admission to membership of the new converts, with the largest attendance we have had at this place.

Yours for the Master,
W. A. CROFFORD, Pastor.

1014 Ash St., Johnstown, Pa.

FROM OUR CONFERENCE HOME

Winona Lake, Indiana, Feb. 10, 1921.

Rev. Clarence G. Miller, Ph.D., of Wooster, Ohio, has closed a contract with Winona Assembly and Bible Conference, Winona Lake, Indiana, under which he becomes Winona's representative for Ohio. He will visit various points in the state for the purpose of presenting the attractive features of Winona. His message will be based on the needs of men and women for recreational and spiritual help, and he will call attention to the delightful surroundings which afford rest and recuperation for the physical needs, and especially the many phases of spiritual and educational influences that are to be found at the Indiana summer resort, particularly the Bible Conference which is held the last ten days of August, and Dr. G. Campbell Morgan's Bible Institute which extends over a period of six weeks, beginning July 4th.

Dr. Miller was for seven years, a successful secretary for the Presbyterian Board of Temperance, and brings to his new work valuable experiences gained through this channel and from his pastorates in former years.

V. M. HATFIELD.

Dear Editor and all the Readers of the Brethren Evangelist:

At the request of Sister Vianna Detwiler I write these words: "I am improving in my body; I am trusting the healing hand of God. Pray for me that I may wait in his patience."

Sister Detwiler with her sister will leave these parts for Ridgely, Maryland, about the 18th of February. The above will be her future address.

Sister Detwiler also desires to thank all those who have so kindly remembered her in helping to supply her physical needs. She has received every dollar that has been sent to her. When able she will write to each one expressing her thanks in a personal way.

Thank God, our people in the "Faith, Hope and Love" are willing to stand by those who pour out life for the sake of Jesus and humanity. This has been clearly set forth in her case.

Your servant,
N. W. JENNINGS.

WHAT SICKNESS MEANS TO THE BELIEVER

Lines composed on a death bed by Mrs. General Cram.

Loved ones, ye whose tender pity,
Soothes and comforts all my pain,
Ye are wondering why your praying
Seems an asking all in vain;
Ye are wondering why I suffer
In the springtime of the year,
When even to the plants and flowers,
Blessed spring time brings good cheer.

Loved ones, I am with our Father,
With a loving, trusting heart;
He has called me from the great world
To a little room apart;
And with looks of love so tender
That my soul can ask no more,
'Twixt the world, with all its gladness,
And myself, he's shut the door.

For he has such words to whisper
As must be in quiet heard,
For his sweet voice is so gentle,
Noise might make me lose a word.
Sickness means—so close to Jesus
In a little room apart,
With a shut door, that each whisper
Through the ear glides to the heart.

Loved ones, the shut door will open
When the whispering is done,
And I leave the darkened chamber,
Not a sad and weary one;
Not a soul that has been smitten
By a cruel, stinging rod,
But a mortal blessed and strengthened
By an interview with God.

EVANGELISTIC AND BIBLE STUDY LEAGUE CONFERENCE OF INDIANA, TO BE HELD AT WARSAW, MAY 4-6, 1921

Wednesday Evening, May 4

- 7:30 Devotional Service by J. W. Brower.
- 7:45 Exposition of the Word. W. E. Thomas
- 8:15 Special Music.
- 8:30 The Deity of Jesus. H. E. Eppley.

Thursday Morning

- 9:00 Prayer and Bible Study, C. C. Grisso.
- 9:20 The Plea of the Fathers: Does It Revision? G. W. Rench.
- 10:00 The Distinctive Creed of the New Testament Church. E. L. Miller.
- 10:45 Things Essential to Save. A. E. Thomas.
- 11:30 Open conference.

Thursday Afternoon

- 1:15 Devotional. J. W. Clark.
- 1:30 What are the Fundamentals of Christianity? W. R. Deeter.
- 2:00 Christian Baptism.
 - (a) The Design of Baptism. J. A. McInturff.
 - (b) The Action in Baptism. C. A. Stewart.

- 3:00 The New Testament Ordinance of Feet Washing. G. C. Carpenter.
- 3:45 The Neglected Doctrine of Anointing with Oil. W. T. Lytle.
- 4:30 Open Conference.

Thursday Evening Session

- 7:30 Devotional. Sylvester Whetstone.
- 7:45 Exposition of the Word. Willis E. Ronk.
- 8:10 Special Music.
- 8:30 The Bible the Word of God. A. T. Wirick.

Friday Morning

- 9:00 Devotional. W. F. Johnson.
- 9:30 Our Lord's Last Supper, A New Testament Ordinance. J. L. Kimmel.
- 10:15 Why I Am a Member of the Brethren Church. L. A. Myers.

11:00 Two Hundred Years of History.

C. A. Bame.

Adjournment.

Note.—It will be noticed that this is a purely doctrinal conference and speakers are asked to prepare their messages so they can be used for publication either in the Brethren Evangelist or in tract form. Pastors will do well to bring a delegation with them from their local churches.

If any one whose name appears on the program finds it impossible to be present, he will do us a favor by notifying the secretary.

J. A. McINTURFF,

A. T. WIRICK,

C. C. GRISSO,

Executive Secretary.

Business Manager's Corner

BUSY DAYS

Practically all days are busy days at the Publishing House, but the next six weeks will include exceptionally busy days. Too many times we are held up by one thing and another so that we have not always been able to send out our Sunday school quarterlies as soon as our schools would like to have them, but we have started on them now and the only thing that can cause them to be late this quarter, as we see it now, will be a delay in securing the copy for them, but we are not anticipating any trouble along that line, as all who assist in preparing the notes for the quarterlies understand that it is impossible for us to print them before the material has been written.

We hope to send out the order blanks to our schools in about ten days, and then we will endeavor to fill the orders as promptly as possible after they are received.

Evangelist Honor Roll

Since our report of three weeks ago seven churches have renewed their subscriptions to the Evangelist and have again won a place on the Honor Roll. These churches are the following: Morrill, Kansas, fourth year, A. E. Whitted; Berlin, Pa., third year, W. C. Ben-shoff; Portis, Kansas, fourth year, Roy Brumbaugh; Buckeye City, Ohio, second year, Vacant; Hollins, Virginia, third year, J. E. Patterson; Roanoke, Va., second year, H. M. Oberholtzer; and Beaver City, Nebraska, fourth year, E. S. Flora, pastor. Brother R. F. Porte has sent in the list from Dallas Center, Iowa, which we are inclined to believe entitles that church to a place on the Honor Roll for the third year. We appreciate Brother Porte's loyalty and zeal and we will be glad to give him full credit for what he has done after we receive a little more definite information. We are sorry that two of our churches have lost their place on the Honor Roll. One of the two seems to have a legitimate reason for its action but we are not so sure about the other, and we sincerely hope it may see its error and another year win back the ground it has lost.

The Paper Fund

The paper fund has almost ceased to grow, and yet there are several churches that have promised us an offering that have not yet reported. We hope they may find a convenient season to make their offering before our next

car load of paper arrives. Since our last report we have received the following contributions: Amanda Puterbaugh, \$5.00; Fair Haven church, \$4.50; Mrs. H. W. Robertson, \$1.00; and Paul Brumbaugh, \$3.00.

The Brethren Annual

A number of our pastors have sold the supply of Conference Minutes sent them and have sent in the money for them. One pastor who failed to dispose of all that were sent him last year not only disposed of all we sent him this year, but ordered a second supply as well. We compliment him on his improved salesmanship. Others have ordered a second supply as well. Still we have several hundred copies on our hands that represent just that much loss to The Brethren Publishing Company, unless they are sold. We will be glad to mail single copies for 25 cents, or in half dozen or dozen lots at twenty cents each, to any of our readers who have not received a copy.

R. R. TEETER,
Business Manager.

THE TIE THAT BINDS

STUTZMAN-GEYER—Miss Bessie R. Stutzman and M. William F. Geyer were united in marriage December 29, 1920 at the residence of the writer in Johnstown, Pa. Mr. and Mrs. Geyer are both of this city and will continue their residence here. They enjoy the esteem of many friends, who wish them real joy and prosperity through life. Ceremony by the writer.

L. G. WOOD.

IN THE SHADOW

GARRETT—James Perry Garrett, born March 4th, 1863, died December 11, 1920. He was married on December 14th, 1885, to Clara Bryant. To this union were born nine children, six boys and three girls. He united with the Brethren church at Oakville, Indiana, in 1887. He departed this life with the expectation and hope of seeing Jesus. "Blessed are the dead which die in the Lord." Text used, 2 Peter 1:15. "After my decease." Funeral service by the writer. Burial in Springfield cemetery.

W. R. DEETER.

HILDEBRAND—Sister Lovina Horner Hildebrand was born at Johnstown, Pa., September 17th, 1838 and died at the Presbyterian hospital at Waterloo, Indiana, January 22nd, at the age of 83 years, 4 months and 5 days. In March of 1858 the deceased was married to Wm. Hildebrand and together this couple journeyed for almost 63 years. To them six children were born, all of whom preceded the mother in death. Only the aged husband and two sisters, living at Johnstown, Pa., survive. Sister Hildebrand was first a member of the Church of the Brethren, south of Waterloo and later united with the Brethren church, being in fact a charter member of the Enon church. In her death we have lost another of our aged members as well as another charter member. She was for several years practically helpless and death came as a release from suffering. Funeral preached by the pastor at the church. May God sustain the aged husband who survives.

WM. H. BEACHLER.

KAUNE—Miller Kaune, son of Brother and Sister Edward T. Kaune, was born at Waterloo, Iowa, April 9th, 1912, and died at the University Hospital, Iowa City, January 31st, at the age of 8 years, 9 months and 22 days. The child had known much sickness in the last several years and although his parents fought bravely to save him, in the end the "grim reaper" triumphed. His departure was a hard blow to his parents. Two sisters and two brothers and the parents survive. The funeral service was in charge of the pastor. May the God of all grace comfort and sustain the hearts of those who mourn the death of this lad.

WM. H. BEACHLER.

HOOVER—Margaret Hoover, daughter of Abraham and Mary Hoover, was born in Perry county on May 26, 1852 and returned to her loving Master January 2, 1921. Miss Hoover was the oldest daughter of twelve children, and her childhood was necessarily

devoted to the interest of others, which characterized her throughout life. She began teaching school in 1872 and continued in her worthy profession for forty-five years. She was a teacher who knew her work, had the gift of teaching and with patience and love worked for the interest of her pupils. She was sensitively conscious of the power of example and her life was a leading star to those about her. She also sought to enroll her pupils anew in the school of the Master Teacher. She was remarkable for her ability to write and give lectures, and was foremost in the advancement of social reforms. She was a loyal member of the Brethren church for forty-five years, but her Christian service was cheerfully rendered to all who sought it. She leaves to mourn her departure six brothers and one sister, and a host of relatives and friends. Funeral services at Pleasantville by S. E. Christiansen.

HOSTETLER—Sister Ellen Hostetler, wife of J. C. Hostetler, Meyersdale, Pennsylvania, departed this life on Christmas Eve and joined the heavenly host who, many hundred years ago, sang the immortal song, "Peace on earth, good will toward men." She was in her 66th year when her earthly life came to a close. Her influence however, in the community in which she lived, will continue for many long years to come, in fact will never die. It was her dying request that the writer, who received her into the church during her young womanhood and who was her pastor for a period of fourteen years and who has continued, during all these years, a warm friend of the family, should officiate at her funeral. She united with the Brethren church in Meyersdale, Pennsylvania, in the fall of 1881, nearly forty years ago. She was a devout and faithful member of that church and, until physically unable, a regular attendant. Her companion, Brother J. C. Hostetler, has been a teacher of a class of young ladies in the Sunday school for a quarter of a century. During these years he has missed but very few Sundays.

Of Sister Hostetler the local town paper has this tribute to her life:

Mrs. Hostetler from her childhood until her death was loved by all who knew her. Her kind and gentle disposition and loving kindness toward all whom she knew endeared her to everyone. She had grace and beauty and the rare charm of being pleasant and cheerful in all circumstances. She never spoke harshly or unkindly of or to any one. She was a mother who governed her household by love, never by fear, and was adored by her husband and children.

She and her husband were charter members of the Main Street Brethren church and for years she was a member of the choir and an active worker in the church, the missionary society, the Sunday school and all the activities of the church. She was also a member of the W. C. T. U., whose surviving members held a service at her bier on Sunday afternoon. She did what she could at all times to make the world a happier and better place to live in. The high esteem in which she was held was evidenced by the many beautiful floral tributes that decked and surrounded her casket and the words of sympathy and condolence spoken or sent to the bereaved family; also by the large concourse of sorrowing friends who attended the obsequies.

A. D. GNAGHT.

TO THE LADIES

The greatest fad with the ladies, and a source of much pleasure and profit besides, is embroidering dresses, piano scarfs, table and mantel scarfs, center pieces, chair tidies, soft pillow tops and many other pretty things for the home and for sale, with the Parisian Art Embroidery needle. Any lady, or seven year old child can learn to use the needle in five minutes. More than five thousand needles sold in Columbus alone. A needle with full instructions and a nice sofa pillow top, stamped ready for working will be sent parcel post prepaid, for only one dollar. Agents wanted.

Your Woman's Missionary Society might be interested in such an agency. Address, Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Georgia.

APPLE BUTTER

Pure Apple Butter made of cider, apples and granulated sugar. Write at once for prices to

D. M. Hartzler & Son, Smithville, Ohio.

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Intercessory Prayer First



Before you can give acceptably or before you can go worthily in behalf of the ignorant, restless, Christless millions you must pray for them—not these mumbled petitions, these bloodless prayers, but prayers of desperate earnestness. Pray as Moses prayed, kneeling on the Mount amid divine threatenings, for the Israelites so bent on their idolatry,—“Forgive their sin—; and if not, blot me out of thy book.”

Such prayer might be the beginning of a missionary zeal at home and a religious awakening abroad such as the church has not known.

As you contemplate the price of Easter will your courage permit you to pray thus?

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Chinese Famine Situation Growing Worse

With each passing winter's day the situation in the Chinese famine area is growing steadily worse. The Chinese in other sections are doing what they can to relieve their starving compatriots, but the need is too great for them to meet unaided. The Christian world must step promptly forward and supply that which is lacking. Of all the Christian nations America, the richest, the most generous, the truest friend of China, bears the greatest responsibility, and of her most is expected. Every day many letters are pouring in from missionaries asking that American Christians shall not delay to come to the aid of these starving millions. Shall we turn aside as did the priest and Levite of old and leave our poor despised neighbors in their distress?

This is no time for anti-Japanese propaganda to cause us to turn a deaf ear to a most urgent humanitarian duty. Certain daily papers have published articles representing Shantung as the total famine area and Japanese manipulation of the food supply as the cause of the famine, attributing such action to certain political ambitions. Whatever may be the faults of the Japanese, this is no time to tolerate propaganda to scandalize these aggressive people, when such propaganda will tend to blind us to the urgency of our humanitarian duty to the hosts of starving people of the "Far East." The Chinese are face to face with a real famine that has swept over the whole of northern China, including the provinces of Chihli, Honan, Shansi, Shensi and Shantung, embracing a population of forty to forty-five million human beings. The conditions of fully a third of this number are horrifying. More than 15,000,000 are now subsisting on dry leaves, roots and bark and already the death rate reaches many thousands daily. Some estimates put it as high as 15,000. If that number were dying daily in America from starvation we would consider it a shame that we had not come to the aid of our destitute neighbors. Our obligation is no less binding when the needy are in "far away China," especially in view of the fact that modern means of travel and communication have brought the ends of the earth together.

For nearly one and one-half years these Chinese provinces have experienced a drought, which has caused a crop failure. The annual average rainfall has decreased from twenty-five inches to three inches. In a country that lives so close to the starvation line continually and whose people are so unable to cope with a drought as are the Chinese death cannot long be stayed off. As civilization advances in such countries as China famine will be less frequent and less severe. But we dare not let such people starve until they become advanced sufficiently to forestall such calamities as the one in which they are now gripped.

Recently Rev. Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, was appointed by President Wilson as chairman of the China Famine Fund in Kentucky. Upon word reaching China regarding his appointment a flood of letters from missionaries and others who are his personal friends in China came pouring into his Louisville headquarters describing the terrible conditions in the northern provinces. Dr. Mullins sent out an appeal in which he said:

"Recently a father gave a poisoned dumpling each to his wife and five children and himself. It was the only food they had for days with no other food in prospect. Despair is driving our neighbors to suicide."

"The fact that these unfortunates are in China makes them no less neighbors. We sell cotton and tobacco to the Chinese. They are our neighbors in business. So also they are our neighbors in distress."

"In five provinces in north central China crops have utterly failed and famine reigns. Fifteen million men, women and little children face starvation. Between ten and fifteen thousand are dying daily from starvation and the diseases that go with it."

"You will not pass by your Chinese neighbor facing starvation and death. I am sure you will help."

"We, so blessed of God, with our well-fed families will not forget the dire need of these suffering millions."

Offerings for this purpose may be sent to Vernon Munroe, Treasurer China Famine Fund, Bible House, New York City, or if you should lose this address, send money to The Brethren Evangelist and we will gladly forward it for you.

It Is Time to Be Specific

Brethren people have long emphasized the necessity of separation from the world. We have endeavored to take seriously the admonition to "Come ye out from among them and be ye separate and touch not the unclean." We have believed that there could be no compromise on the part of the true child of God with the evils of the world; that its questionable indulgences, amusements and customs were to be shunned; that its pride, vain show and allurements were to be avoided as traps of the devil by which he would ensnare our souls. We still believe these things and still preach them. We still teach the necessity of the new birth and of the importance of the new creature separating himself from the world.

But we are not so prone to be specific as we once were. There was a time when the Brethren fraternity went to excess in being

specific, but that time has long since passed and there is now a tendency to deal too much in generalities. We preach too abstractly. We say "Be good," "Separate yourselves from the world," "Come ye out from among them," "Shun the very appearance of evil." And many other beautiful platitudes we are ever repeating. And I would not that we should emphasize them less. But it is time we were being more specific. It is time we were saying, "Come ye out from among the evil dancers. Separate yourselves from the vicious movies and theatres." "Shun the very appearance of evil in the modern immodest and indecent dress." "Touch not the poisonous cigarette nor the unclean cards." "Keep yourselves free from vulgar stories and impure thoughts about the other sex."

We would not that the negative note should predominate in our preaching today, but it is necessary for Christian men and women to have some definite conceptions concerning both the evil to be avoided and the good to be attained and done. And it is further necessary that they shall be brought to relate those conceptions to themselves. The true prophets must not only arouse their Davids to a hatred of sin, but must have the courage when occasion necessitates to say, "Thou art the man." It is necessary sometimes to jar folks completely off their seats of ease and indifference in order to bring them to a full and definite realization of their sinfulness, and especially their peculiar and particular sinfulness. We may dwell continually on the "exceeding sinfulness of sin," confining ourselves to generalities, and all the while our hearers may remain undisturbed about the deck of cards or the package of cigarettes in their pockets or the vanity and immodesty in which they are gowned. The exceeding sinfulness of sin may not be connected up in their minds with the dance hall or the ill-suggestive and nerve-racking pictures unless we make the connection.

Especially is this true in view of the fact that the forces of evil are ever seeking to salve the consciences of church members that they may have their patronage. They are ever calling evil good and good evil and endeavoring to convince the timid and hesitant that the dance is perfectly innocent and that only the puritanical folk who know really nothing about it can see any evil in it. They are calling the commercially conducted and financially paying movie a restful recreation center and an important educational agency. Concerning immodesty of dress, they need only to say, "It's the style." There is need that Christian teachers, and especially those who are the prophets of God in Israel shall point out definitely the sinfulness of allowing one's baser emotions to be stirred by the dance, of allowing the whole being to be wrought up to a state of nervous excitement over a thrilling plot, of allowing the ideals to be lowered by the portrayal of every manner of human vice; of needlessly arousing the curiosity and feeding the imagination by wearing gowns that half conceal and half disclose. A definite consciousness of specific sin is greatly needed today. Our preaching and teaching must be adapted to this end. We would not that any should resort to brutishness and unrefinement of speech, but there is a call for specific Christian instruction and warning, given kindly and in a sweet spirit, but nevertheless positive, definite and specific.

EDITORIAL REVIEW

One of the most important offerings to be taken during the year is the Foreign Mission offering to be taken at Easter time. It is time to begin to pray and to plan for it.

Prof. H. H. Wolford, the secretary-treasurer of the National Sunday School Association, presents a report of the White Gift offerings thus far received. If your school did not take one you will want to be in on this good work, and besides you will notice that such an offering is necessary to gain "front line" standing.

The work at Spokane, Washington is still going forward under the earnest leadership of Brother Paul Miller. They are making splendid progress in freeing their church from debt. With the assistance of Brother A. V. Kimmell as evangelist they had a great ingathering of souls recently. Brother Miller states that the revival spirit still continues and that they are expecting victories to continue.

Brother W. F. Johnson has not written for so long and so many interesting things have accumulated that he writes us a long letter to make up for lost time. But Brother Johnson is noted for sticking to whatever task he undertakes until he has finished it properly. It

is doubtful if there is any pastor in the brotherhood who has remained longer in one pastorate than did he at Berne. Now that he has taken charge of the New Enterprise and Center Chapel churches they are doubtless encouraged with the expectation of the same consecrated and persevering pastoral services which Berne has so long enjoyed. May the Lord bless him abundantly, and we hope to hear from him more frequently.

Brother H. W. Anderson reports in his characteristic way his work at Pleasant Grove church, Iowa. His work seems to be well organized for a country church and doing splendid work. He makes mention of a very successful Sunday school class of young people conducted by a Life Work Recruit of that church. That is a fine way to demonstrate one's worthiness to a place of larger service in the Master's kingdom.

If we are not mistaken Brother S. M. Whetstone's letter in this issue is his first report to the Evangelist as pastor. He has not been in the ministry long, but he has made a splendid record and gives a good account of his work. He was a live wire Sunday school worker before he was ordained to the ministry, and is proving himself worthy of his higher office. He is loyal to The Evangelist and we dare say his churches will continue to be on the Honor Roll.

Our faithful reporter of the Goshen church writes an interesting letter concerning the progress of the Lord's work at that place. Brother J. A. McInturff, the enthusiastic pastor, is conducting an evangelistic meeting at Martinsburg and Dr. J. Allen Miller is supplying the pulpit at Goshen. The prayer meeting plan by which three of the leading Sunday school classes are to conduct the mid-week prayer service during the pastor's absence is interesting, and doubtless very profitable.

You will not fail to notice the new features in the heading of the Bicentenary page. Study those wheels, for in them you will find the Bicentenary program in as small a compass as the proverbial "Nutshell." Dr. Bame's article on that page is of more than ordinary interest. It is worth printing in pamphlet form for distribution among the churches to give permanent encouragement to the ideal it sets forth. We hope to see it issued as a part of the Bicentenary literature.

The Long Beach church has experienced a revival meeting that was a success in more ways than one. It succeeded in bringing about the reconsecration of a number of the indifferent church members as well as securing a goodly number of new members by confession and baptism. Brother Bauman, the pastor, was his own evangelist. It is evident that this church is endeavoring to keep as free as possible from "deadwood." It requires both courage and tact to be successful and consistently carry out a policy of this kind, but it may be that our churches would be stronger if they were kept more carefully pruned.

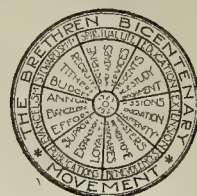
Brother J. F. Watson, the pastor of the First church of Johnstown, reports from the pastor's viewpoint the recent very successful meeting conducted there under the evangelistic preaching of Brother Charles H. Ashman. He speaks highly of Brother Ashman's service and mentions a number of things that contributed to the success attained. The church is going forward with its building plans and expects to put on its financial drive and start work on the building as soon as local conditions will permit. Brother Watson has been called as pastor for the fourth year and with a united church back of him, great things are expected to be accomplished during the coming year.

The Beaver City, Nebraska, church is rejoicing in the splendid success of their recent evangelistic campaign under the leadership of Brother L. S. Bauman. Brother E. S. Flora, the pastor, speaks in high terms concerning the service rendered by Brother Bauman. It is unusual for the evangelist to share the special offering with the pastor, which was done in this case, but it strikes us as not a bad idea, when the offering is sufficiently large so as not to do an injustice to the evangelist. We have heard of churches that planned for a special offering for the pastor, aside from the one given to the evangelist. Of course when the evangelist devotes his entire time to that field he must have offerings sufficiently large to make him a respectable average salary.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



A Working Agreement

One of the aims of the Bicentenary Movement has a reach further than our denomination. Among the activities outlined for the Extension Department is, "Friendliness to a working agreement with the Church of the Brethren for the saving of all Brethren people to the faith." Now, friendliness to a working agreement means just what it says, and lest some of us forget that we have so decided in our National Conference, and for the sake of unity of thought and action, I am writing this. So far as the people of the Brethren church are concerned, we mean to say, we are for such a working agreement. No difference how they feel about it; how they slight our entreaties and our movements toward union or even toward this ideal, we are for it. But why? It would seem superfluous to most of us for me to try to say what the Church of the Brethren is; yet, there are a good many people in the Brethren church who do not know that we are so nearly alike as to make it hard now, to make plain to an outsider, what is the difference. To many Brethren it seems unnecessary for me to say that the Church of the Brethren is the strongest numerically, of the Brethren Fraternities; that they have more than 100,000 members, while our approximate number is 25,000; that they have about 1,000 congregations while we have about 200; that they have 10 colleges, several well equipped, while we have one; that they have a much more numerous ministry; that their forms of worship and ordinances in many places are just as nearly like ours as if they were learned from the same book; that they and we are, in hundreds, if not in thousands of cases, of the same families and relationships. Quite widely separated in some of their ideas in the early eighties, the separated churches have yearly grown toward each other until now, they are alike in many places and ways. It is the one denomination most of all, like ours and therefore, we are in favor of a "working agreement" with them. Just what that agreement shall be is not mine nor ours to say, or it would not be an agreement; but that there should be one and that it should go just as far as both churches can carry it and as fast, is apparent, we think. There are so many gains and so few things if any, to lose, that delay in reaching such an agreement seems sinful.

Just Friendliness

This is no time for unfriendliness, anyway; there is far too much of it in the world. An unkind word has gone far, many times, to hinder friendship and cause delay of the good. Let me tell you what I mean: Ten years or more ago, when I was still a member of the Church of the Brethren, I was introduced to one of the men, now a leader among the Brethren. The first word he uttered after the introduction was, "Well, I did not have any more sense than to belong to that church once myself." Now, that brother may have said that to keep me out of his branch of the church several years, and if he did, he spoke well; for though I was not so fully in sympathy with some things in my church at that time, he did offend me and his unfriendliness or thoughtlessness undoubtedly would have met with more determined opposition had he tried to talk working agreement with me then or for some time. Unfriendliness does not belong to God's people and it is high time that all expressions of it be discontinued among the Brethren peoples. Keep free from all offensive speech.

The Inevitable

The inevitable consequence of the trend of affairs in both denominations is union, at some date. If this genera-

tion is not friendly enough to unite the churches, another will be. Many in both divisions of the church are ready right now, for the last evidence of division to be obliterated. Keen thinkers know well enough, the tremendous advantage for the saving of all to the faith, of a working agreement right now. The sooner it comes, the larger will be the church when it is united. It need not be forced; it will not be worked where it seems unimportant or needless, or will cause trouble. But there are a great many places where it can be worked and some where it is now being worked.

An Illustration

It may be of interest to many to know that at McLouth, Kansas, for more than ten years, a working agreement has been in operation. Ten years ago this church of two denominations had a Church of the Brethren pastor; today, they have a Brethren pastor; next year it may be reversed. All during the interim, they have been going on representing in their various Conferences and giving their monies to the one they represent or belong to. There are even some missionary advantages in this plan: if the Brethren member wishes to give money to India missions, he can do so; and if a Church of the Brethren member wishes to give to South America, it is easy to do that, right in the regular channels of their own offering. Any one familiar with conditions all over this land of ours knows of many places where that could be repeated with profit to both denominations.

The Value of It

Leaving out all considerations of denominational advantage, which too often are selfish and therefore, unchristian, let me say that there are many places and ways that the two denominations can save the fragments of churches by such an agreement. Thus we follow the Master who ordered the gathering of a few fragments of loaves and fishes—not souls, nor churches, but crumbs. If we do not save the fragments, how can we be like him?

First, if we would work together, we could save many a small church and mission that will fall or remain miserably small without that co-operation. Not ours alone, nor theirs alone, but each and both. They have more churches and we make more converts. Our constant lament is, that we lose so many converts who move from our established churches to where we have none. But they have five established churches to our one. Our peoples are interrelated and when they move, many move where they could be united with the other church were we as friendly as we ought to be. We have more churches in cities and towns than they; their young folks move to cities and towns; so we can help to save them to the faith were we on more friendly terms.

Second, there are many places where together, we could start missions, while now, working separately, neither can do so. Not far from where I now sit, is a town with a number of Brethren people; the Church of the Brethren there have a struggling mission and a missionary; we could be of help if that fine Dunker preacher felt free to ask the service of the Brethren folks and the Brethren people could well be aligned to assist in bearing their burdens if that friendliness could only exist without fear or misgiving. It is time, right now, for forward action in all such cases.

Third, on the Foreign Mission Field is the one place of all where we ought to be friendly and working together. In Africa we have a small party who have waited for more than two years on the border of the darkest corner of the Dark Continent. Soon the Church of the Brethren will start

a party to Africa; their committee is in Africa right now, investigating. And soon, let us pray, our party shall have gotten the full consent of the authorities to go forward. The Church of the Brethren party will go and settle right amidst them and may it be that they shall be saved the embarrassment of trying to tell the simple black people the difference between the divisions of the Brethren church. Let us pray that these parties will be so fitted for their several tasks that they will make a perfect party for the beginning of a work for the Lord that will tell for his glory as much consecration and devotion to truth as it ought to; and let us pray, too, that this beginning of unity on the Foreign Field will during the three short years that this program has to run, have such a reflex influence in America that right here, they may be one as the Master prayed.

III—Finally. And what would be the final good of it all? Well, what we have enumerated ought to be quite compelling. What better reasons could one ask? But there are final considerations: We must all stand before the Judgment seat of Christ to give an account of our Stewardship. What shall we answer when he asks how we have dis-

pensed his money? For my part, I do not know how I could answer if I had a part in selfishly promoting a denomination where another had its work fully going when the reason for such promotion was purely a selfish ambition. At the end of the journey, we want to give a good account of ourselves, our time, our money. We want to hear the well done of the Master. He can not say "Well done," if we spend money for two preachers where one could easily do the work; if we burn two lamps where one would give enough light; if we use coal for two stoves when one would keep the people warm? Can we say to him that we have tried to answer his prayer, "that they may be one," when we have all the time been trying to keep them two? How hard we try to have the sinner feel as he will at the Great Day of accounting. How surely we ought to do that now; but at the same time we ought also to properly sense our own feelings at the great bar as to our Stewardship. Let us be friendly, brethren, **Brethren, BRETHREN**, to every movements that attempts to answer, "Thy will be done on earth as it is in heaven."

CHARLES A. BAME.

GENERAL ARTICLES

Centering Emphasis Upon the Distinctively Brethren, The Secret of Brethren Unity. By George H. Jones

Brethren Unity is one of the most longed for conditions in the Brethren church. A matter of such moment that the usefulness of a number of our most able brethren has been questioned. In fact it is such a bone of contention that a number of peace-loving and kindly souls, have ceased coming to National Conference, because of a constant annual recurrence that seems to belie the truth that there is "such a animal."

How desirable such a condition is, cannot be stressed enough. We have lost time and wasted much energy by placing emphasis upon that which disunites, rather than the opposite. We have seemed eager to discover differences and when discovered have moved all our talents and forces to compel the "parish" to conform to our particular position on "essentials" and "non-essentials"—usually the latter.

The Texan story well illustrates our actions. It is said that a large pack of wolves made an attack upon a drove of mules. It is known that the natural propensity of the mule is like that of man, he kicks. However, that is the mule's only way of asserting his rights. So the occasion brought these mules together to defend their rights. But as they used only their heels, they soon discovered that they had only damaged themselves. This would never do, according to mule sense; so the next time they "got their heads together" and their heels to the wolves and when they did, they succeeded splendidly in putting the wolves to rout. We can profit, even with a mule's disposition, if we use mule sense.

It is time that we Brethren center our emphasis in the right place. It is trifling to emphasize things that are immaterial, or give too much importance to ideas that will soon disappear, either by more mature judgment or larger experience. Perhaps ignoring differences of this nature and comparing agreements, will in the long run prove the more profitable, for the church as well as the individual.

The smaller the difference as a rule, the greater the irritation. It is like the cinder in the eye. The cinder is in the place, of all others the most sensitive to irritation—namely the eye. There is no danger to the eyeball. There is no fear of a disease that might infect the blood and wreck the health. No limb is affected. The digestion is unimpaired.

There is just a tiny, miserable little speck that almost any man of steady nerve could remove, but it causes such excruciating agony, that everything else is trifling in comparison. Where the trouble is of such a grave character that it endangers the body heroic treatment is necessary, either with the individual or the church, but so small a matter can be remedied by a little steadiness and forbearance.

The Distinctive Brethren

What the distinctively Brethren is, can be readily formulated. Irrespective of temperamental varieties among our members, often in spite of hereditary inclinations and frequently spanning climatic distances and inconveniences, there is a singular definiteness of purpose and likemindedness of thought that is explained in no other terms than that of Christian fellowship. Perhaps better illustrated than analyzed.

Some years ago in the middle of one of the coldest winters on record, a cultured, delicate young woman was converted in a Brethren church and baptized in a stream where the ice was several inches thick and when the temperature was below zero. After baptism a friend asked, "What in the world made you risk your health and life by doing such a thing at such a time?" The quiet answer settled all argument and expostulation: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven." And I might not be alive next summer." Immediate and literal obedience when at all possible, is the first characteristic of those distinctively Brethren.

In harmony with the foregoing instance is that of more recent occurrence. A minister of our church whose education and experience had been partly in the Brethren fraternity and partly in another, had an opinion upon "Holiness" quite at variance with many of our ministerial brethren. His constant reference to the doctrine and his attitude upon its importance, as he understood it, caused wide and unfavorable comment. The question then arose, "If he considers that particular fact and his particular interpretation of it, as of more importance than all the other Brethren teachings not observed by one of another denomination, will he leave us and unite with that one which stresses that particular doctrine? In other words, would he exchange all we

practice for that one doctrine? He did not. He still holds to his idea, but seems to feel that the practices which distinguish us as Brethren, are worth more than the fellowship of another denomination. We cannot but admire the spirit back of his action. To subordinate, in the face of criticism that is sometimes harsh, one's personal opinions and compel our hearts to feel and to act kindly is a splendid contribution to what we feel is **Distinctively Brethren**.

Another case was that of a good brother who became exceedingly happy. His emotions were so stirred that a mighty impulse to shout took possession of him. But the Brethren he realized were not of a shouting type, and like most emotional types of men his impulse was to "tell it out." Exerting himself to control his feelings and to be decorous, his pent up emotions so flooded and thrilled him—only those having a similar experience will know how profoundly moved he was in his heart, his mind and his whole being became mellowed and ripened with kindness and love. He was overpowered with a "peace that passeth understanding." As he afterward related to an admiring

friend, "Instead of a shout of testimony, I wanted the glory of my life to testify of him."

To bring into subjection to him, body, mind and heart, this is distinctively Brethren. "Back to the Book" is a good rallying cry and it is distinctively Brethren. "Sound in the faith once for all delivered unto the saints" is a splendid ideal. And it is distinctively Brethren. But the writer has not as far as he recalls, had his faith as one of the Brethren called into question, and this has been our simple creed. It was stated the night of our conversion and has been our beacon ever since. "Do you believe that Jesus Christ is the Son of God? Do you accept him as your Savior from sin? Will you take the Bible to be your guide of **Faith and Practice?**" I did. I do. And centering emphasis upon the facts that grow out of this confession and bringing into subjection body, mind and heart, to the doctrines that naturally become distinctive to the Brethren of like faith, the secret, if there be any, of unity is likemindedness with Jesus Christ, the Son of God.

Conemaugh, Pennsylvania.

The Strength of Unity. By Mrs. Hattie V. Groves

Ephesians 4:11, 12, 13. "And he gave some, apostles; and some, prophets; and some, evangelists and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Jesus began his work with a little group of followers, Peter and James and John and the rest. At his ascension in A. D. 30, the one hundred and twenty disciples who met in that upper room probably represented the entire strength of Christianity. From this small beginning we can watch the growth of the Christian churches. On the day of Pentecost there were added "about three thousand souls." After Peter's sermon following the healing of the lame man we hear that "Many of them that heard the word, believed, and the number of men came to be about five thousand." In a single generation churches were established throughout the Roman Empire from Jerusalem to Rome. Had the spirit of unity and the missionary zeal of the apostolic age continued in the church throughout the centuries since, long ago would the whole world have learned of Jesus Christ.

We are told that the three thousand who were converted on the day of Pentecost, continued steadfastly in the Apostle's teachings and the prayers.

How such an experience would unify the forces within our churches! Nothing less than a great spiritual task can bring forth such unity. The "furnace of fire" into which the nations were thrown during the late world war, brought out of it co-operation and unified action, on such a scale, as was never seen before. Are we not, in our day, being called to go forward, under a unified command, and face the work of Christendom? Some one has expressed their idea of a

church as being a great religious democracy, where the rich and poor, the educated and the ignorant, the cultured, and all others, gather to worship and commune with a Being so far exalted as to make relative human conditions unmentionable, unnoticeable and unthinkable in his presence. Such is the strength of unity.

Let each seek his neighbor's good, was Paul's counsel to the Corinthians. This is why we are in the world—to help one another. It was not the publican that Jesus condemned but the Pharisee who in striving to fulfill the law, forgot his fellow men. It was not the priest, who passed by on the other side, but the Samaritan who stopped to serve, whose example we are told to follow.

What is great service and what is little? Does not the service of a Doreas who does the one thing she can do well, and makes coats and garments for the poor, equal in God's sight the gift of millions from the man whose money making is the one thing he can do well? Who shall say what are the major and what are the minor ministries of life?

A Chinese diplomat when asked what surprised him most in America, answered, "State care of the insane, the Y. M. C. A. and the lady in Chicago." The lady in Chicago is Miss Jane Addams, who besides founding and conducting Hull House, lecturing and making books, finds time to be superintendent of streets and alleys in her ward.

Religion does not call on us for many mighty works, nor for any mighty works whatever; it calls for good works, for whatever is true, honest, pure and lovely.

Perhaps we imagine we are full of good works because we think of them and plan to do them; the question is, do we do them? "A woman that feareth Jehovah, she shall be praised. Give her of the fruit of her sands; and let her works praise her in the gates" (Prov. 31:30, 31).

Milford, Indiana.

The Habit of Seeing the Good. By Lyman B. Wilkins

A great writer once said that, "one of the great needs of the world was more goodness and kindness,—the pure, natural, unaffected kindness of the heart." There are multitudes of people who are surrounded by all the comforts that wealth can bestow, and yet they carry with them hearts empty and starving for the simple kindnesses of life, and would gladly exchange their pretentious grandeur for poverty and its grim bareness, if it could be cheered by sunshine of love and kindness. How many there are of good, true people, who persist in carrying with them into the home, the church and society a disposition as cold as ice and as mean as the meanest. They cloud the sunshine of every life with which they come in contact. They suppress the spirit

of goodness in the soul of those whom they should seek to uplift and guide. These are the kind of people who make life miserable for all about them. They retard the progress of the church and make the community suspicious and faultfinding, and make themselves most miserable. Some one has said that the "man who stirs his cup of tea with an icicle, spoils the tea, and chills his own fingers. "How true this is. Smile, and the world smiles with you, frown and the world turns away."

There is a class of people that always look for the defects in the life and works of others. The preacher can't preach to please them. (Neither should he). The church paper is not just as they would have it and the church college teaches such "terrible" things. What this class needs

is a bit of the spirit of Jesus to cleanse them and convert them to the better ways of life.

For some reason humanity has been trained to see the bad and not the good in things. We stand too close to the painting to grasp its beauty. We close our ears to the singing of the birds and therefore fail to enjoy this God-given art. Oh, that we might train our minds to see and express the good we see all about us.

I do not know of a better illustration to use than that of our church publications. I have read the Evangelist for many years, and while I have not been able to agree with all I have read in it, nevertheless I cannot help but appreciate the influence it has had upon my life. It is the best church paper of which I know. Its pages are not filled with advertisements but with worthy articles from the pens of those whose hearts beat true to Brethrenism. And back of these articles is the good editor, unselfish, unassuming, ever alert to the needs of the church. We may criticize him, take our pulpit jabs at him, but without him and the paper our church would not be what it is. This is the first time I have ever expressed my heartfelt appreciation of the editors of our church publications to be used in the columns of the Evangelist. Perhaps the editor will not have it appear in print, but whether he does or does not will not alter the case, as he at least must read it and will know that I appreciate the Evangelist and the Sunday school literature to the extent that I shall never permit an opportunity to pass by without exerting my influence for it. Members of the church, fellow workers in the ministry, how can we expect to ever accomplish anything for the church if we do not uphold it? Next to the Bible comes the Evangelist, and no one needs to say he is not acquainted with the workings of

the church since he has access to this best of all good papers. Let us boost, not knock. Let us learn to respect the feelings of those in whose care we intrust the work of the church and everybody will feel better, and the church will succeed.

"Be kind, because you will pass through this world but once, and neglected opportunities will not come back to you, even should you recall them with floods of repentant tears. Be kind, in mercy to yourself, for every kind word that you utter, every kind deed that you do, will help to fill your own heart with gladness, and will afford you such unutterable satisfaction as the wealth of a Croesus could not buy, nor the dreams of ambition attain."

Every heart has its own sorrow and knows its own bitterness, and if we could look into its unexplored depth and know how heavy is the weight of woe oftentimes hidden from human eyes, we should judge differently of those infirmities of conduct which now so vex us, and should be filled with a God-like charity which would make our lives fruitful of kindly deeds.

Oh God, make us to feel our responsibility towards thee and our fellow men. Give us a vision that we might be able to behold thee in all thy glory and feel thy presence each day. Give us hearts of wisdom and help us, our Savior, to walk with thee each day. Grant that our lives may be in keeping with thee and that our chiefest aim may be to enlarge thy Kingdom here upon the earth. Help us to be faithful to our church, our school and our publishing interests. Help us, we pray thee, to do our share in bringing victory to our church through the new Movement. For Jesus' sake we ask it. Amen.

Washington, C. H., Ohio.

Jesus as Yet to Come the Second Time. By H. W. Anderson

(From a Bible standpoint and not man's opinion)

We have the testimony of Jesus himself that he will come in the clouds. He has never come that way yet, and to lay aside the testimony of Matthew, Mark and Luke would be to do away with much of the Bible. Let us take the Bible before we take man's opinion.

In Matthew 16:27, we read, "For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works." We all believe that Jesus has been here, born of the flesh. But he has never come with his angels yet. So there is to be another coming. Jesus repeats this saying in Matthew 24:27,—"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." If he is not coming, why does he speak of his coming? Then again in the thirtieth verse Jesus says, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Still Jesus is here talking and Matthew is the writer, as he speaks of the second coming. It is not a spiritual coming, for we do not see spirits. It is a coming in the clouds. Again Matthew 26:64 records, "Jesus saith to him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Four times it is recorded in Matthew that he is coming in the clouds, and that we shall see him. Why is it that we teach the world that Jesus said, Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost? We If Jesus said four times that he was coming in the clouds believe this and deceive ourselves about the coming of Christ. and that we should see him, why can we not believe him? Or why do we believe in baptism when he speaks only once in the same book about baptism?

Then Mark 13:26, "They shall see the Son of man coming in the clouds with great power and glory. And again in the 14th chapter and 62nd verse we read, "And Jesus said, I am: and ye shall see the Son of man sitting on the right

hand of power and coming in the clouds of heaven. Two times Mark records where Jesus said he was coming.

In Luke 21:27 Jesus says, "And then shall they see the Son of man coming in a cloud with power and great glory." In John's gospel (14:2) Jesus says, "I go to prepare a place for you," and in the third verse he says, "If I go away, I will come again." And he says further, "If I go not away, the Comforter will not come, but if I depart I will send him." "Tarry at Jerusalem until ye receive the promise." Now we come to where Luke says as he writes to Theophilus, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by him in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:9-11). Just as Jesus said, so the angels also have said that he should come in the clouds as he went in the clouds. Strange how we will cling to feet washing and throw away every promise of his coming. Seven times he has said I will come again, and only once he has said, "Ye should do as I have done unto you."

Paul said in 1 Thessalonians 4:15-17, "For this we say unto you by the word of the Lord, that which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. Now that person that would lay aside his second coming must deny the very words of Jesus himself. Surely we ought to love him enough to believe him.

Scotfield refers the second coming to the coming of the Holy Spirit; that Jesus came back on Pentecost. But this does away with the personal element in Jesus' second coming. When Peter said, And what shall this man do?" Jesus

THE BRETHREN PULPIT

"The Grace of Obedience". Orville D. Jobson, Jr.,

TEXT: "He became obedient unto Death, even the death of the cross." Philippians 2:8

The words **grace** and **obedience** are primarily Biblical. The preacher of the gospel expounds the grace of God, through Christ Jesus to the unsaved for salvation, and obedience to Christ to the Christians for edification. Grace is the manifold goodness of God through Christ to humanity in the specific dispensation, the church age, the grace age. Grace is an unmerited favor. Salvation is by grace; it is unmerited, yet God bestows it upon us through his marvelous grace, free, absolutely free. Not only is the grace of God manifested in salvation, but all success in the Christian life should be attributed to the grace of God. Obedience finds its source in grace. The very essence of obedience is the marvelous working of God's grace. Obedience involves commands, submissiveness denotes power, and obsequiousness demands personal duty. All of these etymological principles are combined when we think of obedience to God by his grace.

I. "Jesus is a perfect example of unbroken obedience" (Maclaren).

Praise the Lord! for only through the submissiveness and obedience of our blessed Lord, do we today enjoy the peace of our salvation. The cross of Christ exhibits the obedience of him who was its victim. Just one look, by faith, at the suffering Son of God, on Calvary's cross, bespeaks of unparalleled obedience. He laid aside his glory, made himself of no reputation, became in the likeness of men, and took upon himself the form of a servant, all for you and me. To die was the climax of his voluntary obedience, and of his devotion to us. The impulsion and compulsion of his great heart in love toward sinful man, impelled him to be obedient, which he was unto death, even the shameful death of the cross.

So was in a quiet hospital room that a little girl of six or seven years old, suffered in the clutches of a deadly contagious disease. The mother of the child stood at a distance, held by the doctors and nurses, as the little child held out its arms in beckoning terms, to her mother, pleading with her slowly fainting voice, and with the motion of her fingers, for the mother to come to her, until the affectionate heart of the loving mother was moved with compassion; she could stand the strain no longer, and despite the warning of the doctors, she burst forth to her child, and drew her in tender love to her breast. Oh! the compassionate love of the mother for the child! The mother died for the child. This is a poor human illustration of the love of Christ for you and me, yet it gives us some idea of the compelling love of Christ which caused him to become obedient unto death, for sinful man, suffering in the clutches of an incurable disease—sin and death. "Lo, I came to do thy will, O God." What obedience! What submissiveness! God the Son bowing in obedience and obsequiousness to God the Father. This was the secret of his obedience; rejected of men, Man of sorrows, despised by his brethren, mocked at by his enemies and forsaken by all. "for he learned obedience by the things which he suffered." Such suffering impells one to be obedient to the One who is able to deliver.

II. To be obedient is to recognize an obligation, a command" (Haldeman).

We will do well to heed and consider these words, from one of God's wonderful saints. Let us enlarge upon these two great thoughts of Dr. Haldeman's; first, the obligation of the Christian to Christ, and secondly, the command of Christ to the Christian.

The obligation of the Christian to Christ. What is our obligation? To acknowledge our position in him, and so to walk that we will be good representatives of Jesus Christ, not casting a stumbling-block in the way of those who seek for the light of his face, but to let our good works be so

manifest in the eyes of our fellow man, as to lead him to the One whom we represent, saying, "What must I do to be saved?" God forbid that we should be stumbling-blocks. Consider how many persons are today alienated from the life of God, because some carnal Christian has failed to maintain obligatory conduct to Christ! God forgive us. If the love of Christ constrained us, we would automatically fulfill our obligation to him and would be a power of good among our fellow Christians. But the face of Christ, the Rose of Sharon, the Lily of the Valley, yea, the fairest among ten thousand, cannot shine into our hearts if we are resisting his Spirit, and living a carnal life. We cannot fulfill our obligation to him until we have come via Romans 12:2 and 2, "I beseech you brethren—etc."

Christ's command to the Christian. Obedience! He is Lord. How often we lose sight of the fact that he is Lord. Our Master has an unquestionable right to expect implicit obedience from his own blood-bought children. Time would fail us to enumerate the commands of Christ. They are all based on obedience. His grace is sufficient. Let us therefore obey! obey! obey! Obey our Lord and Master in whatsoever he has commanded. "And hereby we know that we know him, if we keep his commandments" (1 John 2:3). Do you know him? Can you with Paul say, "I know whom I have believed" (2 Tim. 1:12). Oh! Christians, that we knew him!

III. The Grace of God makes possible our obedience to him.

Paul the apostle delighted in being a bond-servant of Jesus Christ, and grace made this possible. Saul of Tarsus "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal persecuting the church; touching the righteousness which is in the law blameless" (Phil. 3:5-6. But now we hear Paul) say, "I am a prisoner of Jesus Christ." He delights in being a prisoner of the once despised Nazarene. Oh! the wonders of his grace.

"Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
You that are longing to see his face,
Will you this moment his grace receive?"

This is the grace of obedience. Discipline may be hard, the flesh always resents it, but remember Philip 4:13, "I can do all things through Christ which strengtheneth me." Just as the grace transformed Saul to Paul, so can his grace change your disobedience to obedience. He is sufficient. He is greater than our greatest need. Trust him. If his hand comes pointing and directing, follow! What a peace to always rest in the center of his will. Isaiah said, "Here am I, send me," and Paul's words were, "Lord, what wilt thou have me to do?" We would follow a worthy example if we too like these great saints, would beseech him for some service. The reason we don't ask is because we are afraid that he will give us something to do; we forget that he will also give grace to do it. May we never lose sight of his grace, as we strive to obey him.

IV.—"If ye know these things, happy are ye if ye do them" (John 13:17).

"Behold to obey is better than sacrifice." "Abraham, when he was called obeyed." Paul said, "I was not disobedient." The Roman saints were commended by Paul, "For your obedience is come abroad unto all." In the light of these testimonies it behooves us, dear Christian friends, to examine ourselves if we be among the household of obedience. What if he should call us to a foreign field, or an ignoble place of service, has he not promised to be with us?

What if our calling, as Paul's, bring sorrow, suffering and sickness of soul; can we not rejoice in the fact, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:18)? Christians it is a privilege and a joy to serve him, in obedience. Obey God!

Now, if we do not obey him, after once we have received him, he must be just, for he is a God of truth and justice. He has promised chastisement to the disobedient. Oh! how it must displease him to chastise his own blood bought one. "Now no chastening for the present seemeth to be joyous, but grievous: Nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11). "Jonah disobeyed God and received a whale-ing for it," and we must be among those "who are exercised thereby," if we are not obedient. Our heavenly Father does not save the rod and spoil the child; he is careful to see that, though disobedient, "we will not be condemned with the world."

Christian, can we not obey God? It is a mark of saintship, we should possess it. Remember, he has saved you, at a cost which was infinite, even the cross of suffering and pain; and you owe it to him to obey him. Let us draw nigh unto him with the use of 1 John 1:9, and whisper to him,

"Lord, I will obey,
Give me grace today."

Philadelphia, Pennsylvania.

OUR DEVOTIONAL

The Power of Faith.

By Mrs. A. B. Cover

OUR SCRIPTURE

"Then came the disciples to Jesus apart, and said, Why could we not cast it out? And he said unto them, Because of your little faith: for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:19, 20). "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father even God, hath sealed. They said therefore unto him, what must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:27-29). "I have been crucified with Christ: and it is no longer I that live, but Christ liveth in me: and the life that I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me" (Gal. 2:20).

OUR MEDITATIONS

It is evident to all human beings, that faith is a vital factor in life's achievements. We do not suffer for the lack of faith; the world is full of it. The Word reveals to us The Power of Faith by Mrs. A. B. Cover she8 that in the far distant past there was a diversity of faith; men placed their trust in the abundance of riches, in untruthfulness and in the folly of vanity. This same diversion we find prevalent in the world today. Faith is a necessary faculty for the development of the soul life in all individuals. No one avoids its use, but the difference lies wholly in the object toward which one's faith is applied.

Since we must, and do use faith on something, let us choose the best and highest. In the lives of all Christian followers choice naturally falls, or should fall, on Christ our Redeemer and Friend. It is he we best know; he is the way, the truth and the light, by which our lives must be directed and our souls nurtured. Let us turn our faces upward seeking the power of faith from him who stands sinless and undefiled before all the world. Faith in him is the

powerful faith, such as fadeth not, but is vivid, vitalizing and edifying to all who possess it. In the light of this truth we can readily understand why the Word sets forth such faith as the supreme work for all Christian followers (John 6:27-29).

In order to attain the power of faith as set forth by Christ Jesus, how shall we proceed? First and foremost we must surrender our lives fully to him. We must be able to say **I can**; that is I can overcome temptation, I can overcome petty sins, I can overcome sorrow and trouble, Yes, "I can do all things through Christ who strengtheneth me." Not alone, but with the guidance of a loving hand, and the assurance of an ever present power, I can and I will. This means entering a new life, a liberation of evil habits, an overcoming of anxieties and doubtful fears, a turning away from a world of sin unto a newness of life in Christ Jesus. When once we can turn away from the present evils and Satan's allurements, and be led by faith through Jesus Christ, then and then only are we being saved daily. Truly indeed has some one said, "The heart of salvation is victorious power."

Sad indeed is the fact that not all human beings avail themselves of this power which comes through faith in Christ our Master. Many of us are so set in our habits, following the line of least resistance; so filled with timidity and self indulgence that this power cannot permeate our lives. Some sins are followed by remorse, but far many more become habitual, developing into a sense of self-righteousness and contentment. We are perfectly satisfied with ourselves; we do not want a better life; we feel that we need not make any sacrifice, or bear any cross. We make no effort to rise above our present sinful natures and struggle to greater heights, but simply depend on the Love of God to cover all our shortcomings and the responsibilities for our future life. And with unworldly spirit we will quietly say, Oh petty sin, you are a comfortable friend of mine. When I desire to taste forbidden fruit you suggest such reasonable excuses! You take sides happily with all my inclinations toward questionable pleasures and save me from the unpleasantness of sacrificing my time and money for the best thing s of life. This type of individuals have lost the best and highest ideals by which they can become useful and serviceable to God and man. "Ye cannot serve two masters," is indeed true and should be remembered by all persons who wish to follow in the footsteps of our Master. Let us therefore pray earnestly that we may remain steadfast in that faith that arouses multitudes, that faith that knows how both to fight and to pray; that faith that enlightens and bids humanity advance fearlessly in the ways of God; that faith that is neither formal nor abstract but vital and real, then all things will work together for the development of God's Kingdom on earth.

OUR PRAYER

Almighty God our Heavenly Father, we desire to come to thee in humility and sincerity. We are sinful and disobedient; pardon thou us. We are ignorant of many of thy ways; enlighten thou our darkness. We are weak in our infirmities; inspire us with thy strength. Oh thou inmost light of truth, teach us, we pray to understand what is meant by the power of God unto salvation, for we stand in need of being saved from sin, from doubt, from weakness; from fear. We cannot save ourselves, we are helpless human beings, shortsighted, and infirm; we need to be stayed by a higher power. We need to lay hold of thee. Manifest thyself unto us, our Father, as the Savior of our souls, and deliver us from the bondage of sin into a glorious life as the children of God. Amen.

Hagerstown, Maryland.

Every Christian man has large tracts of unannexed territory, unattained possibilities, unenjoyed blessings, things that are his and yet are not his. How much more of God you and I have a right to that we have the possession of. The ocean is ours, but only the little faithful that we carry away home to our own houses is of use to us.—Alexander MacLaren.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Why? "Come let us reason together." By Mrs J. E. Ham

"Go out into the highways and hedges and compel them to come in: that my house may be filled."

You will agree with me no doubt, when I say, the most fruitful way of winning people to Jesus Christ is by consecrated personal work.

That being true why is it, that as a people both pastors and laymen, we are so loth to embrace and promote the only organization of the church that exists solely for the purpose of getting into the homes with the open Bible? Why?

Perhaps it is because pastors, superintendents and leaders generally, do not find time to study into the subject, and therefore do not see the advantage and opportunity of the Home Department. As a result there can be no sympathy or co-operation, between them and those who have the work in charge.

Again there should be as much prayer, time and thought given to selecting the superintendent of the Home Department, as there is to selecting the superintendent of the regular Sunday school.

Too many times it is done about like this: There is an official board meeting. Officers are elected. People are tired. It's time to go home. Someone remembers there has been no one appointed to superintend the Home Department, as there is to selecting the superintendent of the regular. Has been given to a more efficient teacher, the work be given her. Maybe it will hold her interest and she won't feel 'peevish' at the Sunday School Board."

Or some one advises that "probably it would be wise to

appoint Mrs. Slow. It might be that if something were given her to do she might attend services once in a while."

Come brethren, "confess," doesn't that sound natural?

Think of it! Selecting in such a manner the men and women who are to give their time, prayers and effort to visiting the homes of the sick and discouraged, the unsaved and neglectful, the shut-ins and neglected. They are doing the work of a most efficient, paid assistant pastor. They are to do it without money and without price, and no time or thought or prayer given to asking God for direction in the choosing of such leaders! Why?

It seems that none of us like the word "Department." If you want your hearers to look at you with a "Don't know and don't want to know" expression and attitude, just say, Home Department. Perhaps we have not made it attractive enough. The Methodist Book concern put out the first of the year, a quarterly with only a captivating picture of a baby peeping at you from between his chubby fists, and the words, **Home Quarterly** on the first cover page. It struck me as something fine.

Let us get away from the idea of the Home Department being something hard or complicated or uninteresting or unimportant. Let us select for our Home Department superintendents men and women who have executive ability. Supply them with visitors who are consecrated. Instruct them to go two and two as they did in Apostolic times. Give timid ones the intelligent, sympathetic, co-operation they need, and let the Home Department be what it should be—One of the greatest assets the church can have.

815 Clay Street, Fort Wayne, Indiana.

The Convention's Wonderful Impact On Japan. By The Editor

We have sought to give to Brethren Sunday school workers every report and bit of information available that we thought would be of interest and then to give larger vision and zeal for the local work. Expressions of appreciation have come to us because of the promptness with which news concerning the great convention in Tokyo has been given forth. Our leaders are alive to the wonderful and far-reaching effects of such a convention and are anxious to get all the inspiration and information that can be gotten at long range. There is one phase of the matter, however, that has not been much emphasized, a phase that requires the selfish view of it, namely, the great good the convention did Japan. It made an impact upon that country that is wonderful and promises to mean for Japan morally and religiously what Commodore Perry's going to Japan meant to her nationally. Testimonies to that effect are abundant. Missionaries are greatly encouraged and are likening this convention to a revival meeting in a local church where the evangelist's enthusiasm and power has helped to turn the interests of the community Godward, the seeds of which revival have been carefully sown by the pastor. They think they will encounter less difficulty in their work hereafter and that Japan's progress toward Christ will be more rapid. At any rate, judging from the testimonies forthcoming, it seems that Japan can hardly be the same nation that she was before this great convention.

Governor Sekiya of Shizuoka Prefecture in central Japan, when entertaining a group of delegates who had attended the World's Sunday School Convention in Tokyo, told Frank L. Brown, L.L.D., Secretary of that Association, that at a recent session of the governors he had proposed that Sunday hereafter in Japan should be observed as a day of worship and religious instruction. This proposition was approved by the governors and is now before the Japanese Cabinet.

It is stated on highest authority that the Empress of Japan was so much impressed by the World's Sunday School Convention in Tokyo that she is planning to have religious instruction in her household on Sundays. Further she stated that she saw that Sunday had been used too largely as a day of recreation. This action of the Empress would be generally observed in Japan, owing to the custom of following the example of the royal household.

Japanese leaders are seriously considering the introduction of Bible study at factory centers and in industrial groups in Japan as a character building and steadying influence. By special request Bible lessons applicable to industrial groups are being sent to Japan for the consideration of these leaders.

As one of the results of the unusual recognition of the Convention by the educational authorities in Japan, missionaries are reporting that the opposition to Sunday school attendance by the principals and teachers in Japan has stopped and these very people are now encouraging Sunday school attendance.

Rev. Hiromichi Kokaki, D.D., a leading Congregational pastor of Tokyo, made the following statement: "The total impact of this Convention upon Japan is good and only good. There can be no doubt but that we are at the beginning of a great forward movement in Sunday school work in this country."

Rev. J. C. Newton, D.D., President of the Kwansai Gakuin, Kobe, said concerning the Convention, "I can only say it is simply marvelous. The comprehensive scope of the program, the intense insistence upon the spiritual and evangelical linked with due emphasis upon modern methods and technique, the perfect organization for the effective execution of the program, these things amaze and delight us. Nothing has ever produced impressions so deep and wide among the Japanese as this Convention."

Rev. J. M. T. Winther of the Lutheran Seminary Kumamoto, in writing about the Convention speaks especially of the emphasis placed upon "The Bible, its value, its efficacy, its appeal to the child-heart, all this was emphasized in a way to fill the heart of an Evangelical Lutheran of the most orthodox school with joy unspeakable. I am confident that

this Convention with its strong array of powerful witnesses for the old Book and for the old views of the Savior and his salvation must bear fruit in this land. Personally, we feel fully repaid for the heavy expense in sending our theological students all the way from Southern Kyushu to Tokyo."

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Christian Endeavor Handbook. By Prof. J. A. Garber

The promised Christian Endeavor Handbook, made possible largely through the generous service of General Secretary E. A. Rowsey, has been distributed among our various societies. A copy was mailed to the correspondent named in the questionnaire recently sent out. Societies failing to return the same may not receive a copy because of faulty address. And yet we tried to remember all with a copy. If some society fails to receive a copy the president should write Brother Rowsey.

This Handbook, it is to be remembered, is the property of the society, and as such is to serve all. No one person has a monopoly on it. The book will accomplish the greatest good if kept in circulation among officers and committeemen by whom it will be studied with great care. The two sample pages reprinted below set forth the purpose and practical character of the booklet, but only in an introductory fashion. You must go through the entire twenty-four pages to appreciate the great worth of this valuable help.

PREFACE

"The purpose of this Handbook is to so present the work which the church desires to accomplish next year that it will be impossible for any society member or county officer to wash the bloodstains of carelessness from his hands, should their part in the gigantic accomplishment hinder this golden goal.

There are two types of information: First, that which is known to man; and second, a knowledge of the place where desired help may be found anxiously awaiting his acceptance and used in fashioning ideals of uplift. This thought we have focused in the extreme forefront of our consciousness; therefore, after a brief explanation and a concrete example, we have referred the hungry investigator to fountains of refreshment and brooks of inspiration as embalmed through the medium of ink directed by the fertile brains of our book-writers.

The reader will find a general presentation in the first few pages of the pamphlet, next in order being the work of the various departments, then general information which should interest every wide-awake Endeavorer.

To know why we should be loyal is good; to know how we may be loyal is better; but to be loyal is best.

We must feel this faithful fidelity of a constant allegiance plus a sense of fealty that refuses to fail. It is the hope that this presentation may flame such sparks of loyalty in the impassioned souls of far-sighted endeavorers that flaming evangel of the faith may spread wisely and willingly the message of Christ and the Church to a parching, blistering nation as she strolls through the whispering galleries of superstition and suspicion in quest of loyalty to a constant stream of eternal truth." ELWOOD A. ROWSEY.

Sources of Help

"They are open to you. All you need to do is to draw upon them with a letter, telephone call or telegram.

And you are not left guessing as to your needs. At the close of each departmental presentation you will find listed titles and prices of suggested books and booklets. Order these service tools from Rev. E. A. Rowsey, General Secretary, 612 White-Haines Building, Columbus, Ohio.

We strongly urge the building up of a representative library. Money spent for serviceable books represent permanent investments that yield increasingly large returns. The right book in the hands of an inexperienced officer or committeeman will fire him from within and save the neces-

sity of "firing him out."

Current publications are of decided value. They are fresh and stimulating. Particular attention is called to the Christian Endeavor World; various state organs; the Brethren Evangelist and the Angelus. Watch the two last named for weekly helps on the Bicentenary. The "Notes on the Topic" by Rev. Dyoll Belote are quite helpful.

The printed page needs to be supplemented with the living voice. Close contact with the personality of an enthusiastic leader has a salutary effect on all Endeavorers. All our national and district officers hold themselves in readiness to render any personal help within their power. The National President and General Secretary are very desirous of the privilege of conducting week-end institutes in local churches or in some church with which nearby churches could easily join. With a concerted effort of this kind we believe every society, at least the officers, could be given the personal assistance of some one of our leaders. Address all applications to the undersigned as early as possible, suggesting several choice of dates." "J. A. GARBER."

C. E. Week at Hudson, Iowa

C. E. Week will long be remembered by the Endeavor Society of the Hudson Brethren church. Preparation was made for each day of the week and the first Sunday evening, January 30, a joint service of Christian Endeavorer and the church was greatly enjoyed by all. Short talks and papers were given by some of the members, and with the splendid sermon following, were the means of arousing interest and enthusiasm for the work during the whole week. Certain days were assigned to different committees for special work and plans. On Wednesday evening an inspiring prayer meeting was held at the home of our president. Friday evening was the banquet. About fifty sat down to the tables. Besides the good things to eat, and an enjoyable social time, there were splendid talks and special music. But the best part of our week was the closing session on Sunday evening, February 6. Another joint service was the plan for this meeting. After an inspiring sermon by our pastor, Brother Boardman, a plea was made for decisions. Two young people confessed their faith in Christ and two pledged themselves as Life Work Recruits.

Will you remember this little band at Hudson in your prayers?

HELEN GUTKNECHT, Corresponding Secretary.

THE CHINA FAMINE FUND

From President Wilson's Proclamation:

A famine, alarming in its proportions, today holds in its grip several important provinces in China. The crop failure is complete, and the present distress, which is great, is likely, before winter has run its course, to become appalling. In fact our diplomatic and consular agencies in China inform me that the loss resulting from death in distressing form may run into millions of souls. It is certain that the local government and established agencies of relief are unable to cope with the magnitude of the disaster which faces them. . . . Therefore not only in the name of humanity but in that of the friendliness which we feel for a great people in distress, I venture to ask that our citizens shall, even though the task of giving is not today a light one, respond as they can to this distant but appealing cry for help.

Jesus Is Yet to Come the Second Time

(Continued from Page 7)

replied, "If I will that he tarry till I come what is that to thee?" Jesus here does not refer to his Pentecostal coming. The Bible teaches just as much the second coming as it does the first coming.

Some compare the resurrection to the second coming. But this is altogether unreasonable, for he said he would come in the clouds.

We have then his spiritual coming. This may be the foundation for the belief that he will not come again. But he said, "Lo, I am with you alway even unto the end of the world." I believe there are few who understand what the difference is between Postmillennialism and Premillennialism. I think if we had some explanation on this point there would be some peace to some of our troubled minds. I believe that some have Postmillennialism connected with higher criticism. I would like to know, and I am sure there are a great many others who would like to know what postmillennialism stands for. Webster says that postmillennialism among the Romans was the return of a person to his own country. Then I would say that if this is to be applied to the kingdom of God that postmillennialism does not teach that Jesus is not coming back, as some suppose. But I am in the dark as to what the real postmillennial doctrine is. Premillen-

nial means according to Webster previous or before the time. Millennium means a thousand years. There is plenty of space here for man's opinion. And my opinion is that the best thing to do is to preach Jesus Christ and him crucified, and to live that we may be caught up with him in the air, or that he may take us with him. All we have are the words of Jesus himself that he is coming in the clouds with power and great glory. Also Paul's words to the Thessalonians that he will descend from heaven and the dead shall rise first, and then we that remain alive will be caught up with them to meet the Lord in the air. Jesus will not come before the time, nor after the time. It is not for us to know the time or the season. Are we ready for him to come? Higher criticism will not destroy the Bible; it stood and escaped the pagan fire. And it will still be the Bible no matter what higher criticism says. And all the church needs is a little more Bible preached, and a little less premillennialism and postmillennialism, and not so much man's opinion. Our difficulty is that when we come to a verse we do not understand, we say it is translated wrongly, or the Greek word means this or that; just as though God did not have as much power to translate as he did to speak in Greek or Latin. Every time that Jesus says something that man does not want to do, he says it is a wrong translation. One thing is sure, Jesus will not misunderstand. Let us believe him and serve him is our prayer.

North English, Iowa.

White Gifts for the King

The following is a report of the "White Gift" offering received to February 12. I did not send receipts because most of the money came by check and is therefore receipted. If there are any mistakes in this report, the secretary-treasurer would be glad if you would write him at once. If money has been sent and not reported write at once giving the amount sent and the date of sending.

The report is by districts and you will thus see that Pennsylvania is far ahead of all the districts. Moreover all have not been heard from as yet from the state of Pennsylvania. Will the schools kindly remember that they can not be front line unless an offering is sent for the work of the Sunday School Association.

You will also notice from this report that Nappanee, Indiana, has sent the largest offering. Hats off to Nappanee.

The response is very good but it is not up to that of last year. The Sunday schools will not take a back step in the matter of giving.

Northern California

Turlock, \$ 33.45

Southern California

Los Angeles, Compton Ave., \$ 22.60

La Verne, 73.38

Total, \$ 95.98

Illiokota

Cerro Gordo, \$ 9.73

Lanark, 131.25

Milledgeville, 68.70

Hudson, 57.43

Waterloo, 172.20

Dallas Center, 26.10

Total, \$465.41

Indiana

Elkhart, \$ 40.30

New Enterprise, 20.00

Muncie, 15.00

Roann, 70.10

Personal Gifts

Elder J. W. Beer, Nickerson, Kan., ..\$ 1.00

North Liberty, 32.45

New Paris, 37.63

Clay City, 9.05

Warsaw, 20.00

Flora, 32.98

Mexico, 75.00

Maple Grove, 10.00

Roanoke, 4.10

Corinth, 10.00

Oakville, 61.55

Nappanee, 261.13

Milford, 9.52

Denver, 10.35

College Corner, 11.00

North Manchester, 113.64

Total, \$843.80

Middle West

Morrill, \$107.61

Falls City, 45.00

Carleton, 13.35

Portis, 23.34

Hamlin, 18.98

Beaver City, 164.56

Ft. Scott, 10.50

Total, \$383.34

Maryland and Virginia

Mt. View, Hollis, Va., \$ 15.00

Oak Hill, W. Va., 14.50

Roanoke, 22.29

Maurertown, 103.31

Washington, D. C., 60.00

Krypton, Ky., 15.00

Limestone, Tenn., 22.84

Total, \$252.94

Michigan

Campbell, \$ 88.81

Northwest

Sunnyside, \$ 21.00

Spokane, 80.00

Total, \$101.00

Ohio

West Alexandria, \$ 3.42

Louisville, 140.12

Canton, 19.05

Zion Hill, 89.83

Ashland, 112.17

Bryan, 85.69

Dayton, 102.62

Middlebranch, 15.60

Homerville, 5.00

Williamstown, 5.29

Columbus, 12.00

New Lebanon, 36.25

Mansfield, 10.37

Gretna, 38.19

Fremont, 14.91

Gratis, 24.59

Total, \$715.10

Pennsylvania

McKee, \$ 12.00

Vinco, 10.28

Johnstown, Third Church, 27.00

Altoona, 40.41

Yellow Creek, 16.00

Conemaugh, 168.00

Allentown, 25.00

Pittsburgh, 135.00

Liberty, 2.10

Listie, 5.40

New Enterprise, 13.19

Waynesboro, 23.43

Uniontown, 202.50

Meyersdale, 90.00

Sergeantsville, N. J., 10.00

Johnstown, Second Church, 61.76

Windber, 10.07

Highland, 20.89

Summit Mills, 50.00

Martinsburg, 5.00

Berlin, 77.19

Brush Valley, 5.00

Masontown, 53.00

Total, \$1,063.22

Catherine Wilson, Mongo, Ind.,	3.00	A. Sister, Wooster, Ohio,	2.00	M. M. Eikenberry, Kokomo, Ind., ...	5.00
Margaret Flickinger, Wabash, Ind.,..	1.00	Mr., Mrs. D. W. Campbell, Sandusky,			
Miss Nell M. Zetty, Phoenix, Ariz.,..	1.00	O.,	2.00	Total,	\$ 45.00
Mrs. C. Minear, Minbern, Alta, Can.,	5.00	Mrs. E. Ormsby, VanBuren, Ind., ..	2.00		
N. C. Nielson, Long Beach, Cal.,	5.00	S. W. Lingrich & Wife, Penna., ...	10.00	Grand Total,	\$4,088.05
Miss Voda Brower, Portland, Ore., ..	5.00	Wm. Kaylor & Wife, Bellefontaine, O.	3.00	H. H. WOLFORD, Secretary-Treasurer.	

NEWS FROM THE FIELD

BEAVER CITY, NEBRASKA

The Beaver City Brethren church has just passed through a series of evangelistic meetings, held by Louis S. Bauman of Long Beach, California. That the people of this present day are hungering after Biblical preaching was evidenced by the large crowds which came day after day, and night after night, and listened with an intense interest. They did not come for amusement, but because they found in the messages something better by far than that which the world has to offer. There was no relaxing of interest or dwindling of attendance during the several nights given over to the setting forth of the distinct doctrines of the Brethren church. These fruitful messages were given in a forcible manner to a well filled house. Brother Bauman is one who has not been caught in the drift of the times, but still preaches the whole Bible, making no compromises with the opposing forces, but in a sweeping manner he sets forth God's truths. From the beginning to the close of this meeting he labored untiringly, bringing two messages each day and three on Sundays. It is with the highest appreciation that the people of Beaver City speak of the services rendered.

Aside from the good seed sown, and the deepening and quickening of the spiritual life of the members of the church, numerical results total thirty-five who took their stand for Christ. Of this number thirty-two have been added to the church. Twenty-eight received the rite of baptism, while four came by relation and reclamation. Three remain to be baptized. This will mean a strong added force to the church. A noticeable peculiarity of those added to the church is the lack of children. Out of the group of thirty-five there were only three children. This is partly due to the fact that the church has been having a continual seed sowing time, resulting in a continual harvest, mostly through the Sunday school, which so often is a fruitful source, is concerned. But a man with a message such as Brother Bauman has will soon find people willing and anxious to accept Christ.

The matter of getting a man such as Bauman to come half way across the continent to hold one series of meetings was no small burden financially. But the Beaver City Brethren are equal to such undertakings, and, as is customary with them, they came out far beyond all expectations. Brother Bauman promised to come for offerings, provided the expense of traveling be met by the church before the time of the meetings. Having a good warm and sympathetic heart for a pastor trying to make both ends meet on the salary now meted out by well meaning churches, Brother Bauman promised to take back with him only the amount equal to that which he would

have received in salary, had he remained with his people, and to give all above that amount to the pastor. To our surprise but great pleasure an amount, not far from equal to the sum kept by himself was given to the pastor. For this favor we are deeply grateful to Brother Bauman and to the Beaver City Brethren. Aside from this sum raised during the meetings, about fifty became members of the Evangelistic League, in response to an appeal made, making an amount of nearly seven hundred dollars raised for and during the meetings.

The good seed has been sown, and we believe that a bright prospect for a continual harvesting is in store for us. On the Sunday following the close of the meetings, three persons made their confessions. Two of these were baptized and taken into the church that day.

We had with us, during the last week of the meetings, Brother Rush, who is a member of the Long Beach, California, church. Brother Rush was to have sailed at that time for the mission field in Africa, but because of the illness of Sister Rush, they were unable to go at that time. Brother Rush rendered a very valuable service in helping with the personal work, and in speaking to the prayer band and to the different auxiliaries of the church. The church feels grateful to Brother Rush for this splendid service rendered.

E. S. FLORA.

LONG BEACH, CALIFORNIA

At the time the last report from the Long Beach church was written we were in the midst of a great revival. Brother Bauman preached not only to the unconverted, but to the indifferent, and to the backslider. He made it plain that they could not serve the devil going to movies and dances, etc., and serve God and the church at the same time, and they were a dishonor to God and to the church as well as a hindrance to the salvation of souls. He wanted a housecleaning, "a church cleaning" and the result was seventeen reconsecrations. Two young people reconsecrated themselves later. Thirty-four have confessed Christ and been baptized. Three await baptism, and three were recently baptized.

At the annual official board and church meetings several were dropped from the church roll for indifference and other causes. A few will be dropped because they are unworthy to have their names on the church roll. At the election of officers of the church for this year Brother H. V. Wall was elected Sunday school superintendent, and he is now putting his whole heart and soul (as he does in everything he undertakes to do for the Lord)

into making the school a success. One of the goals is to have an average attendance of four hundred during February and March.

We also decided to make an effort to get an assistant pastor so that Brother Bauman may do evangelistic work not to exceed six months of the year. Our pastor was away a month and held a successful evangelistic campaign at Beaver City, Nebraska. We are going to lend our pastor to our mission church at Fillmore for a three weeks' meeting, beginning the 28th of February. Many a church might do likewise and thus help a mission, or small struggling church.

Sunday, February 6th, we took an offering for "The Starving People" of the Near East, Armenia, China and Central Europe which amounted to over Fifteen Hundred Dollars. Not so bad especially when we consider we had two other calls for money within a month. "Some" say we premillennial people do not do anything but fold our arms and wait till the Lord comes and does it all, but we do move our arms once in a while down in our pockets.

N. C. Nielsen.

PLEASANT GROVE, IOWA

It has been a long time since we have reported the work of the Lord at this part of God's kingdom, and let the brotherhood know we are still on the job. I will try to tell some of the good things and some of the shady side. You know that there are two sides to everything. So I will tell a little of both sides. The churches always like for us to tell the good things. The church folks, just like other people, do not like for their pastor to tell them of their sins. You will think that there is something wrong at Pleasant Grove. And there is, I would like for you to show me a church that has not something wrong with it. That is why I have written this this way. And when we go hunting for a church that has no hypocrites in, I am afraid it will not be found on this side of eternity.

What we need is Christ in our hearts, and when we have just a little more of Christ in us, we will be just a little better Christians. We must stand for the Christ that gave his life for the church. Jesus gave his blood for the church, and he expects us as his followers to give our lives for the church. It is a fight with the devil to keep the church on earth. He is fast closing in and some have left the church because of sin in the church. But where will you go?

Now, we do not claim that Pleasant Grove is the best church there is in the brotherhood. But we do claim that we are not the worst. We have a live wire Sunday school. For a

rural church, we have had a good attendance all winter, and young people's class that any preacher can be proud of. February 13, there were 33 in this class with an average attendance of 23 every Sunday. And let me tell you how we got this large class. By having a live wire teacher, one of the surrendered Life Work Recruits—Miss Lola Back, who is doing mission work at home. This shows what mission work can be done in your home church. The prayer meeting is well attended for a country church. The Sisters' society is in fine working order.

Let us lay aside the sin that so easily besets us and run with the hope within us that Christ will be always with us. Pray for us.

H. W. ANDERSON.

GREATEST REVIVAL IN THE HISTORY OF THE FIRST BRETHREN CHURCH, JOHNSTOWN, PENNSYLVANIA

Johnstown has just passed through an unusual spiritual awakening which greatly stirred the church and community. The campaign was under the leadership of Brother Ashman, whose work was of the highest order. Brother Ashman's messages drew people from every part of the city and they were talked of on the streets, in business places and factories. It is needless to say that we had crowds, yes, and many nights more than we could take care of. It was the greatest meeting from many angles Johnstown ever experienced. In the first place the church was a unit back of pastor and evangelist and from the word "GO" followed their leadership. In the second place the meeting caused a greater awakening in church and community than in any former meeting. In the third place the church was filled every service and always a goodly number of unsaved were present. In the fourth place souls were saved at almost every service for over two weeks. In the fifth place the visible results were the largest in the history of Somerset Street church. There were ONE HUNDRED AND TWENTY-FIVE who came to line up with the Lord's work. Most of these came for the first time and were evenly divided between young people and adults. These will be received into the membership of the church on Wednesday evening, February 16th. A jubilee service and a reception will be held for the new members in the near future.

Among other things which contributed to the success of the meeting was the uniformly good weather. There were bad days and nights but this was of little effect upon the meetings. Another important contributing factor was the employment of an experienced newspaper reporter, who daily gave publicity to the sermons and other important features of the meeting in the Tribune, Johnstown's largest daily paper. The afternoon Prophetic lectures drew large crowds and resulted in much good. This was an entirely new feature in connection with an evangelistic campaign here, but in every way proved a valuable asset to the success of the campaign.

While here Brother Ashman read a paper before the Ministerium of the city. His subject was, "Modern 'Isms' and how to deal with them." This was well received and was printed in full in every paper in the city.

The work in other respects is prospering.

An architect has been employed and the plans for the new church will soon be completed. It is the desire that just as soon as business conditions warrant, work on the new building will be started. Industrial conditions locally are holding us up at present, but it is hoped that the mills will start operations soon. This will mean that we can move ahead with the building early in the summer. The Sunday school is at present making great strides. We are now running over one hundred percent stronger than last year. A splendid spirit prevails and everybody is working with a will which weekly brings splendid results.

The church recently extended me a call for another year beginning April first. This was supplemented with a liberal increase in salary, which bespeaks the goodwill of the membership. This will be my fourth year with the people of Johnstown and everything bids fair to making it an epoch making year in the history of the church. We have before us a great program and one that will demand a lot of energy and consecration. I believe that we have a united people back of the program and for this reason success is sure to follow. "Watch Johnstown Grow," is to be our motto for doing great things this year. We joy with others in the victorious revivals elsewhere. Our prayer and hope is that this will be the greatest year in Brethren history.

J. FREMONT WATSON.

GOSHEN, INDIANA

The work at Goshen is moving along as usual. At present our pastor is absent for a few weeks, gone to Pennsylvania, to hold a meeting at Martinsburg. The work here is under the management of our local ministers and the laity. Our dear Brother J. Allen Miller of Ashland, Ohio, is filling the pulpit. All enjoyed the very interesting and instructive messages he brought to us on last Lord's day. It seems so good to meet and hear Brother Miller whom we met and learned to love in our younger days. Perhaps somewhat amusing, but at one of our recent prayer meetings Brother McInturff, while lecturing on the life of Paul, asked us all whom we knew that in every particular reminded us of the Apostle Paul. After a moment's thought, our answer was, It surely must be Dr. Miller. The service on Sunday evening was soul inspiring. The devotional was conducted by Brother Teeter of our influential congregation at Dayton, Ohio. Come again, Brother Teeter. At our last business meeting four deacons and their wives were elected and the following Lord's day at the morning service were ordained, Dr. Miller assisting the pastor in the ordination. The service was both sacred and impressive. The new deacons elected are men who are earnestly concerned about the welfare of the church and will add strength to the official board.

The choir has been re-organized under the direction of Roscoe and Wysong. They have engaged Prof. Dinkeloo of our city as choir instructor and the improvement has been noticeable.

Some change in officers and management of the Sunday school has taken place. The attendance is on the increase. The average attendance the past month has been over four hundred. Last Sunday the attendance was

four hundred and seventy. The program of the midweek service during the absence of our pastor is in the hands of the three largest classes—the Century, the Sunshine and the Berean. Each class is doing its best to see which will put on the best program and have the largest attendance. The program of the Century class was given last Wednesday evening and was fine in every particular. The president of Goshen College gave the address on the conversion of Saul. The college ladies' quartette rendered several special numbers. All was in harmony with the midweek service and all seemed to enjoy the program. The Century class is the men's class of our school. Brother E. Culp is president and Brother McInturff is teacher. The Sunshine class is the ladies' class; they are live wires and have about one hundred enrolled. Mrs. Fuller is president and Mrs. Webb, teacher. The Bereans are the young married folks; they too are live wires. Brother Demain Warner is president and your unworthy servant has the honor of being teacher. We have about sixty-five enrolled. The attendance of late has been near fifty. The result of this program we will be obliged to give later. The Sunday school as a whole is doing good work. May the Lord guide us that we might even do better service for his Kingdom. Some time ago Miss Hillegas, who has been called by the Foreign Board for the African field, came to Goshen and conducted a missionary service which moved the audience with sympathy, as she spoke of the great sacrifice made by those who go to hard fields and give up all that is dear in the homeland and give a life of service for the KING and his Kingdom.

M. E. HORNER, Corresponding Secretary.

REPORT OF THE TEEGARDEN, TIOSA AND NEW HIGHLAND CHURCHES OF INDIANA Teegarden

The writer took up the work here as pastor in December, 1919. As we look back over our labors here we can see many places where we have failed, yet we can see many things that prove to both pastor and laity that our efforts have not all been in vain. We have a real good growing Sunday school with Brother Ray Wineoth as superintendent and a splendid corps of teachers. The attendance is by far better than it has been for several years. We have a live, up-to-date Christian Endeavor that would put some of our larger churches to shame; Brother Ora Limert is the efficient president. Our W. M. S. is doing splendid work under the leadership of Mrs. Winrotte. They have met the "front line" requirements. Our prayer meetings are well attended and the interest shown is encouraging to any pastor.

We began a revival effort on January 24th, with Brother Harley Zumbaugh in charge of the singing and a splendid interest was shown from the very start. The church proved to be too small to accommodate the crowds, even after we used all the chairs we had room for, and notwithstanding the disagreeable weather and awful roads we had to contend with. The number of accessions were not large, yet we can not always judge the success of a meeting by those, for in this case the membership was aroused to a high place

of service. Eight made the good confession, two of which have been baptized. One more came out the following Sunday night after the meetings closed. All were adults, four of which were more than fifty years of age. We gained two splendid homes that will mean much for the work here.

On the closing night of our revival at a called business meeting, plans were adopted to pay all bills as we go and finish up the basement and steps early this spring. This is a great victory for Teegarden and from October 1st, we will be self supporting. The Brethren church has a splendid opportunity in this community. We continue as pastor with these folks at least until next October.

Tiosa

We began the work as pastor of this splendid church last October. We found everything in fine condition, and a splendid class of folks. We have a good, live, loyal corps of teachers. Since taking charge of this church we have added three by relation. On Thanksgiving night we began a two weeks' meeting; the interest was fine and the crowds would be hard to beat, but no visible results, although we believe the seed was sown that will yet bring a harvest. We have here a wide-awake W. M. S. with Mrs. Florence Ailer as president. This is the home of Brother Zumbaugh, one of our young men who is using the talents God has given him in singing the Gospel. He has spent the entire winter in evangelistic singing. We expect to locate on this field about March first.

New Highland

This church has been without a pastor for several years, but is by no means dead. We took up the work here last December and find a splendid class of folks ready to be lead out into service. We have a real live Sunday school here with Frank Miller as the new superintendent. Although they have been without a pastor they are on The Evangelist Honor Roll. We expect to hold a meeting here in the near future. We are giving these people one-fourth time until October.

We ask an interest in the prayers of the entire brotherhood.

Teegarden, Indiana. S. M. WHETSTONE.

REPORT FROM SPOKANE, WASHINGTON

Our memory fails to record when we formerly reported to the Brethren Evangelist. But we know we have not reported since our return from National Conference, so we'll begin there. We had a rousing Rally Day coupled together with a Jubilee celebration of our first anniversary of being in our new building, on October 3. On this day another nice slice was taken off of the remaining debt on the building. We hope at an opportune time not far distant, to wipe the whole thing out.

On November 24th we left for Fort Scott, Kansas, to hold a meeting for Brother Cone and help him to bring that church to its feet again and start them out on a greater period of usefulness. We did our best and hope to see them bearing a strong testimony there for God, where it is so greatly needed, and where they have such a splendid opportunity.

We returned home the day before Christmas and immediately began preparations for our revival, in which Brother A. V. Kimmell

led us to a glorious victory. But it was not without a hard fight against the opposition of Satan and all his demons, big and little.

In this city we follow evangelism very closely, and have a special evangelistic service every Sunday night right along and the field is kept pretty well gleaned. We find this necessary on account of the character of the people in their shifting and moving. So the results of this meeting stand out the more remarkable in the light of these facts. Altogether forty-three came forward. A few of these were reconsecrations and one by relation. The best part of the promising material in the Sunday school was reaped by Dr. Cryor, who so ably filled my place while I was in Fort Scott. He is a splendid preacher and teacher of the Word, and safe and sound on the Old Book and we do not fear to leave our flock in his hands. The only unfavorable thing about him is that he is not a Brethren—yet!

But we want to say that we have had a great revival. The powerful message from the heart of the word of God through such a consecrated man of God is bound to have great fruit. The results reveal how the message reached the sinner, and the general life of the church show how the whole congregation have received a great visitation from God. And the revival continues. Last night, the first Sunday night following the close of the meeting, three more accepted Christ. One broken heart was the builder of our church building here, that is, the brick contractor. He and his wife and a splendid young man from my Bible class. The whole congregation is still charged with the revival spirit and we look forward to continual victory.

Our Sunday school is doing splendid work under the leadership of Sister Lillian Bownance yesterday was 172 and offering nearly \$11.00. I have a Bible class of thirty young men and women who are showing great promise for God. We note that the Mary and Martha girls, the Christian Endeavor societies and the Women's Missionary Society are all busy in their respective departments and doing excellent work.

All we have to say is, that this congregation have their eyes on Christ and their hearts set on greater things in his name, ever working and hastening for the coming of the Lord draweth nigh.

R. PAUL MILLER.

FROM BERNE TO ROANN, INDIANA

This article has been on our mind so long that the best way to get rid of it, is just to get busy and write it.

On September the 28, 1920, we with our family and all our belongings began to wend our way to the beautiful city of Roann, situated on the banks of the historic river El. To say the least we think it is one of the most beautiful of all rivers in Indiana, and is noted especially for its many dams where water power is used so extensively both in milling and wool manufacture.

We, since coming here, often wonder why one who had been born and raised on the same farm and had lived there for fifty years should leave and enter on the Lord's work for full time, but such are his ways. If we should

have listened to our own dictates we perhaps would not have been here, but we find that God has means within his power to change the plans of man and so we feel since coming here that it was his plan that needed our attention most, and not what we thought.

Berne

Not that we want to flatter Berne and the good members of that church, but because we feel that the church at Berne is one of those rural churches that can do things. Having served them as pastor for thirteen years we feel that we know something of their stewardship. We think that they are about the most loyal people to the Word of God that we have found. Should anyone doubt this we wish to refer them to such big men as L. S. Bauman, I. D. Bowman, W. S. Bell, G. T. Ronk, Martin Shively, J. H. Swihart, (our spiritual father), W. J. H. Bauman, E. M. Cobb, who is at this time holding his second meeting for them, and many others who can testify of their many acts of charity and Christian fellowship.

We think that many remember of the work as it was started there in the Hisey school house in December, 1889, by Brother J. H. Swihart. And if we were to summarize all the events, it would take a large volume to contain it, for it like many other churches, has had its ups and downs. And we are sometimes persuaded that it has been one of the events that has made it strong.

We were just recently asked by a good brother why God permitted Satan to tempt and almost sometimes to destroy his children. Well, we find that we are much more precious than gold that perisheth, so if the oftener those trials come, (and he has given us the promise that we shall overcome in his name) the truer we become. We often in our meditations think of the many who have because of those trivialities given up the race. What and if our Christ Jesus should have surrendered? And to think, that he had done no violence, neither was deceit found in his mouth (Isa. 53). Yet it pleased the Lord to bruise him; he was wounded for our transgressions. And because of those trials, the Berne church has become strong. There is one cause we believe, that has added to her strength, and that is she has for the last ten years had her own local elder, that is an elder of her own flock. If we mistake not, that is just what the beloved Paul meant when he counseled Titus (1:5) To ordain elders—not elder, always in the plural. So we find that Berne has had her elders and we contend that the church that obeys will always be blessed. How can God fully bless until we obey him. It is not what man thinks but what does God's Word say? So here is a church while she is not altogether perfect, yet there are many things to which she holds and of which it would be to the credit of other churches to follow her example.

Missions is one of her chief objects. You only need to notice the reports of their giving and those are all free will offerings. They have a number of tithers, both Brethren and sisters are tithers. They hold and rightly to the belief that when they give the tenth they have only given the Lord's portion. They all want to give, so they give above the tenth so they can truly say they have given of their

own. Would that more of our churches would follow her example, then would our missions move as never before. Too many of us are afraid to take the Lord at his promise. Will a man rob God? Ye have robbed me, saith the Lord. Wherein? We say. In tithes and offerings. Bring ye all the tithes into my storehouse, saith the Lord and prove me and see if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it. Brethren are we going to believe what the book teaches or are we going to be doubters, Which?

Our Last Fellowship at Berne

On Sunday, September 26, we gave our farewell address in the morning to a large audience. It was our plan to take dinner with our beloved Dr. Jones of Berne, Indiana, but lo and behold, when we arrived at our home, it being on the road to Berne, we found that the brethren had sprung a surprise on us and instead of us getting to eat with the Doctor, he and two hundred others, and many of those at the church followed to see the preacher get the surprise of his life. In all they estimated the number at three hundred or more. Well, we will confess that they did sure surprise us some. My wife was more fortunate than I, as a good friend had put her next on Saturday before. And it was the first time that we ever knew a woman to keep a secret so long. To say the least, it sure was a pleasant day for the preacher and will long be remembered by us. Could we only have the assurance that in the coming glory of our Lord we would all meet with him, what joy that would be. At our best here, we can not express the joy, and may the God of all glory keep them and all the brethren till he who shall come, will come.

New Enterprize Indiana

This is one of the churches that we are serving, it being located five miles northwest of Roann in one of those beautiful farming districts of which this country is noted and being populated by some of the finest Brethren you can find. If they do not know how to meet a preacher's needs, who does. We learned on coming here that there had been some of the ablest preachers in the brotherhood who at some time had been pastors of this flock, and we felt that the job we took was bigger than the man, but by the Lord's help we have been able so far to feed them and can not notice that they have grown any thinner for lack of spiritual food. Here we meet the Tombaugh's so many of them—the name itself means strength, and indeed there are some we find that are quite strong, spiritually. There are a great many who are not eating just as we wish they would of spiritual food, but that existed long before we came here, and we found that the same condition prevailed at Berne. But we have some that are as loyal as you can find—the Kirchers, the Yarians, the Saucermans, the Merritts, (H. H. Merritt is the efficient superintendent of the Sunday school), the Livengoods, the Sutters, the Keims, and the Andersons. Sister Anderson is a sister of our L. S. Bauman and time and space will not permit us to mention the many others that are standing by us so nobly at this charge. Although they are not so numerically strong, they are awake to missions. On last Sunday they

raised sixty dollars for the starving of Europe and they more than meet all their allotments. We can truly say that a bright future awaits them. Just what we all need right now is more faith, not only at Enterprize, but all of the churches. Ask great things of God and then expect great things of him.

We have learned that our dear Brother P. M. Fisher who passed to his reward two years ago, was serving this church at the time of his death, also that Brother Hopkins had been their pastor for many years, who recently passed to his reward. So we find that Enterprize has had some of the ablest preachers of Indiana. The revival has been supported by our able secretary, Sister Edith Kercher. We had seemingly the worst weather we could have had for a meeting, and yet we had fairly good attendance with the best of interest. We are praying that the Lord of all glory will abundantly bless us this year. This church adopted the budget system for the Evangelist during the last year, and are intending to continue this year the same, or perhaps we can add a few names to the list.

Center Chapel

This church is located seven miles southwest of Roann and like Enterprize is in the heart of farming community that would be hard to duplicate any place, and also like Enterprize they are all Brethren through and through. A finer bunch we would not ask for. They have the best Christian Endeavor we have ever found; we except none. Both their Juniors and Seniors are workers. We seldom find a church that has as many adults to take part as here. Here we have the two extremes, heavy weight and light weight quartette. And they make some contest, if you don't believe it, just come and see and hear.

This church was started by Brother J. H. Swihart, some twenty odd years ago. Wherever we go, both in Ohio, Michigan, Indiana, and other states, we find his footsteps have been planted in the name of the Brethren church. He with Paul of old, can say, I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness. The writer visited him in November last, and his conversation was not concerning his financial condition but his love for the cause he gave the best of his life to establish. The day of the appearing of the Son will only reveal the everlasting labors of such men of God as he and W. J. H. Bauman, Summers, Beer and many others who have been called home.

This church has taken the Evangelist through the budget system and is going to continue with a few additions.

Center Chapel is another church which believes in missions and the natural consequence is they grow spiritually. They meet all their apportionments, or have since we came to labor with them. (I think if we have been rightly informed that it was here that our esteemed Brother C. C. Grisso preached his initiatory sermon. Is this correct, Brother? If so you gave them a mighty good start).

We have learned since coming here that he, (Grisso) held them a great meeting last winter with their pastor, Kenneth Ronk.

There are so many new names at this place that we sometimes get them mixed. It seems that we will have to eat some of their chick-

en at each of their homes before we will get all the names to the right persons.

Our revival meeting was held during January and the roads and weather seemed to be at their worst. Although the meeting was not up to our expectations yet it was a meeting in the interest of the spiritual uplift of the members. Not as many took the stand for righteousness as at Enterprize, yet they were all heads of families, while at Enterprize they were all young people.

While this church has not as many young people as other churches have, they have a mighty loyal bunch of young men and ladies. Here we find that the older brethren and sisters are the main leaders. And we may say (and not flatteringly) that these sisters, when they undertake to do things; well, they simply must succeed. We are trusting that this year at Center Chapel shall be blessed by him that always leads to victory. Unto him let us ascribe all the glory.

When we read of the needs of the home and foreign fields, of the laborers that are needed, let us pray the Lord of the harvest that he will send forth laborers into his harvest. LIFT UP YOUR EYES AND BEHOLD THE FIELDS ARE RIPE UNTO THE HARVEST.

W. F. JOHNSON, Roann, Indiana.

MY BIBLE AND I

We've traveled together, my Bible and I,
Through all kinds of weather, with smile or
with sigh,

In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my
Psalm.

We've traveled together, my Bible and I,
When life had grown weary, and death e'en
was night,

But all through the darkness of mist and of
wrong

I found thee a solace, a prayer, or a song.

—Anon.

TO THE LADIES

The greatest fad with the ladies, and a source of much pleasure and profit besides, is embroidering dresses, piano scarfs, table and mantel scarfs, center pieces, chair tidies, soft pillow tops and many other pretty things for the home and for sale, with the Parisian Art Embroidery needle. Any lady, or seven year old child can learn to use the needle in five minutes. More than five thousand needles sold in Columbus alone. A needle with full instructions and a nice sofa pillow top, stamped ready for working will be sent parcel post prepaid, for only one dollar. Agents wanted.

Your Woman's Missionary Society might be interested in such an agency. Address, Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Georgia.

APPLE BUTTER

Pure Apple Butter made of cider, apples and granulated sugar. Write at once for prices to

D. M. Hartzler & Son, Smithville, Ohio.

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MARCH 2
1921

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



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CHRIST AND THE CHILDREN OF THE WORLD

*Will We Help to Make This
Possible?*

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George S. Baer, Editor

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EDITORIAL

PRAYER FOR PUBLIC OFFICIALS

Paul said to Timothy, in his first epistle and second chapter, "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places." This admonition is especially applicable at this time when one national administration is going out of office and another is taking its place. Not only is it applicable, but the very gravity of conditions makes it a matter of great urgency that Christian men and women everywhere shall pray for those who are assuming the responsibility of directing this great nation in untrodden ways.

Seldom has a president needed the prayers and sympathetic support of Christian people more than our new president, Warren G. Harding. Seldom has a new administration entered upon its duties with so many and such momentous problems facing it. The country is still technically at war and all the tangle of making peace and bringing the nation into co-operation with the other nations of the world in such a way as to encourage peace and lessen the probabilities of war is yet to be unravelled. Whether the country shall finally adopt a selfish, exclusive, self-sufficient attitude or an unselfish, magnanimous and helpful attitude is yet to be determined. Whether we shall go on spending the great mass of our national income preparing for another possible war, or whether we shall stop that sinful waste and prepare for peace is yet an open question. The great plague of Bolshevism is still poisoning the minds of foreign birth in many parts of our land. It is a terrible menace, but after all it is but an exaggerated form of a disease that is preying upon great multitudes of American citizens, and speaks in a language that cannot be misunderstood, of injustice, oppression, jealousy and hatred. There is no way to really solve the difficulty but the Christian way. The outlawed liquor traffic, like a cat with nine lives, rises repeatedly out of the dust to yet another desperate struggle for a continuance of even a fragment of its abominable life. The fruits of prohibition have already exceeded the most sanguine hopes of its friends, and yet the task of making America dry is really only begun. A wave of materialism, crime and immorality has swept the country and requires the counteracting influences of the wisest brain and the strongest hand. The Mormon menace, the demand for uniform laws on marriage and divorce and the growing popular consciousness of the need of religious education for American youth in order to stop the undermining of our national character, these and many more problems are demanding solution with increasing insistence. It is a time of great demands and great opportunities. Never was clear thinking, courageous action and true devotion more needed than now.

Pray that the president of this great land may be given divine

help, as he himself seeks it, that he may prove a worthy leader in this time of crisis. Pray that he may be given wisdom to meet every situation, that he may always have the courage of his convictions and that he may ever use his great power as a true steward of the manifold grace of God. Pray that he may surround himself with truly great men, men who are noble in purpose, long-ranged in vision, keen in thought and courageous in action. Pray that all who are placed either by the people or by appointment in positions of public trust may exercise themselves righteously. Pray that for all great and difficult tasks, yea, and for all positions, high or low, men equal to the tasks and worthy may be found. If you believe in prayer, use it as earnestly and persistently as you know how, for the cause is worthy and the need is great and God's arm is not shortened. Remember at the throne of grace daily these men on whom new and unusual responsibilities have been placed. And having prayed, take a sympathetic attitude toward them and give them your earnest co-operation, and when tempted to criticise, think first and then pray, and perhaps the criticism will be left unsaid.

Pray also for the retiring president, that his health may be restored and offer "thanksgiving" unto God for the great service he has rendered. That, too, is the admonition of Paul. President Wilson had his faults as all great men have had, but he served his country efficiently and heroically during the most momentous eight years in the history of our country and during the world's greatest upheaval. It may be that his chief fault was that he saw too far ahead of his fellows. However we should not attempt to evaluate his life and service; we share too much the bias of political animosities. The atmosphere will be greatly cleared till the historian takes up his pen and he will place the name of Woodrow Wilson higher in the hall of fame than we can reach.

Breaking Down the Christian Sabbath

The Christian Sabbath is in the keeping of Christian people. The liberal and un-Christian elements have never been much concerned about its sanctity, and their restraint from desecrating it has depended very largely on the zeal of Christian people in its defence. When they have grown careless about the proper observance of it, or have relaxed their defence of it against the encroachments of worldly interests it has rapidly broken down. And when the Sabbath has been broken down and made the common property of the pleasure-seeker, money-maker and dissipator, public morals have run low, crime has been rampant, discontent and depression have stalked through the

streets and along the highways and religious interest has simmered down until only the proverbial "corporal's guard" was left. And if inquiry be made as to the cause of the generally low tone of society today, it may be that the wide-spread laxness regarding proper Sabbath observance will largely account for it.

When the Sabbath breaks down, reverence for God's name, his person, his Book, and every section of God's moral code will also gradually give way. For moral law is a unity and one cannot continually ignore one phase of it without coming to disregard the others. If a man or a community worships any other god save the One God, respect for God's name and God's day is soon lost. If God's name is wantonly profaned, his person and his day will not long be revered. It is not therefore a light thing to co-operate in or to tolerate the breaking down of the Sabbath, seeing that it is so vitally related to every other law of God and that with its downfall, the whole moral fabric will be dragged into the scrap heap.

Sabbath observance is tied up with the very necessities of our being. God in gracious provision gave to man one day of rest in seven to meet an unalterable law of necessity. His physical being needs it. The night is not sufficient for the repairing of the waste and wear of the day. When six days of labor have passed, he is, under ordinary circumstances, just one day behind in his physical recuperation. He must have the seventh in which to catch up. His spiritual being is as much in need of the Lord's Day as is his physical nature. He needs the refreshing, soul-quieting and upbuilding influences of the day's worship. From every conceivable standpoint the proper observance of one day in seven is a necessity, and pitifully and perversely blind is he who cannot see it.

This is a time for a revival of interest on the part of every individual Christian, both as to the matter of more carefully keeping Sunday as a holy day and as to our defence of it from the desecration of the godless. A bill has been introduced into Congress aiming at a more fitting defence of the day. The Sabbath breaking element are attempting to bring it into popular disfavor by dubbing it an attempt to bring back the "blue laws." There is however nothing ultra-radical or reactionary about the proposed law. Moreover there is an effort on the part of the moving picture interests of Ohio, backed by their millions of dollars of capital and the baseball magnates to get a bill through the state legislature legalizing picture shows and ball games on Sunday. There is enough desecration of God's day in this great state at present without voluntarily turning the day over to these dollar-grabbers. It is a serious situation; Sunday in Ohio is really in jeopardy, and every lover of God's law ought to use every legitimate influence to defeat the measure. Let every church, every Sunday school, Christian Endavor, Women's Missionary Society, every adult class or organization, and every individual send to their senators and representatives in the Ohio Legislature letters urging them to use their influence and vote against it. Every loyal Brethren in Ohio should rally to this call to practical Christian service, and do it without delay.

EDITORIAL REVIEW

Brother W. C. Teeter again favors us with another installment of his "Doings at Dayton," which contain news of interest and surprise.

Brother J. A. Baker makes another appeal in behalf of the little group of worshippers at Eau Claire, Wisconsin, that they may be given aid in the securing of a church building.

Roanoke, Indiana, church has discovered one way of recruiting the ministry. They called a layman to their pastorate and later ordained him. His name is Joshua F. Bright and he is proving very successful in his new calling, which seems to indicate that the church's call was the Lord's call in this case.

From the new Brethren church recently organized at Grafton, West Virginia four new subscriptions were received in the Business Manager's office this week. Brother W. R. Murphy, who writes and who is one of the ministers of the church, states that eight or ten more will be forthcoming next week. These people are anxious to get in touch with the other churches of their district by means of a conference and we suggest that the officers of the Maryland-Virginia conference make sure that this new church gets initiated at their next conference in June. A revival meeting is in progress there and "22 applications for baptism have been received."

Brother C. C. Grisso reports a very successful meeting at Elkhart, where 37 were added to the church. Brother Grisso speaks very highly of the good work that the pastor, Brother B. S. Stoffer is doing and of the high esteem in which he is held by his parishioners.

It is a beautiful tribute that Sister Estella Myers pays to her departed co-laborer on the mission field—Myrtle Mae Snyder. May it be that the reading of it by some young life will be a challenge to the giving of self unreservedly to God for his service anywhere.

From Columbus comes a report of the conditions of the work at that place, written from the standpoint of a visitor. Testimony is born to the faithful service of Brother Christiansen, the pastor, who is soon to leave, and also to the faithfulness and activity of the people of the church. May they find the leader they need.

From our good friend, Brother A. Glenn Carpenter, comes a report of progress concerning the work at Ardmore, Indiana. They are rejoicing in that they have succeeded in freeing their church from debt. They are also attempting to do their part toward every interest of the church. Brother W. I. Duker is the greatly appreciated pastor of this congregation.

Our good correspondent from Gratis, who was too timid to sign her name, makes it very clear to Brother and Sister Brumbaugh of Portis, Kansas, that they will receive a royal welcome upon their arrival at their new field of labor. We dare say that Brother Brumbaugh has a normal preacher's taste and will enjoy these chickens, if this advertisement does not bring a flock of preachers in to eat all the chickens before he arrives.

Sister Mary A. Snyder, formerly of Glovers Gap, West Virginia, now has her home in Lovington, New Mexico, and desires to get in touch with any Brethren who may live in that section. We note that she is being kept very busy in the Master's service though there is no church of her own faith there.

Our readers will not fail to be impressed with the numerous appeals on the Mission page made in behalf of foreign missions by various members of the laity. From many angles appeal is made and in the most direct way the task of missions is laid at the door of every Christian. May it be that many hearts will respond to these appeals so generously that there shall be no lack of prayers, funds or lives to make known the "Good News" to the uttermost parts of the earth.

The spiritual life continues at high tide at La Verne, California, according to the excellent report of Sister Harry L. Good. A goodly number of souls have been added to the church since last report and they are contemplating a season of special evangelism in the near future. Every department of the church seems to be wide-awake and active.

We failed to get into the paper last week our expression of appreciation of the kind words of Brother Lyman B. Wilkins concerning the Evangelist, as they appeared in his article, "The Habit of Seeing the Good." He spoke very generously, but we took him to be sincere and we do not wish to appear to be unappreciative. We are sure that every one in the employ of both the College and the Publishing House, both of which he mentioned by way of illustration, are encouraged when they learn that their efforts, however humble, are appreciated.

The Evangelist Honor Roll appears again this week, and evidence is given that the churches are still standing loyally back of our official organ. The Evangelist appreciates very much every expression of loyalty. It seems that the people are coming to feel more and more that it is **their paper**, for their expression and for them to support. Almost every week expressions of appreciation as to the value of the Evangelist to the homes of our members reach our office. We are very grateful for these kindnesses, for they are greatly encouraging. But the thing that is still more encouraging is the splendid co-operation in the writing of articles that is being given from all parts of the brotherhood. This helps to make the paper the more representative and more widely appreciated. And for the benefit of the new writers that are being continually added to our list we wish to say that we aim to keep a supply of articles in store (this does not refer to church news) and so contributions, except those of a seasonable nature, are sometimes in our possession several weeks before we can publish them.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



This and That in the Movement

Commenting on Brother Snyder's recent letter published in the News department, concerning the distribution of Bicentenary stationery, let me say that I had a long distance 'phone message yesterday asking what the stationery was for. My answer was, **to use**. Snyder's message tells the story. It was not my idea to get out these letter heads for all pastors and workers, but it was thought to be such a good idea that we passed favorably on it and thus you have the stationery to use wherever you think it will advance the Movement or the cause in which we are all enlisted. This much is sure that we can not too often think of the Movement and its demands. I am sure that you will like this stationery and thus we hope that you will also like the Movement. It is so opportune in its expression of our present needs; it is so expressive of what has to be if we go on; it is so clear in portraying what we ought to do right away that I trust there is no pastor that is not working along the lines marked out.

Now, you have the "wheel." That is an expensive thing; I want you to know that so you will appreciate it. I hope you have taken your "glass" ere this and transfigured the words on the small wheel of the stationery. If you get the large wheel, you will know better and if you wish to really interpret the Movement as you ought, you will learn by heart, all the words in the wheel. As you look at it once more will you discern that it has just seven divisions, and that seven is God's perfect number? And when I tell you that this was not studied so that it might be just seven, it ought to argue that it is the more evidenced that this Movement is of God. I trust it is and I believe it is and if it is not, we may well cast it aside but if it is—save the "if"—we can not stop it, prevent it, nor afford to set aside a single requirement of it. But I did not intend to preach this time and so, will not.

A Bunch of Flowers

This made me happy and I pass it on to you to tell you how you can do the same, brother pastor. It was after an appeal that the pastors hurry to comply with the outline of the work of the Committee, to date. If some more pastors would do the same kind act, they would be excused from the "love letter" that accompanied this report. Of course, the love-letter would be welcome. Here it is:

"Dear Brother Bame:—It is with a feeling of shame that I read your latest contribution—shame because we who know the burden of the ministry should not add one tittle to your already heavy burden. This is my apology, signed in all sincerity. Signed....."

Now, any brother might know that would go to the heart of any man if he were one bit Brethren. I am sorry that all ministers of the church do not realize how heavy is a burden of this kind. Indeed I am at home three weeks, canceling my Waterloo engagement—one I longed to fill—because I carried the work of this Movement too much on my heart during my Dayton campaign; and this came to me, like a good messenger from heaven while I was at Dayton. But there are still very many preachers and pastors of the brotherhood who either are not linking up with this Movement or do not care what are the burdens of the Committee.

On Trial

I think that the pastors might as well know that they are on trial these days. If they think that I'll spend another year as I am this, coaxing them to do what they know their Conference—and they a delegate, perhaps, and voting

with the UNANIMOUS—asked of them, they are fooled. The field of Christian endeavor is too wide and the enticements too great for very real service for any man who knows it, to fool his time coaxing for reports, that have to be gotten and ought to be gotten, which they withhold without excuse or reason. Do these withholding pastors want the Committee to think of them as mere place holders? Do they do just enough to get their salary and as this gets no pay and has nothing to do with that, they need not heed it? I'd rather pass on the roses like the above letter, but this it seems has to be done and then, the Committee faulted for talking plain. Pastors, let's be brethren as well as Brethren.

My dear pastor, if you do not know that the Brethren church is in the crucible right now and will not survive unless this Movement is executed because it is in line with the Lord, you are asleep, and the sooner you find it out the better. If you knew what I know and if you sensed the crisis as I know it exists, there would not be a single stamped card of the Committee's lying around, as they are in nearly a half-hundred pastor's studies or in their waste baskets. If you knew what I know—the value of having from 1,000 to 1,200 people of the churches studying some special phase of the church work and their solution, you would at once organize the church you serve according to the seven-fold idea of the Committee and get them to work. It is no time for delay and dallying and postponing when nearly every other denomination is at work for conquest. This is not scolding; it is factative and some time will be FINAL.

BAME.

Another Announcement

A few weeks ago the attention of all pastors was called to the fact that Bicentenary stationery had been mailed out. I am glad now to announce that the large Bicentenary Movement wall charts were all mailed from here under date of February 19. Dr. Bame and I have been referring to this chart affectionately as "The Wheel," and we hope it will be given a conspicuous place in every church in the brotherhood. It gives the great objectives of the Brethren Bicentenary Movement in a nut-shell, and is worthy of an honored place and careful and frequent study.

I endeavored to mail one of these large wall charts wherever there was a Brethren church. Where one pastor serves two or more churches I mailed a corresponding number of charts to him and he is expected to see that they are distributed to all his churches. And where there are churches without pastors, charts were sent to elders or other individuals identified with such churches and they are asked to see that any charts received are displayed in such churches.

I tried to reach every church, but, should there be a pastor anywhere, or any pastorless church, not in receipt of a Bicentenary display wall chart by the time this notice appears in the Brethren Evangelist, I will be glad to supply such upon receipt of name and address. Or, if any individual has a reason for wanting an extra one of these charts, make such desire known to me.

With the large wall charts I also included the "Roll of Honor" and the "Tither's Roll" charts. —Anyone desiring additional copies of these, likewise may do so by making such wants known. I have a limited supply of all these on hand, and am ready to send them where they will be used and do any good.

MILES J. SNYDER, Secretary.
Milledgeville, Illinois.

Special Notes of Interest to all Missionary Secretaries

First. Read every Bicentenary page in the Brethren Evangelist edited by Dr. Charles A. Bame, the Executive Secretary, either past, present or future issues, so as to be, and to keep thoroughly posted on past and continued standards.

Second. Bring up your church as fully as possible to the standards and extensions endorsed from time to time, and Extensions; obtain and distribute educative tracts and

Third. See that your pastor co-operates on Missions booklets on these interests.

Fourth. Secure returned missionaries of our own church or other Protestant churches, especially of Brethren faith, to speak to your congregations at opportune times.

Fifth. We should never forget to foster a kindly and co-operative fraternal spirit with all Brethren peoples. In time we should become more fully co-operative, particularly where the conditions seem at all to warrant coalition effort. We need not sacrifice any of our distinctive Scriptural beliefs to enlarge our horizon of Christian activity.

Sixth. Be on the lookout for prospective points for missionary endeavor in adjacent fields of your community. Encourage Women's Missionary and Christian Endeavor

Societies as well as organized Adult Bible Classes to open and promote such extension work, and if the project seems to warrant an investigation or survey by District or National Mission Boards, report the same to Extension Director and the proposition will be given due consideration.

Seventh. Encouragement should be given to young people who seem consecrated and devoted to Christian service to become RECRUITS for Home or Foreign missionary work.

Where an electric lantern is available and can be used, we have an interesting collection of slides, with manuscript of explanation on our Kentucky mission stations that are being gused by Christian Endeavor Societies, Sunday schools and churches, which can be secured by writing this office.

Any further information will be cheerfully given from this office that is in our power to impart. At any time command us.

WILLIAM A. GEARHART,

Director of Missions, Conservation and Fraternity, Bicentenary Movement.

906 American Bldg., Dayton, Ohio.

GENERAL ARTICLES

At Both Ends of the Prayer Line. By Dr E. M. Cobb

Missions are born of prayer, operated by prayer, and supported by prayer. Prayer does things. Not this formal, hollow, impersonal, indefinite prayer, but real soul-agonizing prayer, which includes the talent, influence and resources of the devotee. One who knows what prayer is, and knows how to use it, recognizes and realizes that our Father, God, is in full possession and control of all mission workers, mission fields, and mission funds (that is, if they are REAL MISSION FIELDS, REAL MISSIONARIES, AND REALLY CONSECRATED FUNDS) and he is very, very willing indeed, in fact it is a part of his great plan of salvation that a vital contact be made between these integral factors which go to make up all successful mission work; and prayer is the ONLY POINT OF CONTACT, the only medium, outside of the written Word, through which God operates to bring about desirable results. We may just as well learn that now, as later.

Now this shall not be construed to even intimate that we have not been praying. No indeed. But we have not been praying enough; and enough of us have not been praying at all. Neither have we been praying sufficiently definitely and specifically. Prayer does not change God, (that is not necessary anyway) but it does change us. (And that is very necessary.)

In my opinion a church has no business to send out a missionary unless she is a praying church; neither has a missionary any business to allow herself to be sent unless she is a pupil of the prayer college. This contact between the sender and the one being sent is as vital as the chord of life between the mother and the babe of her own body. There is an immutable law of psychics, that you cannot pray a load of hoarded money out of the other fellow until you yourself have unloaded of what you have. You cannot pray a life of service out of the others until you first have made an unconditional surrender of your own life. So I maintain that a church shall first have the real cause of Christianity at heart, and make it foremost in her church life and then she can easily find among her communicants those who will not only go, but will go as a "Living Sacrifice," and when a person of that kind leaves the ranks at home, that one will be followed by the prayers, tears, and means of those who were chosen to stay rather than privileged to go. It has been very properly said by some, that no person

has a right to go to the mission field who can possibly stay away. But, if the Spirit so wooes him that he cannot stay away then he should by all means go; a missionary has no right to go to the foreign field nor any other field until he has definitely made up his mind that he is ready to make any sacrifice whatever it is and whenever called upon to make it. Romance, and the love of travel, and the thrill of experience are not the constituent parts of a true missionary motive. But just one thing leads, draws, compels, controls—the insatiable, unquenchable desire to see souls travail and come forth, born of God, and to see them grow in grace and being dressed in the righteousness of the Man of Galilee. If this be the impelling force that leads—then that one can go to the ends of the earth in his name and conquer for Christ. Such a person will be constantly within reach of the phone leading to the great automatic central who always answers the "Effectual, fervent prayer of a righteous man."

Now step to the phone at the other end of the line and listen a minute. Do you hear the church at home praying for the one on the field? This same one who is suffering these privations for Christ's sake. What right has the church to sit at home in the very lap of luxury and pray for the success of the missionary and let her half dress, half starve, half exist? Positively no right at all. I shall never forget a midnight scene I witnessed once. My wife and I were called out about 11 P. M. after I had preached, taken a hot bath, and retired for the night—called out by phone to the railway station to meet a returning missionary. When there, and since it was raining so hard, I asked her why she did not go to the hotel, until morning, in a bus. Then she cried, for she thought I did not want to be bothered. I assured her it was not that, but that she and I could have had much more and better rest. What did she say? Why, Brother Cobb, I did not have the money. I said, My Lord and My God! Shall a servant of the Good Lord work for months and years in a land like this and not deserve a decent night's rest, but rather become a vagabond upon the streets of a great city? Instead of the beautiful city being a rest and a chance it became a horror, an enemy and a terror. Can you imagine hundreds of Christians of the same church in that great city that night, peacefully sleeping in good warm beds and their missionary out in the rain without the

price of a bed? We send men to congress to smoke 50 cent cigars, wear plug hats, and ride in taxis, and we send out the Lord's ambassadors on cheese and crackers and ask them to sit up all night on the train. You say the Son of Man had not where to lay his head. Very true, but he would have had if his brethren had been real brethren. John the Baptist ate locusts and wild honey. Surely he did. But if his brethren, the Jews, had been as much in the interest of souls as he was they would have furnished him a Ford or some other way so he could make twice the time, save twice the souls, at half the cost, and half the effort. The

trouble with the church is that we want the missionary to make all the sacrifice. Now let us pray from both ends of the line this time and see if we cannot at this Easter time pray some real missionaries into the field and pray some real consecrated money after them to support them with as many of the real necessities as possible. We need some hospitals and doctors, and dentists and nurses and teachers—real Bible teachers. Who will go? And who will stay here and push to his limit. Let's put the question and take the vote, and PRAY.

The Christian Challenge of Modern Spiritism

By W. D. Furry, Professor of Philosophy and Psychology, Shorter College

Truths or aspects of truth long neglected often avenge themselves by securing over-emphasis of their position and significance. It is so today touching the claims and demands which modern spiritism makes for itself alike in reflective thought and religious belief and practice. Whether **Rhythm of Motion** is the fundamental law of the Universe and therefore its sole explaining principle as Herbert Spencer urged, it is quite obvious that it is a universal characteristic of our human experience. The shifting of emphasis of human thought and belief from one extreme position to another has been the subject of note by close students of human nature and history. From time to time delusions sweep over our planet precisely as epidemics do.

Beginning as protests against a too exclusive emphasis upon some one aspect of experience to the neglect and the consequent disintegration of the other these delusions gather influence by their own momentum until they carry all things and persons before them. Today's preoccupation with the spiritual marks the swing of the pendulum from yesterday's preoccupation with the material. The most extraordinary feature of these delusions is the negligible role of reason either in their inception or growth. In fact, study of representative historical delusions abundantly confirms the observation that the potency and prestige of the delusions vary inversely with the preence of reflective thought. It is also to be noted that the delusion both generates its own proof and favorably disposes the mind of the intended victim.

When witchcraft was regarded as possible, evidences and witnesses of its reality and effectiveness were to be had in abundance. The fact is of general conditions today that if you can determine the conditions of the experiment and can select the data you can prove anything at all. It is related that Professor James once took laughing gas to note its effects upon consciousness and it made him a Hegelian. If the reality of spiritism in its various and varied forms is to be demonstrated alone by the experiences induced by its devotees and their interpretations, it has been proven beyond the possibility of refutation again and again in the history of human thought and belief.

The Vogue of Spiritism: Why?

Broadening the term to include modern spiritualism, the doctrine of the sub-conscious, personal communication with the dead, telepathy, psycho-analysis, mental therapeutics and similar occult phenomena, few things are more remarkable in the last decade than the unprecedented growth and influence of spiritism. Prior to the World War, to have sounded warning of the possible harm of the indulgence in spiritism to daily living and religious belief would have been regarded as wholly superfluous and absurd. Today however persons from every rank of life, with culture and without,—Christians and non-Christians,—idealists and materialists are embracing it as a **New Religion** and claim to find it a panacea for bereavement, a demonstration of immortality and an unfailing guide to all mundane affairs.

During the past half-dozen years the press has been filled with reports from those who have crossed to the **Great Beyond** while more pretentious publications purporting to give records of most amazing messages and appearances from the spirit world appear with surprising and discour-

aging frequency. The **New Revelation** of Sir Conan Doyle and the several bulky volumes of Sir Oliver Lodge have stirred all England and their influence is already considerable and ominous in our own country. Horace Leaf in a recent book entitled, **What is Spiritualism?** makes the extravagant assertion that spiritualism is both a new religion and the coming religion of mankind.

Philosophers like James and Eucken and semi-philosophical writers like Maeterlinck and Burroughs brought face to face with the age-long problems of the mechanical and the purposive, the cosmic and the moral the personal and the impersonal interpretation of the world and human experience alike take refuge in the sub-conscious; while psychologists like James and theologians like Sunday urge that the Personality of our Lord as at once true man and yet the Eternal Son of God and the entrance of the divine into every man of us can be satisfactorily and adequately accounted for in terms of a subliminal experience.

The Influence of the War Upon this Religion

To account for the remarkable interest in spiritism as due to the great losses experienced during the World War scarcely goes to the root of the matter. It would doubtless be better to say that the revival of spiritism was hastened and accentuated by the war rather than caused by it. The real cause is to be found primarily in a wave of intense dissatisfaction with the present world. A calm and patient examination of the life and thought of our day exhibits extreme confusion and consequent insecurity touching the meaning and purpose of life. The things and ideals in which we trusted failed us when most needed. Our unprecedented control of the outer world and our abundance of material goods have brought us only leanness of soul and emptiness of heart. We now know that life does not consist in abundance of material things and resources. Lacking convictions about life, its meaning and purpose, a growing sense of emptiness and insecurity rests heavily upon the world today and the question, "Is life worth the labor?" presents itself as an unsolved problem. The outer world as a complex of ideals and institutions builded with so great struggle and sacrifice has failed at life's most crucial hour and in the presence of a world doomed to destruction we seek to build in our dreams a celestial city with cosmic dimensions and security.

The more the problem of world-building is contemplated the more impossible the solution appears and multitudes despairing of any solution seek release in the contemplation of death. Precisely in the same way do modern spiritists act today. A paralyzing doubt consumes the vitality of our age. We have exhibited remarkable resourcefulness in departmentalizing life and in developing methods and standards of efficiency but have shown a lamentable incapacity to deal with life as a whole. But we are driven to make the attempt to comprehend life as a whole. As regarded by the psychologist modern spiritism represents the attempt to unify our life in terms of a meaningless subjectivism; while to the Christian whose faith in the Redemptive Purpose of God revealed in Jesus Christ has not been disturbed it represents a resort to ghosts vouched for on the authority of the Society for Physical Research rather than a courage acceptance of

the Word of Christ which is at once the hope of a new world-order and the prophecy and pledge of personal immortality.

An Old Foe With New Faces

Modern spiritism might aptly be styled an old foe with a number of new faces. However modern the forms in which it appears the spirit itself is very ancient. Ours is not the only age prolific in new faiths. Scarcely had the church entered upon its career of world-wide conquest when it was challenged to meet the insidious and destructive doctrine of "angels" or "spirits" as sharing and supplementing the mediatorial work of Jesus Christ. For reasons not necessary to be recalled in the present connection the church at Colosse became the active field of battle while St. Paul, eminently and providentially fitted both by training and experience, became the champion of the Christian faith. While not as yet a completely developed and well-articulated system these early gnostic speculations had already produced intellectual confusion and religious uncertainty in the church at Colosse and elsewhere. Adopting the terminology of the Gospel but so twisting and mystifying it by their allegorical method of interpretation these early gnostics with a doctrine blended of Christian, Jewish and Oriental elements succeeded in effect in "leading Christ to the edge of the universe and respectfully bowing him out of it."

Then and Now

The theological situation in the Colossian church is very comparable to the present situation. In consequence of these speculations touching spirits and angels the Christians were no longer sure about Jesus Christ, his absolute authority in moral matters and his unique mediatorship. His supremacy and sufficiency as a Savior had become dim and uncertain. The personal glory of Christ was bedimmed by the acceptance of a rival hierarch of principalities and powers. They continued to accept Christ but with a multitude of qualifications. From his exalted position as the Son of God, the One in whom alone mankind can find salvation and who alone both knows and reveals the way to the Father and his will both for us and the world, they reduced him to the level of their own finite imagination and measurements and clothed him in garments woven out of their own esoteric speculations which according to St. Paul were "after the traditions of men, the rudiments of the world and not after Christ." In brief but profoundly significant St. Paul detects beneath this tissue of gnostic speculation a virtual denial of the **incarnation**, the **atonement** and the **resurrection** of Jesus Christ.

How strangely yet familiarly modern all this sounds. However various and varied its forms the spiritism of the twentieth century is but the old foe of the Christian faith with changed faces. It is not extravagant to urge that in consequence of the revival of spiritism and its popularity with the multitudes the Christian church has never since the first century faced a time so critical; and if history teaches us rightly at all it does teach us that the policy of the church touching spiritism must be no less positive and profound than it was then. Thinking to recapture an alienated world the church today rather condones than condemns its beliefs and practices. It seeks to win the world by compromise rather than by challenge.

Forsyth speaks truly when he says that Jesus **defied** the world rather than **deified** it as the church today seeks to do. Jesus Christ was neither made nor moulded by the culture of his age and he taught that the church as his body while in the world should not be of it. The church's first line of duty is to be loyal to the Gospel which makes it and with which it must go forth to conquer the world. The world today hungers and thirsts for spiritual reality but in consequence of the church's failure to discern the inner demand of the age and meet it with a courageous, intelligent and sympathetic preaching of the Gospel of the Son of God spiritism in its manifold forms is today exploiting the world in the interest of its own grotesque hobbies.

It is said that the multitudes heard Jesus with gladness and the church in its beginning days with numerous handicaps all today removed set a pace in world conquest that we

can not now appreciate nor dare emulate. The secret alike of the attractiveness and power of the church in that far-off day is to be found in the significant phrase of St. Luke: "They remained steadfast in the teachings of the Apostles." The Word which constitutes the church is still the secret of its power. Alike the authority of the church and the competing power of its message are to be found in the Objective Word rather than subjective experience or efficiency methods. The soul-certainty and the moral power sought after by the age can be found only in the Word of Revelation committed to the church.

Paradoxical as it may appear the weakness and danger of spiritism is its materialism. Faith and physical demonstration can not exist together. Whoever therefore dallies with mediums or Ouija Boards both dishonors his Lord and imperils his own faith. Spiritism must therefore be regarded as a peril to our religious interests. The church ought to be loud and insistent in its opposition. For the church of our day as in the days of St. Paul there is no hope unless we detach ourselves from the scoriae and absurdities of modern spiritism and return as Bishop Moule finely urges to "a worshipping and enraptured confession of the unique glory of the Christ of God." The acknowledgement of God after which the world seeks is sure for every age and soul only in Jesus Christ while belief in personal immortality rests not upon the nonsensical utterances of mediums nor material proofs of sensuous survival but in growing personal fellowship with him who both died and rose again and now lives as King of glory and Lord of human destiny.

The world's present moral extremity and consequent struggle after spiritual reality with its eager seizing of spiritism in all its absurd and grotesque forms must be regarded by the church both as a defection and a challenge—a defection in that for too long time the church has been more drawn to gnostic speculation, romantic mysticisms and practical programmes than to the historic and moral spirituality of Christ crucified and risen again; and a challenge to a confident assertion of the **finality** and **sufficiency** of the **revealed** Word of God as supplying mankind all that it needs know both of the present life and the life to come.—The Christian Index.

Victory Through Christ.

REV, 3:21

By Mrs C. E. Nicholas

Man was created to be victor. God intended that he should have dominion not only over the beast of the field, the fowls of the air and the fish of the sea but over himself and the world."

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

Believers must be laborers—a Christian's victory implies a warfare with the forces of evil in our inner life while we are called upon to carry an aggressive war against the spirit and power of the prince of the world. These forces of spiritual conflict are so closely allied with each other that the neglect of one means failure of the other.

When St. John lived and wrote the faithful martyrs were overcoming by their own blood. That was the supreme way of solving such problems of life that were otherwise insoluble. In those days the forces of God and the forces of the world were so linked together in the lives of men that he who meant to give God the victory gave his own life to death.

However, overcoming in the gospel light means the consecrating of self and keeping all for Christ. This means entire consecration, which embraces three things,—**being**, **doing** and **suffering**. It does not mean the wrapping of one's self in a "holy web" and saying, "There I am consecrated; I can sin no more." Consecration sends you out into the world; it leads you to use every power for his glory; your life is dedicated to God's service.

(Continued on page 9)

THE BRETHREN PULPIT

A Personal Interview with Jesus; or, "The Man with the Night Lamp."

BY A. E. THOMAS

This morning we want to take up our Lord and his dealings with Nicodemus. We have Nicodemus mentioned three times in the Gospel of John. We cannot see him aright unless we see all three pictures of him. In all three he is mentioned as the man who came by night. Someone has called him the man with the night lamp. He appears in a different role in all three cases. He comes to us first in the third chapter, as an inquirer after the truth. In the second place we see him in chapter 7, verse 50. I read the words a few minutes ago; I merely mentioned them so that we can get a glimpse of the man. This second picture we see him as a witness, and the third in John 19:39, where he appears in the beautiful picture of the burial of Jesus. I would like to put into the picture this thought. He appears here as a disciple of Jesus. You will notice that John characterizes Nicodemus in each instance as the man who came by night, the man with the night lamp. Most all commentators are agreed that his coming emphasizes a truth.

Nicodemus, then, we see in the three pictures. Now let us turn to the first picture in the third chapter. We see Nicodemus, a seeker after the truth. John introduces him to us as a ruler of the Jews. This, of course, throws some light on the story which follows. A ruler of the Jews meant that he was a member of the Sanhedrin; they were generally styled rulers. We have then this morning Jesus in the presence of a formalist. He belonged to a class that depended upon good birth to elevate them into a higher life. They believed that social arrangement, higher environment are alone necessary to elevate the race.

He, this ruler, came by night. The jostling crowd could not disturb him and the Master. Truth seekers need to get alone with the Master if they will find it. Jesus was in the presence of a formalist, a wise man. Nicodemus was an investigator, he was not satisfied to grope in the darkness, he had a mind that was ready to see the truth as we shall see later. Note, then, this man, a seeker after the truth. Night has fallen upon the world and this man high up in the Jewish religion decides to start on this journey. Mark you well the road he traveled that night, It was indeed to him a cross. It cost him something, it was not easy for him, who was a teacher, no doubt one who had great enough faith in his ideals of religion to go and seek another man who claims to have the secret of the peace for which his soul craved.

See the picture now. We have here a face to face, mind to mind, and then heart to heart. Within that little room there stands that wise ruler and scholar face to face with this young unauthorized teacher. I think I can see Nicodemus coming into a new venture of life. Beautiful is the story of his desire and quest for light. There are moments perhaps when he was tempted to turn back but now he is here, present. He was a difficult subject,—formalists are very dead when they have the letter alone as a guide. Then his culture and his position all made it the more difficult.

The conversation begins. Nicodemus begins. Note how he opens, "Rabbi," meaning teacher, "We know that thou art a teacher come from God, for no man can do these things that thou doest, except God be with him." We know that he is speaking as the representative of the group that he belongs to. "Of this one fact we are assured, you are a teacher come from God, you have evidences of the fact that God is with you. Your miracles are a proof. I come tonight to represent them, as well as myself, to seek the secret. You are different, your customs are different. Therefore I would know the secret." We know that was the view of the group which desires what all humanity desires, to discover the very best possible thing in life. He personally did not have the secret. I just wonder what kind of an answer he expected.

Keep in mind that religion to him was a matter of intellectual curiosity. I am rather inclined to think that what he expected was the new putting of an old truth. Keeping this in mind, note the first sentence of Jesus. Verse 3, "Except a man be born again he cannot see the kingdom of God." At the start Jesus gave him to understand that religion is not a part of life but the whole of it, to receive it, to understand it, to get the divine secret, that for which the soul of Nicodemus craved. It is not merely to open your mind, but your whole heart and mind will have to be created over again.

"Except a man be born again," that is Christ's word. It is a bigger thing to be a Christian than Nicodemus imagined. It means the refusing of man's entire nature, so that he is born again and a new creature.

Let me proceed. Nicodemus is surprised, taken off his feet with this first statement. Never before had such an impossible thing dawned upon him. He spoke again, "How can these things be?" Do you see him in the darkness groping for more Light? "Why," says he, "such things are against the laws of nature." He had heard the heralding of a new doctrine. It stirred him. Is it a heresy or the dream of an idealist? He then saw himself. "Well, anyway he has something I haven't got." I go on. "Yes, but how," says he, "can these things be?" Now we have mind to mind. Can a man's nature be changed? You say, I am what I am, I cannot be born when I am old. Old habits are fixed. What does this mean? Nicodemus is trying to get at what Jesus is saying by a logical conclusion. And, logically, you say, impossible. Humanity cannot change itself.

You cannot see the beauties of worship unless you are born again. It is said that a friend once said to Mr. Turner, "I have never seen such sunsets as you paint." And Turner replied, "Don't you wish you could see them?" What he meant was that there is a soul sight as well as the vision of the eyes. You will never see the sunset on the cross where your Maker died nor the sunrise on his empty tomb whence he rose for our justification until you get the new divine sense created in you. Ye must be born again, born from above. That is why Jesus presents it here, because Nicodemus laid a great stress upon good birth and environment. This matter comes from above.

Now, the second question, How can these things be? Jesus said, "Nicodemus, don't marvel at the how, accept the fact." The wind bloweth, etc., so everyone that is born of the Spirit. Our relation to the wind expresses the relation of man to the Spirit. I hear the sound of the wind. That is the fact; I cannot tell anything else, that is all a mystery. What follows? I take hold of the fact and obey its laws. I gain the benefit, though I do not understand. Nicodemus marveled; he had never heard anything like that before. In effect, this is what Nicodemus meant,—"Isn't one birth sufficient?" Jesus made distinction between the two. Except a man be born of the Spirit. That which is born of the flesh is flesh. Dr. Campbell Morgan brings out this point in explanation here. Jesus reveals that man is darkened his intelligence. Alienated in his affection and that as a result he was centering his affections on earthly things and he was under the control of the forces of evil. Flesh governed, flesh centered, flesh controlled. Now, says Jesus to Nicodemus, "You must be born from above; Nicodemus, you are searching for the satisfaction in the rituals and environments of your religion. You are restless tonight. If you would be free you must be born from above. The hereditary part cannot come from good human birth, but comes from acceptance of my life poured into yours. Without rebirth you cannot see the Kingdom of heaven."

Further. Jesus points Nicodemus to the cross. "The

Son of Man must be lifted up. You ask me how you can get life. He that believeth on the Son shall have life. Life will come, Nicodemus, through that lifting up. The Spirit will communicate to you the life through the cross and there you will find liberation. Recognize the Spirit's work, Nicodemus, don't argue. Believe and you shall have life." Lift your sail up, crown Christ by trusting him and you, though you cannot understand the mystery, of the incarnation, will be saved. I would like a moment to see the effects of this upon the world, but let me stop here. What was the message? Being born again means new childhood. Well what about Nicodemus? No word here as to whether he accepted. But I ask you to look at the second picture very briefly.

Nicodemus. We see him again. Look at the surroundings. Jesus had been discussed pro and con. They, the Pharisees, had decided to get Jesus. Having gone to find Jesus they heard him say, "If any man thirst let him come unto me and drink." The officers heard these words but no man laid hands upon him. They went back to the waiting Pharisees. They asked why he was not brought in. The officers stepped forward and said, "Never man spake like this man." Now watch Nicodemus. He couldn't stand it any longer. They had jeered enough. These officers came back, no doubt, with love in their hearts for this same Jesus, and, as the Pharisees cried, "Are you also deceived?" up rose Nicodemus, his heart warmed. He had heard too this teacher yonder in the quiet confines of a home. He cries out, witnessing for him, "Does our law judge any man before it hears him and know what he doeth?" I can imagine the look of scorn that they gave to Nicodemus, some likely saying, "He, too, has been deceived."

May we go to the last picture, John 19? We have the last view of Nicodemus. What is he doing now? Two men and a funeral. Two rich men, influential. Listen, I find Joseph of Arimathea and Nicodemus were at the cross. These two men, what are they doing? Joseph had begged the body of Jesus and he and Nicodemus are together and were taking down the body of him who had met such a cruel death. While Joseph was at the cross he sees Nicodemus coming with ointment, 100 pounds' worth. They anoint him who had led such a lowly life. See the picture. They draw out the nails. Pardon me if I draw this imaginary picture. Says Nicodemus to Joseph, "I think I understand now what this all means. One dark night when my soul was distressed I went to see Jesus. He told me some profound things. I was completely baffled then. He led me in Spirit yonder to the wilderness that night and I saw that crowd of bitter Israelites gazing at the serpents lifted up by Moses and then he said to me that night, "Nicodemus, as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up that whosoever believeth in him should not perish but have everlasting life." Oh, Joseph, what a moment that was when I saw what he meant. I was to see him as the serpent that is to heal the world of sinners and there I learned what it was to be born again. Yes, and now I see the fulfillment. These nail-pierced hands and this broken body is the remedy for our sins. Come let us bury him" "Yes," says Joseph, "I will lay him in my new tomb." They washed away his wounds. When the sky was dark and gloomy, when his cause seemed lost, Nicodemus stood out a disciple for the Master.

My brethren and sisters, this is a noble picture. What a great testimony to the fact that he was surely that night born again. The greatest miracle of all time is this, the miracle of the new birth. Not long ago there died in London a man who was the biggest infidel at one time in London, Stanley, the great traveler. He went to Africa an infidel. He found Livingstone, behind Livingstone he found Christ. Stanley said as he stood side by side each day by Livingstone in the dark Africa and saw the simplicity of the man, the love of the man and how he lived up to the things he professed, he asked himself, "Is he crazy? What is the matter with him?" Then he said that Livingstone converted him but that he never meant to. But see this biggest infidel of other days in London dying: By his bedside was

his wife. Listen as he speaks to her. "Wife, do not weep; we shall meet again." That from the once biggest infidel? Is not that the new birth, the greatest miracle of all time? Brother, sister, bring your night lamp into the darkest night with your perplexed self and you will find, as did Nicodemus, the daybreak.

"Sun of my soul, thou Savior dear,
It is not night, if thou be near,
O, may no earth-born cloud arise
To hide thee from thy servant's eyes."

Warsaw, Indiana.

Victory through Christ

(Continued from page 7)

The great struggle is that which brings ourselves, our thoughts, our all wholly into captivity to the cross of Christ.

We, as a church, feel the need of greater consecration on the part of each individual member—greater efforts must be made to bring us into captivity to the Cross. The tendency is away from the Cross—something must be done to lead us back and keep us there, if victory is ours. To this end the Three Year Program is being put before each church. The very heart of the program is **Consecration**,—its aim is to lead each individual member to give his life more fully to divine service and a complete surrendering of our all that the church may be lead to ultimate victory through Christ. How slow we are in acknowledging that all we are and all we have are only given us to use and some day we must render account for their usage! How slow and timid we are to push a movement that tends to lay bare our selfish living!

That we may succeed in this great forward movement there must be a union of both divine and human effort.

Nothing can be accomplished by human effort alone. This has been tried and proven an ignominious failure even from Adam until now.

If we succeed it is because the divinity is working with us. Any separation from God in any calling or work blasts all hopes of success and failure is inevitable.

God in all our efforts and all our efforts **for God** is the only security given us.

Victory means a constant reliance upon God and upon reliance upon God means more prayer to him. It means active prayer. If you pray for the conversion of the world for Christ, it means that you are to "face about" that he may use you as an instrument in his hands by which he may overcome.

God pity the man that prays for the conversion of the world and then buries both his talents and pocketbook.

Prayer is asking, but reliance is the dependence upon divine aid and a conscious trust in our Lord that help for every effort will be given.

Great battles have been won by men on their knees. The strongholds of sin are leveled by prayer. It is a power that will overthrow the strongest fortifications of the wicked. While we work and fight, we must pray.

Faith overcometh the world. Faith is a great power in the overcoming of our enemies. It was by faith that the walls of Jericho fell down. Faith is the Christian's power for the pulling down of the bulwarks of sin, and the subduing of kingdoms.

With victory come **peace, rest and pardon**. With victory comes that heavenly association, which is ours by promise. The Author and Finisher of our faith offers the conqueror a prize and pledges his own word, "To him that overcometh will I grant to sit with **Me** in **My** throne."

Dowagiac, Michigan.

Redwood Bailey, the famous American Indian, was arrested some time ago, it is said, for a "seditious" speech made to a street crowd. The cop taking him in charge said: "If you don't like this country, why don't you go back where you came from?"

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Egyptian Sunday School Enthusiasm and Home Indifference. By the Editor

It is a matter of great encouragement and inspiration to learn of the wonderful enthusiasm with which Sunday school work is being carried on in many mission lands. Those who catch a vision of its great opportunities and worth seize the fragments of our rich equipment and supplies and devour them ravishly. It causes no small degree of humiliation to notice in comparison how scantily we make use of the wealth of information and inspiration at hand. Seldom do we find one of the average Sunday school workers who has the interest or ambition to read one of the multitudes of helpful Sunday school books which may be had for the asking and read in our own tongue. Such books prove efficient missionaries when distributed in foreign lands.

The reading of "How to Conduct a Sunday School," written by Marion Lawrence, is largely responsible for an extensive and increasing Sunday school work among the Copts who are living in Egypt. This book has been translated into Arabic and published by the Nile Mission Press. A Coptic employee in the Cairo Post Office, Joseph Alexander, is the leader who is co-operating with Rev. Stephen Trowbridge, Sunday School Secretary for Moslem lands and a representative of the World's Sunday School Association. Mr. Alexander became so greatly interested in Sunday school work after reading the book by Mr. Lawrence that he is now giving all his free time during the week and practically all day Sundays to Sunday school work.

Less than a year ago, in March, this enthusiastic young man began with just a small group and now the Sunday school which he organized is the Orthodox Coptic Cathedral, Cairo, numbers nine hundred children. He has also started several branch Sunday schools in other parts of Cairo. One of these schools is located in what was a closed and even abandoned Coptic church, which is now called by Mr. Alexander, the Children's Church. With the official approval of the Coptic priests a special edition of Sunday school helps

has been printed for these Coptic schools since the priests object to the use of lesson helps which bear the imprint of and missionary organization. There are already fifty new teachers in this movement.

At the Cathedral Sunday school there are a number of working committees which bear Bible names. The St. Luke's Committee is made up of boys for the visitation of members of the school who may be ill, thus in harmony with Luke, the physician. Another committee, named after John the Baptist, calls on absentees and summons them to their duty and their privilege in the Sunday school. St. Mark's Committee is for missionary work, because it was Mark who, according to tradition, came as the first missionary to Egypt, and who founded the church to which the Orthodox Copts trace their authority by an unbroken line. The Committee for Benevolent Work is called after Mary, the mother of Jesus, because she was the very soul of kindness, and because women throughout the world are sympathetic and tender-hearted.

What a difference it would make, if in every community, in every church, there were just one such Sunday school enthusiast as Mr. Alexander of Egypt! It seems that our very familiarity with the story of the Christ and the wonderful Sunday school movement has dulled our sense of appreciation. For too many of us the Gospel story is but a beautiful and gripping story for our own enjoyment and the Sunday school is but an organization with which we may pleasantly while away a few leisure hours every week. The Bible has lost the force of its mission and the organization its missionary significance. We are gripped by an indifference that will prove fatal if we do not bestir ourselves. Let us realize anew what the Gospel means to us, and get a new vision of the millions of hearts hungering for its message and make our Sunday schools instruments of evangelization.

Stamping Out Vice and Gambling

In a telegram to his Excellency, the President of the Mexican Government, one J. W. Sefton, professing himself a representative of various citizens of San Diego, California, protested against the closing of the gambling holes of Tia Juana, Mexico. To this remarkable telegram the private secretary of the Mexican President sent a still more remarkable reply:

"The President of the Republic has instructed me to answer your message of yesterday expressing to you that the government, over which he has the honor to preside, will not permit, for any motive and under any pretext, the restoration of the games (gambling) in Lower California, or the opening of similar houses in other parts of the country; and considering that you are acting with sincerity when you state that the said games are true centers of diversion, permit me to suggest that they be implanted (or started) in that city, where, surely, in addition to being practical for you, you would avoid a long trip for the purpose of seeking diversion. Salutation."

Its announced policy in regard to conditions along the border will cause the present government of Mexico to be looked upon with admiration by literally millions of American citizens who have had the border conditions, and particularly the conditions at Tia Juana, brought to their attention. For these conditions American citizens were primarily responsible, although they had been tolerated by local Mexican authorities. The Mexican government deserves immense credit for having ignored the considerable pressure brought to bear upon Mexican authorities by disreputable American influences and preferring rather to decide upon its policy in accord with its convictions of the best

interests of Mexican citizens themselves. Incidentally, there is no doubt whatever that the decision of the Mexican government will conduce greatly to the perfecting of smoothly working and cordial relations with the United States.

No private citizen or organization can know all of the factors which must enter into the consideration of the problem of recognition of the present government of the Mexican Republic. But it is beyond question that Mexico is at last in the hands of real patriots, honest men who are determined to give it a place of strength and confidence in international affairs.

If conditions unknown to the general public do not prohibit such action it is apparent that the government of Mexico should be recognized and that every possible assistance should be given that government in establishing its authority and developing policies which will conduce to order and prosperity.

What do you think about it?

Last Sunday Mrs. Bauman was in her Sunday school class of wriggling, twisting, squirming lads down in the Primary Department. She was telling them, out of stern necessity, of "The Rotten Apple Class." She said, slowly and solemnly: "And Mr. Wall slips around from class to class, and he listens!" The boys' eyes began to bulge forward! "And," she continued, "when he hears a boy making noise and disturbing the class, and he knows he is not behaving, he—he—he just slips his arm right in past this curtain"—(eyes got bigger in every boy)—"and gets him by the collar, and takes him right up stairs, and puts him in that

'Rotten Apple Class.' "Consternation and awful silence for a moment. Then one young chap whose "Daddy" has gone east to study the art of saving folks from the terrible calamities of the future, piped up: "That ain't no Christian way to treat a feller!" Mrs. Bauman looked him in the eye, for he was one likely candidate for said "Class" that morning and said: "Well, if you had a barrel of apples, and would find a rotten apple in it, spoiling all the others, what

would you do with that apple?" Quick reply from all the lads, "We'd take it out!" "Well," said she, "that is just what Mr. Wall will do!" Once again the likely candidate spoke up: "I'd take it out and cut out the rotten and save the good!" Now, then, Mr. Superintendent, the problem of the ages is before you—and all of us! How are we to "cut out the rotten and save the good?" How? How? How?—Weekly Calendar of Long Beach Brethren Church.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Real Work for Christian Endeavor. By A. E. Evans

It has been said and well said that a person gets the **impression** at Sunday school and the **expression** at Christian Endeavor. Let us see if this will work out. Now we start out in the Junior Christian Endeavor! Well, you know when you are in the Junior Endeavor you surely get lots of time to express yourself and also to work. That is why the Juniors are so happy and enthusiastic. We can well take a lesson from the Junior Christian Endeavor.

Now let us pass on to the Intermediate Christian Endeavorers. The program changes somewhat, but still we want to cultivate the function of the Christian Endeavor, that is the expression. The Intermediate is looking forward to be a Senior some day and then be able to speak for the Master any place; or at least that should be their thought. But when the day comes when they are to graduate and they become full-fledged Seniors, then what?

Can we use a war phrase? "Where do we go from here," would it not be nice if they could look forward to some definite work, something that would attract their minds like when they were Juniors and Intermediates? Do not let their ideals stop here, let us go on to higher and better things. I believe if the older Endeavorers and those who have had more experience should leave the younger Endeavorers take their places as officers and take care of the organization, this would give the younger the experience they need at the present time. And the older members go on to higher and more difficult work. The young members do not want to sit and always hear the older and more efficient speakers talk. They will get discouraged and quit coming. The young people must have something to do and say, if we want to hold them.

Now, to my point. The difficult work of which I mentioned above for experienced and experts is to set something still ahead of all Endeavorers. I believe there is a work more important than discussing the subject every Sunday evening. Because I have found so often it is the same ones that do the speaking and of course it will become finally uninteresting to all. We must do something. Now, if we are so equipped that Jesus can send us out into his vineyard he will do so. And if we are so equipped, he can and will say "Go," as he told his first disciples. And truly that "Go" means you and me as well as them. Sure, he said to tarry in Jerusalem; but how long? Until they were indued with power, or equipped. What have we been doing in all three branches of Christian Endeavor? If we want to be real Christian Endeavorers, we must endeavor to do Christ's will; and he said for us to "Go." I believe we get the wrong meaning of the church. The church is a place to worship and not to work. Of course there is some work to be done in the church, but the place for us to work for Christ is where we work six days in the week. If you are in the store, or factory, or office, etc., let your light so shine that the people will know you are a real Christian Endeavorer; and Christ will be glorified. Still, there is harder work yet; but do not forget that the harder the task, the greater the blessing. I have in mind some real mission work. Let the Christian Endeavor have a mission band, or two, if possible and go out on the streets, in the prisons, and infirmaries; these places where the people do not have

the gospel preached to them. You know Christ put his approval on this kind of work to preach to the poor and to those in prison. For six months or more some of the young people of our church and myself had this kind of work on our hearts. To do something definite for Christ. Well, about a year ago we got the opportunity.

The pastor called for those who wanted to do something that would count for Christ and mankind. So, many accepted his call of which I was one and I am glad I did. Some started missions in different parts of the city. Some are preparing for foreign fields. And others chose to stay in the church and instruct the young and inexperienced. Others, including myself, went to work at the City Rescue Mission, and on the streets and in the workhouse. We have seen some sights something like Jesus referred John's disciples to in Matthew 11:5. We have seen scores of people accept Christ at those places. Men who would stagger up to our street meetings would follow us to the mission and find Christ precious to their souls. There are so many things I would like to tell you about the meetings but on account of valuable space, and beside reading these things is not nearly so good as having the experience yourself. We were blessed and so will you be if you but try Matthew 9:37-38.

Are you not a disciple? Haven't you been equipped? Do you not know that the harvest is ripe? And if you are not equipped and you should get so. For after you do something for Christ you want to tell it, and people want to hear something like that. For that is answering the call which Christ sent out and we are blessed. And then when you have your business meeting and your social you can tell your experience one to the other as the disciples of old and I will assure you a good meeting and a good audience will be had.

Remember the servant who buried his talent. Do not be stall-fed Christians, or a grumbler, or a complainer. Remember the idle brain is the Devil's workshop. Be the servant who doubled his talent (Luke 19:17). Jesus said, "Go ye!" (Matthew 28:19, 20).

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Dayton, Ohio.

"Right There"

"It wasn't anything. You see, I was right there." So spoke a modest young surfman who had risked his life to rescue a man who was drowning. The incident reminds one of the Bible story of the man who was charged with a certain responsibility and who excused his failing by saying: "While I was busy here and there, behold, he was gone..." There's a world of difference between "here and there" and "right there." There is often more genuine heroism in being in the place of duty than in any particular heroic act. To be right where one ought to be, doing the thing one ought to do, is far more commendable than to be so busy here and there that life's real duties and opportunities are neglected.—The Presbyterian Advance.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

A Foreign Mission Appeal from Laymen

Conditions in Foreign Lands Demand Christian Leadership

The Christian church, with Christ as its central figure, has fostered through all the ages, civilization, culture, the arts and sciences and all that is good and great in this world of ours. It has been the means by which civilization has reached the remote lands on our globe. It has, thereby, contributed most towards bringing about that "Brotherhood of Man and Federation of the World" which we hope and pray for.

If it has contributed so much toward the world's best and is capable of doing so much more, now when, in the process of political and economic readjustment after the late war, foreign peoples need the sane and safe guidance of a Christian leadership, it is plainly our Christian duty to further the extension of the Christian faith by means of our service, money and prayers.

Not only is it our Christian duty, but by so doing, we are doing the Will of the Father who has commanded us "to take the Gospel to all peoples."

The Brethren church has clearly as great a mission in the World's Missionary Movement as any other denomination. Because we are small, is no excuse. We must carry our share of the work, that is, each individual member, must carry his own share in service, financial aid or prayers or all. Let us do it!

E. G. MASON.

West Salem, Ohio.

I Wonder

I wonder what Jesus thinks?

I wonder—is he sad, even in heaven?

I wonder if he grieves because of that which he sees in these hearts of ours—who who SAY we love him?

I WONDER?

He said: "I am the Light of the world" (John 8:12).

He said: "I am the Bread of Life" (John 6:35).

He said: "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

We Christians seem to have control of the power house, the key to the cupboard, and a monopoly on the water supply—and yet—

He said: "YE are the light of the world" (Matt. 5:14).

He said: "Where your TREASURE is, there will your heart be also" (Luke 12:34).

I wonder what Jesus thinks?

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye through his poverty might be rich" (2 Cor. 8:9).

Shall we allow the Holy Spirit to lead us in the gifts which we shall make at this Easter time?

The "Light" in the homeland seems "blinding" in its effect; the "Bread" is mouldy, some would have us believe; "Water" is going to waste.

I know what Jesus thinks—

That we should remember those poor blind, thirsty, starving millions whose souls are so destitute.

Do our hearts belong to him? I WONDER?

Do we really care what Jesus thinks? I WONDER?

MRS. ELSIE RAGER,

La Verne, California.

AN APPRECIATION OF MYRTLE MAE SNYDER

When the news came of the death of Sister Snyder our hearts fainted, for we had long looked forward to her joining us here at Carnot. We do not understand his ways or know his thoughts, but since he doeth all things well we seek comfort from him. Last year God called one of our number home and this year another one of us has gone to dwell with him. Sister Snyder was with us only a few months, yet we learned to love her dearly. She was true to her vision of winning souls for Christ in a heathen land. From her letters and from news of friends who know her in Belgium Congo she labored without ceasing with the natives for their spiritual and physical welfare. Her letters were always full of joy in his service and she longed more and more to serve him in the most efficient way. She was a physical sufferer yet never complained but took her pain to him our Great Physician in whom she had great faith. She was brave, courageous and sacrificing and nothing was too hard to do for him. She was sincere and true to her convictions and God has blessed her work for his glory.

She loved children and her love and discipline not only won them to herself but to live a life that is beautiful and pure. Her standard was high and daily she attained toward her goal by the grace of God. She loved her Savior and through her love died in service for him. Her days of toil and suffering are past here in this world but how rich is her reward. Her life is an inspiration to us all to love our Lord and obey him in carrying the gospel to the lost ones.

ESTELLA MYERS.

Carnot, Via Brazzaville,
French Equatorial Africa.

They Must Be Told

Since last Easter, thousands of people have gone to a Christless eternity. Many in this country have had a chance to accept Christ as their Savior, while thousands in the foreign lands have never heard of the cross. The heathen in their blindness still bow down to wood and stone. They must be told the

Gospel story so they too can call upon the name of the Lord and be saved. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? The great commission is given to all Christians. Many must go in person. The sacrifice is great but the reward is greater. Others must back them up, with their prayers and money. Only those with a determination to preach "Christ and him crucified" should go in person. It is not our business to take our civilization to those people. Only the new birth will make them new creatures in Christ Jesus. If people only knew the blessings of tithing there would be money and to spare. For years we have tithed and find that the nine-tenths supplies all our needs. Tithing brings great blessings for "You can't beat God giving."

R. I. HUMBERD.

153 Institute Place, Chicago, Illinois.

Foreign Missions Demand Education

Mission Boards are unanimous in the opinion that candidates for the Foreign Field should have college training, Ashland College is the one institution in the Brethren church prepared to give such training. The college should be adequately equipped and endowed. It should have the support of every loyal Brethren, and especially of every one interested in increasing the activities of the church in unevangelized lands. Every factor that restricts the influence, or retards the growth of the College inevitably tends to reduce the number of Brethren workers on the Foreign Field.

Let us teach our young people to emulate the lowly Nazarene in his life of service. Let us loyally support Ashland College, that an increased number of volunteers rooted and grounded in Brethren doctrine may go forth from her walls to carry the "Banner of the Cross" to the remotest corners of the earth, that the Brethren church may do her full share of the task in the evangelization of the world.

C. W. YODER.

Morrill, Kansas.

The Easter Hope An Incentive to Missionary Activity

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation (John 5:28, 29).

In contemplating the resurrection from the dead, the most fundamental fact of Christian faith, two ideas stand out with marked prominence; first, its universality, and second, its character. To the true believer, the promise of the scripture just quoted of resurrection unto life, glorious, abundant, unlimited life, is all satisfying, filling our hearts with living hope and fond expectation. To the sinner, on the other hand, vividly conscious of his lost condition, the awful contemplation of resur-

rection unto damnation cannot but flood his heart with the most chilling fear. The apostle, in his great message on the resurrection, remarks, "If in this life only we have hope in Christ, we are of all men most miserable, 'Certainly it should be a comforting thought to the believer that the great inequalities and injustices that exist among men and nations in this present life will be conspicuously absent in the next.

Then again what a blessed anticipation of being clothed with a body free from all sickness, weariness and the thousands of limitations of this earthly tabernacle, where each may develop to the highest degree of perfection whatever talent he may possess in the service of others.

And let us remember as Christian people that we must some day give an account of the talents and powers entrusted to us in this life. How exceedingly important then that we spend our days not in idle gratification of the

carnal desires, but in the really divinely appointed task of making Christ known to others by our influence, words and deeds, and thus obtaining the gracious approval of the Master, "Well done, thou good and faithful servant."

PAUL BRUMBAUGH.

Washington, D. C.

Where the Burden Rests

"Go ye into all the world and preach the gospel to the whole creation" (Mark 16:15). These are the words of our Savior. After giving his disciples instructions as to carrying on the work of his ministry, he gave this as his last commandment, "Go—Preach"—evangelize the world and thus fulfill thy ministry. "So then the Lord Jesus after he had spoken unto them was received up into heaven and sat down at the right hand of God." He left this work for us to do and he expects us to do it. Are we going to disap-

point him in failing to obey this command?

This does not burden those who do not love the Master. Every saint who has experienced the new birth, and who is happy in serving the Lord, and is anxiously watching for our Savior, cannot feel unconcerned about lost souls. Our joy must not be selfish. Christ died to save all nations, but how can they hear unless they are taught? How can they be taught unless some one is sent?

As the Eastertide comes, let us turn our thoughts toward those in the dark regions. Let us not only pray for them, but help our prayers to be answered.

May the Lord have his way with every individual of the church. Does he want you to give more than you ever gave before, that those who are willing to go might be sent? Does he call you to be one of the few to evangelize the world? "Teaching them to observe all things whatsoever I have commanded you." ETHEL G. MYERS.

NEWS FROM THE FIELD

DID YOU EVEH BERNE MUD?

Well, I have. I remember of having heard Bell and Bauman tell of the mud at Berne, Indiana, but I never really knew what mud was till now and yet I was raised in the Hoosier state. Not only the mud roads are cut through but the pikes as well are in ruts to the axles of the cars and it is no uncommon sight to see car after car "Hung up" as they say in the middle of the road. And yet we have good crowds. It seems simply impossible that people should come the distance they do. Several are making over 20 miles round trip to get to the meetings and one man hitches his faithful old nag at the end of a rope to help his Henry Ford through where it cannot make it alone. The gas and the hayburner together gets through the bad places and then the horse is taken back to the barn and the Ford makes it the rest of the way.

If all our people had that brand of zeal we would not want for an audience. These people at Berne are the real brand of Brethren. You do not have to hold your breath either. You can preach the truth, and the whole truth, and they will flock around the altar like a bunch of hungry sheep. Please pray for this campaign, brethren, as you did for our great campaign at Dayton. The harvest is great.

DR. E. M. COBB.

VICTORY AT ELKHART

The writer just closed a two weeks' evangelistic effort with the Elkhart church. The interest was intense from the beginning, and after the second service we had confessions at almost every invitation. When the final count was taken we found that thirty-seven had been added to the body of believers. The most part were those confessing Christ for the first time. One came by relation, one renewal, a few from other churches and several by letter. The latter being Brethren who had lived in the city several years and had not placed their membership in the local church. Among the number were seven hus-

bands with their wives. Never was it our privilege to preach to larger and more attentive audiences, as several times the building was entirely too small and folks were turned away. They seemed to be hungry for the good old-fashioned gospel and we brought it with all the power that God gave us. We spent much time in preaching the fundamentals, first principles and the distinctive doctrines of the church, and I believe, brethren, if we would emphasize these things more our churches would have such a revival as we have been praying for. If we will stand by the Old Book we will never need to apologize for it. Just preach it, that's all. God will honor his word.

I should say that the Elkhart church is moving in the right direction. Their splendid, hustling young pastor, Brother B. S. Stoffer, is universally loved and is leading the Brethren in a way that is commendable indeed, and I did not hear one single word of complaint of his efforts during our sojourn among them. He has only been on the field since October, but already very visible results of his labors are noticeable, especially in the Sunday school which is making an entirely new record for itself. The attendance for the past three Sundays being 227, 250, and 248. One thing is sure, they have about reached their limit with their present building and will soon have to enlarge or swarm.

I had my home during the meeting with my friend and college mate of twenty years ago, Brother C. S. Cripe. It was a real pleasure to be in his home and renew old acquaintance.

I am of the opinion that we made the very common mistake of closing the meeting too soon. Others were near the kingdom. Some promised to come at the next service, and we will not be surprised to learn of their reaping a continual harvest as a result of the sowing. May it be so.

As for the evangelist, we feel grateful to the Elkhart church for the co-operation given us in the campaign, and will not soon forget

their encouraging words, and many expressions of appreciation of our messages and efforts generally. May God's richest blessings be upon them, and their pastor in much measure.

Your servant in Christ,
C. C. GRISSO.

HALLANDALE, FLORIDA

Elder S. P. Fogle of Washington, D. C., came down to spend his vacation with his wife and children, who are here spending the winter. While here he was persuaded to hold a ten days' meeting which was greatly enjoyed by the Christian people of Hallandale. We hope his good work will long be remembered; as we join together in Christian love in bidding Brother Fogle's God speed wherever he may go. May God bless him and his works.

Christian People of Hallandale.

DOINGS AT DAYTON

Recent developments at the First Brethren church in Dayton since our last great ingathering of previous vintage of more than one hundred souls, have been in some respects disappointing, and yet as the clouds lift, the sun may shine brighter and results terminate for the best later.

Very unexpectedly Dr. Cobb resigned his pastorate of the church and took his leave February sixth for the field of evangelism and Bible institute work, to which he is most efficiently adapted from his large experience in travel abroad. We have had unusually well attended services thus far this year. Brother Orion E. Bowman, the new Sunday school superintendent, with his efficient cabinet officers is pushing that part of the work most admirably, and on Sunday the 13th, had 577 in Sunday school and all the services largely attended.

Immediately on the leave of Dr. Cobb, the church has been fortunate in securing the

temporary services of Dr. Charles A. Bame of Indiana, as supply pastor until after Easter, when he must enter actively upon his call to the place as Executive Secretary of the Brethren Bicentenary Movement inaugurated at our late General Conference. Then the congregation at one of her late business meetings issued a call to retain Rev. Arthur Lynn for another term of service. He is now on furlough in evangelistic engagements until during April, when he will return to active service with the church, having accepted the request of their late importunity. He had a number of solicitations from other denominations to enter active service with them in his special line of work, but has declined, in order to remain with the Brethren, though at much sacrifice.

At the closing service of the retiring pastor, a very impressive service of ordination was conducted by Dr. Cobb and Elder W. C. Teeter when the chairman of our Deacon Board, Brother William A. Gearhart, was elected to the full ministry and eldership as an associate pastor of the congregation. This church has now more than a dozen associate ministers in her membership, and a number of laymen who are giving very active service in some of the missions lately opened in and about the city. There is much work to do in a large place like Dayton and vicinity. Pray for us, brethren, and may the Lord bless you all graciously, is our wish and prayer.

WM. C. TEETER, Corresponding Sec'y.

GRATIS, OHIO

April with her buds and blossoms will soon be here again. And the church at Gratis is looking forward to it with great pleasure. For it is then we hope to have Brother and Sister Brumbaugh with us. What a splendid time it will be, when all nature is taking on new life, for our church with its new leader to begin life anew. And work hand in hand and heart with heart for the great cause of Christ. While Sister Brumbaugh may feel that she is going a long way from her former home, there are a goodly number of W. M. S. sisters waiting to welcome her here. They will be real sisters to her, and then too we have good Christian mothers in our church. And so I feel that she is going to like it with us. I presume that Brother Brumbaugh is not unlike all other ministers about the good chicken dinners. And oh my! What chickens we do raise here! This I am sure will be an inducement for him to hurry on to us. So we are taking this way of sending them a message of welcome, clear across the country to their western home. A little bird is bringing it. And it sings this refrain as it flies, "When the leaves come back again, we'll look for you."

THE BRETHREN CHURCH.

ROANOKE, INDIANA

Just a few words of interest to you from Roanoke. The work here seemed to be on the decline for the past few years and there have been many and varied experiences. But God who knoweth best is ever near and makes our hearts more susceptible to other blessings in store.

Brother Joshua F. Bright of Huntington, Indiana, was extended a call to be pastor of

our church here for this year, and he accepted, he preached his first sermon on August 15th, 1920, under the pastorate of Brother J. W. Brower at Huntington, Indiana.

On Tuesday evening, January 18th, 1921, we opened our revival effort under the leadership of our pastor and closed February 6th with thirteen souls born into the Kingdom, besides one renewal. One of these, a small boy, who took his fellowship with the Methodist church.

Brother C. A. Stewart of Loree, came and baptized six applicants. The remainder chose to wait until Brother Bright was ordained to the ministry.

We will hold our Love Feast immediately after the remaining applicants are baptized.

May we ask each and every member of the brotherhood to pray for us as a body that we may be able to see our church grow instead of decreasing. Through prayer and faith we have learned that all dark clouds have a silver lining and that the sun will shine again after the clouds roll by. We extend our prayer in behalf of the other churches in the brotherhood.

MRS BLANCHE HOFFMAN, Secretary.

COLUMBUS, OHIO

At a time when a church is looking for a leader, if at no other, people are interested in knowing what a church is doing. This is the case with the Brethren church at Columbus. Rev. Christiansen, our present pastor, is leaving us this June to return to his native country, where he will continue gospel work. The members of the church here are naturally very sorry to see him leave, and yet all wish him the very best of success. Rev. Christiansen has been a faithful, earnest minister, having at heart the very ideal of Christianity, the saving of people's souls for Christ.

I am not a member of the church here but a visitor and an observer, while I am in Columbus. Therefore I will try to give you an idea of what the church is doing, from my point of view.

The Sunday school is alive one. There is constant competition between the various classes both for record attendance and contributions, which certainly makes for interest. The school assembles for the opening exercises in the basement of the church. After the opening exercises, each class assembles in its proper place. There are classes for all people. The Primary and younger Intermediate classes are mixed. Intermediate classes for the older boys and girls meet separately. The Bible class consists of the older members of the Sunday school. The minister usually teaches this class. Although he has been very kind and has given it to me on several occasions. These times have been very profitable for me and also enjoyable as the people are very earnest in their work. The Sunday school uses the quarterlies put out by the Brethren Publishing Company as a guide to studying the Bible. This Sunday school, as all others must, realizes that the Bible is the fundamental text book.

The Junior Endeavor consists of the children who are too young to attend church services. The meetings are held at the same time as the morning church service, in the basement. I had the opportunity of visiting

it once and found it a very active society. Each child is over anxious to tell what he or she knows about the lesson. The young leaders are very capable and are receiving valuable training under the direction of Mrs. Hern, a very earnest worker throughout the church.

The Senior Christian Endeavor is in the process of re-organization (at the time of this writing). The Intermediate Endeavorers have joined, which thing has added much influence for the better. I believe the society will be as hard a working society as there is in Columbus. This means something when you recall that probably the largest Christian Endeavor in Ohio is located in this city. Perhaps I am over-optimistic, but the new minister will find a society here which he will be proud of.

Every Wednesday prayer meetings are held at the various members' homes. Preparatory to Gypsy Smith's coming, prayer meetings were held twice a week, supporting his work.

The ladies, too, have their organization, but I must confess I know little about them. The Missionary Society just recently made, rolled and shipped a box of bandages to our mission in Africa.

In the above, I have tried to show the Brethren people what the people of this church are doing, exclusive of the minister's part. I hope you will be interested, and if at any time you happen in Columbus, you will lose a splendid opportunity of seeing a small, but earnest working congregation, if you do not pay the Columbus church a visit.

Very sincerely,

VERNON D. CAMPBELL.

LOVINGTON, NEW MEXICO

It is just four months tonight since I arrived here, and so far as I know I am the only Brethren in New Mexico.

I asked once through the Evangelist for the address of any Brethren who might be living in this state but if it was ever printed I never read it. Three papers never reached me and it could have been in one of them, and so again I make this request that I may find what my heart hungers for.

This is a great country and a vast difference from my former states, Pennsylvania and West Virginia. I am 158 miles from the nearest railroad point, but here is health and here I can give expression to the chief joy of my life, working for the Master. I teach a Sunday school class in a Union Sunday school every Sunday. Since here I have made four addresses for the Christian Endeavor and one other and I teach three Bible Study classes each week, one on Tuesday afternoon, Young People on Wednesday night and another on Thursday afternoon.

I surely have a good time with all four classes; they are so attentive, eager to learn and are seemingly well posted in Bible facts. They range from early teens to real aged.

Four different denominations are represented in the town but to most people "Brethren" is a mystery.

I have started a Welfare Circle and also tried to interest the church people in more advanced work along Sunday school lines.

How precious to me are the Brethren Evangelist and Brethren Missionary, especially the

first ones reaching me after I arrived here.

I desire the prayers of all that I may be able to overcome and endure every persecution.

MARY A. NYDER.

LA VERNE, CALIFORNIA

The Lord continues to bless us! Since our last report we have had several mountain-top experiences.

It has been our privilege to have the Pomona Union Christian Endeavor conventionette at our church. Starting with the Quiet Hour in the morning, continuing with the Christian Endeavor conferences conducted by county officers in the afternoon, it concluded with a splendid service with Harry Rimmer, lumberjack evangelist, delivering the message on "The Purchased Life."

Next in order came our Christmas program. The children had their exercises in the morning and the young people presented very effectively the cantata, "The Lord of All" in the evening. To this program we invited our friends from the Mexican Mission. About fifty seats were reserved and all seemed to enjoy it greatly.

Our usual New Year's business meeting was held in the evening following a good supper together. Everything went off smoothly with no difficulties either in the financial line or otherwise. The communion service held the preceding Wednesday evening was partaken of by about one hundred members.

Next in store for us were the two Robert Harkness meetings. Everyone knows about this famous hymn-composer and may well imagine what fine meetings we had with capacity houses. His wife, an excellent soloist, assisted him. There was one conversion at each meeting—a young lady and a young man.

Just recently we loaned Brother Broad for three weeks to Compton Avenue church in Los Angeles to help with the evangelistic meetings there. We missed him greatly but had some very wholesome sermons by Brother Caldwell from the Los Angeles church.

Twenty-six have been taken into the church since my last report, two of which have been received by letter. Two Sundays in succession five girls and boys stepped out and said they wanted to accept Jesus. There was no urging of any kind but this just came as a result of the faithfulness of the teachers in presenting the lessons. Oh, that we might all do our part in helping the dear children to love Jesus and be faithful servants of him. The Sunday school attendance continues very good—the last two Sundays being over 150.

Our Christian Endeavor is going forward under the new officers and committeemen and all are anxiously awaiting the Lost Angeles county convention to be held at Whittier in March. Over twenty have signed up already to go and we are expecting many more.

The Missionary Society does much practical good at its all-day meetings. At our last meeting over thirty garments were made in the morning for a worthy family in town. Then after the bounteous dinner we had the devotional and business meeting, followed by an hour's study class. We took up our first lesson on the Jew and our relation to him and learned it is still "God's plan" to the Jew

first." The members of the society are also writing letters to all of our own missionaries to cheer them along a little.

The social life of the church is in good condition—good wholesome social times but no pay socials. The Women's Bible Class meets once a month at the different homes to sew carpet rags and comfort blocks to make up and give away when the need arises. While doing this we listen to the reading of some good spiritual book and so find the meetings very beneficial all the way around.

The Sunday school teachers also meet once a month for a social time and the Christian Endeavor plans to have one social a month, besides the individual class affairs. Our motto in all our social gatherings is to get closer to others that we might draw some one closer to Christ.

Not only is the social life good but the spiritual as well, as shown by the interest in our prayer meetings, the crowded house in all services and the love for practical service for others.

I forgot to say that we have a building committee. It is making investigations. You'll likely hear more later.

The thing we as a church are most interested in now however is our evangelistic campaign in March with Harry Rimmer as evangelist. We are planning, working and praying that Christ may be lifted up so that he may draw men unto him. Pray for us.

MRS. HARRY L. GOOD.

Pomona, California.

EAU CLAIRE, WISCONSIN

Dear Editor Evangelist:

It has been a long time since you have given space in Evangelist to news from Wisconsin, so I will be as brief as possible. As there is something on my mind in regard to the members that constitute the First Brethren church, Eau Claire. Here we are, no place to meet neither in church nor Sunday school. We have placed the Evangelist in each home, paid to home mission work, paid our apportionment to district, except the present, but will pay it soon, paid Easter offerings and glad we have done so. Several brethren have visited us and all made good reports and we believe they intend to do something for us some time, but when is the question.

I one time asked the Mission Board to allow us to solicit Eau Claire people, also the church in general the same as other places have done, using a paper ok'd by the Mission Board for soliciting. Some of the well-to-do people of Eau Claire have given thousands of dollars to assist other denominations. I think a house to cost approximately \$5,000 would be all we would need. Now in writing what I have I have done so from a heart of love to all, and trust that God in his infinite wisdom may move upon the hearts of all the dear brethren to the end that we may soon be blessed with a house, and an evangelist then to give us a meeting, and I do believe we could gather in many souls for Christ. There are several members of the Church of the Brethren that I think would work with us if we had a house.

Think on these things.

J. A. BAKER,
Eau Claire, Wisconsin.

FIRST BRETHREN CHURCH OF ARDMORE, SOUTH BEND, INDIANA

It has been nearly a year since a report has gone to the Evangelist from Ardmore. The work during this past year has resulted mainly in the stabilizing of our forces. And this is by no means a small accomplishment for any newly-organized church. During the year which closed last October, Brother A. T. Wirick was our pastor. With his able help the church debt was over-pledged, and last January the last note was paid. We rejoice in being permitted to worship in a neat, substantial, modest church building, free from debt.

On October 31, Brother W. I. Duker of Goshen became our pastor, preaching for us once each Sunday alternating with his work at New Paris. During the week Brother Duker teaches in one of the Goshen schools. The ordinary man would shrink from such a strenuous life, but Brother Duker comes to us each Sunday filled to overflowing with religious enthusiasm and zeal, and his optimistic spirit is so contagious that the church as a whole is taking on new life and we are looking forward to great things for the Kingdom at Ardmore.

This winter the men of the church worked toward the completing of our church basement. There is still some work to be done, but we now have a commodious and attractive basement. The work was followed with a community supper at which time our pastor was with us and we all learned to know each other better.

We have a splendid, growing Sunday school with H. W. Lydick as superintendent. Our Y. P. S. C. E. is doing good work, but is planning for more effectual work in the future. We are especially glad to report that we have met in whole or in part, as we were able, all the financial calls of our state and National organizations with the exception of the White Gift Offering. This fact is evidence of the healthful spiritual condition of our church.

We hope to have some special services in the near future, followed by the communion service. Then we would like to report to you that every soul in Ardmore has been won for Christ.

A. GLENN CARPENTER.

South Bend, Indiana.

Business Manager's Corner

THE HONOR ROLL AGAIN

We are glad that we are able to publish the Evangelist Honor Roll again after several weeks' absence from the Evangelist columns. You know we publish it only when some new addition is made to the number of churches now on the roll. So you see this can hardly be done every week since so many of the churches are now on the roll. This week we add two of our smaller churches to the group of Honor churches that have held their place for several years. These churches are, Mt. Pleasant, Pennsylvania with W. A. Crofford, pastor, and Terra Alta, West Virginia. We are not sure who is pastor at this place at the

present time. We have indirectly heard a change has been made at this place, but not having definite knowledge we will wait for further information before giving the name of the pastor.

Three more of the churches that have already been on the Honor Roll for several years have renewed their lists and are entitled to hold their places for another year and to receive special mention. These churches are: Summit Mills, Pennsylvania; third year, E. D. Burnworth, pastor; Fostoria, Ohio, third year, Florizel Pfeiderer, pastor; and Fair Haven, Ohio, fourth year, B. F. Owen, pastor. Fostoria renewed its list several months ago, but according to a statement from one of the members mention of the fact had not been made in this column.

Sunday School Supplies

We hope to be able to begin mailing quarterlies next week, and we will be glad to have the schools send in their orders as soon as possible. We would also appreciate having a remittance accompany as many of the orders as possible, as we are still \$1,000.00 behind on the last car of paper, and a new car load is coming this week. There has been but one offering for the paper bill received since our last report, six dollars from Altoona, Pennsylvania.

More Conference Reports

Several Brethren have written inquiring if they can get any more copies of the Conference Report and Brethren Annual as the supply sent them was not enough to meet the demand. There is an abundant supply on hand and we would be glad to send out four or five hundred more, as they represent a dead loss to the Publishing Company. It is my opinion that the Company will not publish the Conference Report and Annual next year, unless some more definite arrangements can be made to protect it against financial loss.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll.

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., (4th Yr.),	C. E. Kolb
Ankenytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Ind., (2nd Yr.),	W. I. Duker
Ashland, Ohio, 4th Yr.,	J. A. Garber
Beaver City, Neb., 4th year	E. S. Flora
Berlin, Penna, 3rd yr.,	W. C. Benshoff
Berne, Indiana, 3rd Yr.,	W. F. Johnson
Bryan, Ohio, 3rd Yr.,	G. L. Maus
Buckeye City, Ohio,	Glen Peterson
Burlington, Ind., (3rd Yr.),	W. T. Lytle
Center Chapel, Ind.,	K. R. Ronk
Clay City, Indiana, 3rd Yr., S. C. Henderson	
College Corner, Ind., 3rd Yr., ..	L. A. Myers
Conemaugh, Pa., 3rd Yr.,	G. H. Jones
Columbus, Ohio,	S. E. Christiansen
Darwin, Indiana, 2nd Yr.,	W. T. Lytle
Dallas Center, Iowa, 2nd Yr., ...	R. F. Porte
Dayton, Ohio,	E. M. Cobb
Elkhart, Ind., 3rd Yr.,	B. S. Stoffer
Eaton, Indiana, 2nd Yr.,	H. E. Eppley

Eau Claire, Wis., 2nd Yr.,	J. A. Baker
Fairhaven, Ohio, 4th yr.,	B. F. Owen
Fillmore, Calif., 2nd Yr.,	J. C. Beal
Flora, Ind., 2nd Yr.,	W. E. Thomas
Fostoria, Ohio, 3rd yr., ...	Florizel Pfeiderer
Fremont, O., 3rd Yr.,	M. L. Sands
Garden City, Va.,	G. D. Donahoo
Glendale, Arizona,	
Goshen, Indiana, 2nd Yr.,	J. A. McInturff
Gretna, Ohio, 4th Yr.,	R. R. Teeter
Gratis, Ohio,	C. E. Beekley
Hagerstown, Maryland,	A. B. Cover
Harrisonburg, Va. (Bethlehem)	
Huntington, Ind., 2nd Yr.,	J. W. Brower
Hudson, Ia.,	Edwin Boardman
Hollins, Va., 3rd yr.,	J. E. Patterson
Johnstown, Pa., 1st. Ch., 2nd Yr. J. F. Watson	
Johnstown, Pa. 3rd Ch., 3rd yr., ..	L. G. Wood
Lanark, Ill., 4th Yr.,	B. T. Burnworth
La Paz, Indiana,	C. C. Grisso
La Verne, Calif., 2nd Yr.,	T. H. Broad
Long Beach, Cal., (4th Yr.), ...	L. S. Bauman
Loree, Indiana, 3rd Yr.,	C. A. Stewart
Louisville, O., (4th Yr.),	E. M. Riddle
Los Angeles, Cal., 1st Ch., ...	N. W. Jennings
Los Angeles, Cal., Comp Av. 3d Yr.,	

Mansfield, Ohio,	N. V. Leatherman
Martinsburg, Pa., (3rd Yr.),	A. L. DeLozier
Mexico, Ind., (4th Yr.),	J. I. Hall
Milledgeville, Ill., (4th Yr., ...	M. J. Snyder
Milford, Indiana,	E. H. Detsch
Morrill, Kans., 4th yr.,	A. E. Whitted
Mt. View, Va., 3rd Yr.,	J. E. Patterson
Mt. Pleasant, Pa.,	W. A. Crofford
Muncie, Ind., (3rd Yr.),	J. L. Kimmel
Nappanee, Ind., 3rd Yr.,	E. L. Miller
New Enterprise, Pa.,	
New Lebanon, O., 2nd Yr., ...	G. W. Kinzie
New Paris, Ind., 3rd Yr.,	W. I. Duker
North Manchester, Ind., ...	
N. Liberty, Ind, 2nd yr.,	A. T. Wirick
Noreatur, Kansas,	J. G. Dodds
Oakville, Ind., (3rd Yr.), ...	W. R. Deeter
Peru, Indiana, 2nd Yr., ...	Geo. C. Carpenter
Philadelphia, Pa. (1st Br.), Alva J. McClain	
Philadelphia, Pa., 3rd Ch.,	J. E. Braker
Portis, Kansas, 4th yr., ...	Roy Brumbaugh
Rittman, Ohio, 2nd Yr.,	Clayton Starn
Roann, Indiana, 3rd Yr.,	W. E. Ronk
Roanoke, Indiana,	W. F. Johnson
Roanoke, Va., 2nd yr., ...	H. M. Oberholtzer
South Bend, Indiana,	G. W. Rench
Sidney, Indiana, 3rd Yr.,	L. A. Myers
Summit Mills, Pa., 3rd yr., ...	E. D. Burnworth
Terra Alta, West Va.,	
Tiosa, Ind., 3rd Yr., ...	Sylvester Whetstone
Turlock, California,	J. Francis Reagan
Waterloo, Ia., (4th Yr.), ..	W. H. Beachler
Washington, C. H., O., 4th Yr., L. B. Wilkins	
Waynesboro, Penna.,	M. A. Witter
Windber, Penna.,	E. F. Byers
Whittier, Cal., (3rd Yr.),	A. V. Kimmell
Yellow Creek, Pa.,	
Zion Hill, Ohio, 2nd Yr.,	A. L. Lynn

IN THE SHADOW

RODABAUGH—Earl Rodabaugh, son of Mr. and Mrs. Harvey Rodabaugh, was born May 22, 1904, departed this life February 12, 1921 at the age of 16 years, 8 months and 21 days. He committed himself to Christ's keeping in December, 1916 and since that time has been a faithful member of the Williams-town Brethren church. Besides his parents, three brothers and two sisters, he leaves a host of friends to mourn his earthly departure. But they sorrow not as those who have no hope. Before he departed he called the family to his bedside, bidding them good-bye and telling them that he was prepared to meet his Savior in peace. He was an industrious, bright and cheerful boy. The large

crowd that gathered to pay their last tribute to the departed, gave evidence that he was highly esteemed by all who knew him.

Funeral services were conducted on Tuesday, February 15, at the church, by the undersigned, his pastor, assisted by Brother Anglemire of the Church of the Brethren. May the Lord keep and comfort those that mourn.

AUSTIN R. STALEY.

HARADER—Leander Harader, a son of Elder Christian Harader, was born in Preston county, Virginia, 1847, died with cancer of the stomach at his home near Arkansas City, Kansas, February 10, 1921, aged 73 years, 5 months and 3 days. In 1856 his father with his family moved to Adams County, Iowa, where he endured many hardships, built up the Brethren church at Mt. Etna, and was the pastor until he moved to Missouri, in 1875. At a revival held at Mt. Etna in 1867 Leander, with the rest of Father Harader's family, united with the church. Leander later moving to the Shoal Creek church in Missouri, from there to Silver Creek church in Cowley county, Kansas, until the congregation went down. Then Brother Leander was isolated from the church of his choice. But his faith never weakened. He paid his annual contribution to the District Treasurer. In 1867 he was united in marriage to Josie Keethler. To them were born nine children. The mother and three children preceded him to the Spirit land. Funeral services were held at the home by Brother Ray S. Wagoner, of Wichita. Interment in the Parker cemetery near Arkansas City, Kansas.

D. HARADER, Crescent, Oklahoma.

MOORE—Richard Arthur, the son of Mr. and Mrs. S. A. Moore, of Roanoke, Virginia, departed this life January 16, 1921, at the age of 5 months and 28 days. Funeral services by the writer, assisted by Elders W. E. Beahm and George Dunahoo. May the Lord comfort the bereaved.

FAIRBANKS—Mrs. Susan M. Fairbanks, nee Fox, was born in Halifax, Nova Scotia, January 30, 1849. She departed this life February 15, 1921, at the home of her daughter, Mrs. W. M. Plunkett, Roanoke, Virginia, at the ripe old age of 72 years and 15 days. In early life Sister Fairbanks came to the States with her parents and in 1880 was married to Henry A. Fairbanks, in Austin, Minnesota. To this union were born two sons and one daughter. The sons died in infancy. The husband also died January 30, 1888. With her daughter, Sister Fairbanks moved to Bedford, Virginia, in 1903 and to Roanoke, Virginia, in 1910.

In early life Sister Fairbanks united with the Methodist church, and united with the Brethren church August 26, 1917. She lived a very faithful and devoted Christian life, and took a deep interest in all the activities of the church. She never missed a service when she was able to attend. Though she suffered much, she bore it all with great patience. She took great delight in the reading of God's Word, in prayer and in spiritual song. Her devotion, her firm trust and cheerful hope were an inspiration to those who visited her. At her request she was anointed February 2 by her pastor, assisted by Elder W. E. Beahm.

Of her immediate relatives she is survived only by her daughter, Mrs. W. M. Plunkett and her family.

Funeral services were conducted by her pastor, the writer, and were attended by a large assemblage of fellow-Christians, friends and neighbors.

H. M. OBERHOLTZER.

MOSS—Ethel Lovenia Moss, daughter of Clyde A. and Cora M. Moss was born December, 1909, and left us for a brighter world at her home near Twelve Mile, Indiana, February 10, 1921, aged 11 years, 2 months and 5 days. She leaves to mourn her departure, her father, mother, grandparents and a host of relatives and friends. She was a kind, loving and obedient child, and was loved by all those that formed her acquaintance, and will not only be missed by her parents, but by a host of friends as well. While our hearts are tender we look unto him who sits upon his throne above and say, "Not my will but thine be done."

"There fell upon that house a sudden gloom,
A shadow on those features fair and thin;
And softly from that hushed and darkened room,
Two angels issued when but one went in."

Services by the writer and burial at the Corinth cemetery. C. A. STEWART.

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1921

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE LAST SUPPER. (ZIMMERMAN)

*He who has partaken of the Bread
of Life and has shared the Holy
Fellowship of the Supper is under
divine obligation to distribute these
blessings to the unevangelized
multitudes.*

*"GO YE—TEACHING THEM TO OBSERVE
ALL THINGS."*

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George S. Baer, Editor

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EDITORIAL

The Biggest Job In the World

The biggest job in the world is to conquer self. Of course, this is saying nothing new; everybody knows it, but it is seldom thought about and less worked at. We trouble ourselves about many big tasks, but the biggest of all we seem not much concerned about. Everywhere we find business men trying in every conceivable way to make their investments pay dividends, farmers wrestling with the problems of agriculture in order to realize large production, scholars struggling to master and enrich many different fields of learning, physicians patiently and painstakingly seeking to discover the causes and remedies of baffling diseases, statesmen endeavoring to bring order out of chaos in world politics and in national affairs, but they are few who are giving any serious attention to that which is infinitely more worth while—the bringing of self into subjection. Men are usually ambitious to do big things; they are challenged by the seemingly impossible; nothing is too difficult or too arduous for them to attempt, but this task which surpasses all others for the courage, strength and perseverance required lies at the door of every life apparently unnoticed. Why does its challenge go so generally unaccepted? Why is so important a task given so little attention?

It may be that the disagreeableness of the task of conquering self causes many to pass it up. That the task is disagreeable is witnessed to by almost universal experience. The selfish individual who from his childhood has cultivated the habit of seeking and holding every good thing for his own individual enjoyment, finds it very much against his wishes to share his goods with another. To be denied of any of his possessions would be a real hardship, for they are his joy. The indulgent individual who has formed the habit of smoking cigarettes, drinking alcoholic liquors, of using stimulating drugs, finds that it is the severest torture to be denied the things that will satisfy his craving, and though in his better moments he would willingly give up his vicious habits, yet in the hour of temptation he shrinks from the sacrifice and displeasure it would entail. The indolent person, whether in a pauper's hovel or a millionaire's palace, finds his chief delight in commanding his soul to take its ease, —to eat, drink and be merry, and bewails any fate that would drive him forth to his place in the world's work. Whatever causes weariness, denies indulgence, involves sacrifice, or in any other of a hundred ways results in a disagreeable feeling is shunned. Self seeks in every possible way to avoid the disagreeable, and so long as it is permitted to do so, it remains undisciplined and unconquered.

It may be that the difficulty of bringing self into submission causes many people to give up in despair. It is a difficult task, as

every one will testify who has made any effort in that direction. He who is irritable finds it no easy matter to control his temper though many times he has resolved in all sincerity to do so. Ever and anon his temper bursts into a flame; he is beside himself with rage; and he is left much less a man in his own estimation and greatly cheapened in the eyes of others. No one realizes better than he the truth of the proverb in Holy Writ, "He that is slow to anger is better than the mighty; he that ruleth his spirit than he that taketh a city." The desire for the unrestricted gratification of the appetites of life is ever asserting itself and having its way in the lives of men. Such desire is hard to abandon, and the longer it is delayed the harder it becomes. Liberty is transformed into license, virtue into vice and self-restraint into self-indulgence. Self delights in thrilling sensations and excitement of passions, and on every hand there is the material to encourage and satisfy our perverted desires. Even when there is sincere desire to seek the good and shun the evil, to cultivate self-control and to overcome all desire for unworthy and vicious indulgence, the will is weak and the appeals are great; it is a hard, hard task. We know what Paul means when he said, "When I would do good evil is present with me." We know from many sad experiences how big and difficult a task it is to gain control of self. Possibly this in a measure explains why so few are willing to set themselves to it.

But however difficult, the task must be undertaken, for no true success can be rightly claimed without having succeeded here. History is replete with examples of men who have attained great power and have accomplished marvelous things, but whose lives are recognized failures because they never learned to do the most difficult thing in life, and looked askance on the biggest job in the world—the conquering of self.

A recent issue of the Pittsburgh Press, in a striking and vigorous editorial, emphasized this same truth, and pointed out that there are "those that have power, great and of many kinds, but lack the power TO RULE THEMSELVES."

"Alexander, Caesar, Napoleon, the world's three greatest conquerors, were able each in turn to make himself earth's greatest and almost COMPLETE ruler."

"But while Alexander lived, driving kings from their thrones, nations yielding at his approach, there was always one man who would not obey Alexander and that man was ALEXANDER. The power within himself that the great Macedonian could not rule killed his own best friend, plagued him with drunkenness and protracted

debauchery, and killed him at an early age, when his career should have been beginning.

"Caesar ruled the world, as much of it as interested him, but he could not rule Caesar. . .

"Napoleon had kings sitting in his anteroom. He emptied thrones and put his friends and relatives on them. His name to this day dwarfs that of all fighters since his time, and all but two before his time. But the genius of Napoleon could not conquer NAPOLEON. He was driven on and on by a force greater than his own intelligence, and, prematurely old, sick and suffering, he lived and died, caged on the island of St. Helena.

"You may conquer success, money, or nations. But there is no real happiness unless your conquests include YOURSELF."

If the secular papers are beginning to preach such fundamental truth to the men and women of the world, how much more important is it that the press, pulpit and class room of the church shall insist upon it with all possible firmness. If the conquest of self is coming to be considered a matter of such vital importance to respectable standing in the world, how much more vital is it in the church of Christ, and how much more insistently should we demand it. It must be found in the pulpit and in the pew. No amount of native ability as a teacher or preacher of God's Word can be allowed for a moment to cause us to wink at the lack of Christian self-control and every regard for Christian propriety and moral conduct. No amount of fidelity to the church, nor effort and money expended in its interest, nor professed piety in the home can be allowed to excuse any church member, whether of the ministry or the laity, from bringing SELF into subjection to the high standards of conduct set by Jesus Christ. It may be a hard thing to do, but the world will have only contempt for our profession if we are not daily, earnestly endeavoring to realize this goal.

Hard? Yes, too hard, unless we seek the aid of a Power greater than self. Paul found it so. He came to the conclusion that he could not trust himself. "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not that I practice." Did not Jesus himself intimate as much, when he admonished his disciples to "Watch and pray, lest ye enter into temptation: the spirit indeed, is willing, but the flesh is weak"? Every sincere struggling soul has realized the need of a power outside himself to ennoble his purposes, to inspire his heart and to strengthen his will. He despairs of ruling SELF unaided. Paul's cry of desperation expresses the experience of many a soul who has trusted in his own strength to bring his warring members into subjection to the higher and holier things of life, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through our Lord Jesus Christ. The biggest task in all the world with which man is faced is too big for him single-handed and, whether preacher, layman, or man of the world, he is destined to fail. But thank God, the Christian can say, "I can do all things through Christ, who strengtheneth me."

EDITORIAL REVIEW

Brother Kenneth R. Ronk has taken up the pastorate of the Bethel church near Berne, Indiana, and reports an evangelistic meeting in which four souls were added to the Kingdom. He is rejoicing in the kind care these people are giving him.

Brother E. A. Rowsey, General Secretary of the Brethren C. E. Union, invites criticism on his recently published Handbook on Christian Endeavor. It is a splendid little booklet and if you don't have it, write him for one.

It has been a long time, we believe, since we last heard from the Second Brethren church of Johnstown, but Brother Lewis H. Crofford takes up the record this week and informs us of the installation of their new pastor, Brother H. W. Nowag, who is starting his work with commendable zeal.

Brother F. C. Vanator, pastor of the Canton, Ohio, church, reports that "every department of the church is doing fine work." With such faithful people under such energetic leadership we would not expect anything else. Brother Clarence Kolb, pastor at Allentown, Pennsylvania, recently led the Canton church in a campaign that was very successful considering the difficulty of church work in that city.

We observe that the Sunday school contest between the Canton and Louisville schools is creating much interest at both places. A personal note from Brother Riddle of Louisville states that they are realizing great benefit from it.

The Ohio Christian Endeavor secretary, Brother F. C. Vanator, writes of his difficulties in securing replies to his letters in the interest of Christian Endeavor. It is the universal cry of those given a task relating to the general work of the church that must be accomplished by mail. The editor is endeavoring to collect the remainder of Ohio's apportionment of the Winona Tabernacle Fund by mail and it is a hard job.

Brother C. H. Ashman paid a visit to Ashland recently and while here called at the Publishing House. He expressed himself as pleased with the improvements witnessed. When he and the editor were classmates at Ashland College some years ago, Brother Ashman assisted in the press work of the Publishing House which was then located in the College building.

Fostoria, Ohio, has long been neglected so far as getting reported through the columns of The Evangelist is concerned, but they now have a correspondent in the person of Sister Grace L. Scholl who has set herself in a splendid manner to the task of maintaining the brotherhood's interest in this prospective mission point. Brother Florizel Pfeiderer, one of our promising student preachers, has recently taken the pastorate of this church.

Brother J. A. McInturff reports his meeting recently held at Martinsburg, Pennsylvania, and also pays a fine and well-deserved tribute to the pastoral work of Brother J. I. Hall. At the same time Brother Hall in his report speaks in high terms of the preaching of Brother McInturff. And knowing that both brethren are speaking with utmost sincerity we want to commend this spirit as the one that should characterize the relations of pastor and evangelist. We think it has been the prevailing attitude manifested in the reports received in this office, and it makes for harmony and progress. Brother Hall reports for his McKee charge also.

The ministers appeal this week for a generous response to the Foreign Mission needs from as many different angles as the laymen did last week, and we feel that there should be no one but will find something in some of these appeals that will call forth his loyal support. Let every minister and every layman do his best to bring about the greatest response ever made to Foreign Missions in our church. This is no time to put on the "soft pedal" regarding the support of our missionary program. If the labor conditions are not as good as they have been and will be later, and if the calls for help are more numerous, we must sacrifice just a little more, if need be, that the Lord's work may not be hindered.

The following cablegram received at our office Monday will give cause for rejoicing, still more earnest praying and larger giving. Our African party will now move forward to the people they have been waiting to evangelize.

"Mongoumba, March 5, 1921.

"Brethren, Ashland, Ohio.

"Etats-Unis:

"Permission granted. Hallelujah. Locating further inland. Psalms sixty-six and hundred twenty-six.

"Gribble. 1:24 P. M."

"In the Shadow" department this week is to be found the obituary of another pioneer minister of the Brethren faith, Brother Simon Mikesell of Bradford, Ohio. We had the pleasure of fellowshiping with Brother Mikesell quite frequently a few years ago and we found him a fine spirited man whose heart was deeply interested in the progress of the church to which he gave years of service. We do not wish to allow any of these veterans to pass without giving them grateful notice. We extend sympathy to his wife and sons.

It was a truly successful meeting which Brother I. D. Bowman held at Jones Mills, Pennsylvania, notwithstanding the difficulties of muddy roads and storm which he recounts. Though the pastor, Brother Myers, was unable to be with him, he had the excellent co-operation of sister churches at that place, and especially of the pastor of the Church of the Brethren, Brother J. L. Bowman. It would be a fine thing if such co-operation were more general; let the Brethren people set the example wherever opportunity is given.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



A Change of Front, or the Present Status in Missions. By B. T. Burnworth

Nothing is more fitting than that Easter time should also be a time for our foreign missionary offering. The pillar of our faith rests in the empty tomb and the great joy of a risen Savior. Surely that is worth telling to the world that has not yet heard that he is risen, or more urgent still, that there be even such a Savior. I want to rejoice that as a church we have gradually clarified our vision and as is manifested by our increased offerings, see the great and urgent need of world evangelization. What we can do must be done, though seemingly small comparing our thousands to others millions, yet to leave it undone retards the work of the kingdom that much, and we are depriving ourselves of the great privilege of telling the good news and the glad tidings to a benighted peoples.

If there was ever a time when Christian men and women needed vision, this is that time. We need to acquaint ourselves with church history or listen to those that do know, for to know the pitiable and tragic need of this hour is the only stimulus needed plus consecration of our resources. With this knowledge and wealth the work can be done for we have and will have the workers. Here we come to the change of front. In the past the cry has ever been "The harvest is white, pray ye the Lord of the harvest, that he send forth laborers," and the emphasis was on the fact of a scarcity of laborers. It is no longer true. Never before have we had so many eager and waiting to be sent. They are a fine group, too, of young men and women trained and fitted intellectually, physically and spiritually.

Now the cry is "How shall they go except they be sent and how shall we send them without funds?" The big word in missions today is money and the special appeal for a large offering is proper and fitting. The criticism of the Inter-church Movement was "they went after money instead of souls." Let that be as it may, we must now go after money or not save souls in foreign lands. In the past five years our national wealth increased from seven to two hundred and fifty billion dollars with no appreciable increase in missionary giving. The world war included all of the most highly civilized and Christian nations of the world with a cost

that, if the same amount of wealth, zeal and organization and one-half the outpouring of life were put into missions would soon evangelize the world.

Our present status then is that we have the workers but not the money, while the heathen are increasing more rapidly than they are being Christianized and Mohammedanism is reaping the harvest. The time has come to forget divisive issues and set our mind collectively upon the one great unifying thing above all others, not that of confusing the heathen with churches, but of carrying to him the Gospel by the Christian church. So we are teaching tithing and stewardship because a financial campaign is not only right but necessary. To know and see the need and to be able to meet that need is indeed a call to that service and may the good Lord pity the church or individual that stands in the way of a program like this.

Almost half a century ago a great American poet apostrophized the age as standing "at the temple door, heart in and head out." That description is now obsolete. Now we have our head in but our heart is surely out when we are not moved by the pathos of it all. One illustration will suffice. Twenty-five years ago Japan was ripe unto the harvest. Her missionaries cried out to the church saying that Japan's redemption was possible at the time but would pass in a year. It passed and that harvest has been postponed for at least a half century. I only mention China in passing, but fully two-thirds of the world have never heard of Christ. Poor old Russia needs books, not bayonets; teachers, not soldiers. Four-fifths of Mexico's people can not read the Bible.

I will not go on; the facts are heartbreaking. Is the Lord coming soon? Matthew 24:1 —And this gospel of the kingdom shall be preached in all the world for a witness unto all nations then shall the end come. Shall we leave it to another generation? Verily the harvest is plenteous and so are the reapers, but the dollars are few. Who will put their dollars in the Easter offering for missions?

Lanark, Illinois.

A Matter of Importance. By Miles J. Snyder

It has now been six months since the Brethren Bicentenary Movement was launched at our last General Conference. Much or little has been accomplished in this period of time depending upon one's point of view. Some organization work was done in all state and district conferences last fall. In a number of churches local organizations have been created and put to work. Special days have been emphasized and observed by the department of Stewardship, Publications, Extension, and Benevolences. Two special leaflets have been prepared and distributed throughout the brotherhood. Zinc etchings were designed and manufactured for use in getting out a supply of Bicentenary stationery and three different wall charts, all of which printed matter has been mailed to our pastors and churches.

It is perhaps needless to say that all this work has entailed considerable expense in the way of high-grade paper, printing, freight, express, and postage. By means of the splendid offering given at Winona last September, all bills have been paid when due. But if the Brethren Bicentenary Movement is to really "move," (And if it does not it is no movement) there will be further expenses right along.

Dr. Charles A. Bame, as Executive Secretary, is the salaried officer of the Movement engaged for full-time service much of the year. He has already been paid for some weeks services and traveling expenses; and he will soon be devoting his entire time to the promotion of this work. This will necessitate the gathering in of all available funds for the purpose.

It will be remembered that at the last General Conference there was one special offering received for the Bicentenary work. Part of that offering was given in the form of cash, while many written pledges were received. A number of these have been paid. All of them were due on or before January 1, 1921. At the present time I hold sixty-five of these pledges signed, I believe, by perfectly honest individuals and organizations.

Now, the primary object of this article, and the thing that makes it a matter of importance, is to remind all those whose pledges are yet unpaid that they are past due and ought to be redeemed without further delay.

Will it be necessary for me to take the time from other work and incur the expense of postage to write to these

sixty-five individuals and organizations about the matter? Surely it ought not be so. As it is, I feel that the brotherhood owes at least a debt of gratitude to the Milledgeville Brethren church (providing my services for the Bicentenary Movement have been worth anything) for the considerable amount of time I have taken from the church I try to serve here and devoted to the Bicentenary work since our General Conference. I am glad to say that there has been no complaint about this here so far as I know, but it is certainly unfair to require any Secretary to do a lot of UNNECESSARY work.

The Bicentenary Page in the Evangelist has called at-

tention to this matter before, but there has been a very meager response up to date. If those who gave pledges to help support this work at Winona will not voluntarily and promptly pay them as a result of this general notice, I will of course feel under obligation to write them individually, but it is a task which I sincerely hope will not be required of me. Not that I am unwilling to serve the Movement as one of the large interests of the Brethren church, but why should these pledges not be promptly paid by those who gave them without personal solicitation? All remittances will be personally acknowledged.

Milledgeville, Illinois.

GENERAL ARTICLES

The Church and Her Task of Religious Education. By Prof. W. P. Beard

The church from time of founding has always been allied with education, both secular and religious. It was during the dark ages of mediaeval history the church was the sole means of keeping alive education of any kind. It was at this time that those few who wished to be able to read and write became monks and to be educated was to be identified with the church.

When the first schools were started in this country the primary aim was to train men for the ministry. In other words their function was religious education. It was at this time that the civil government of the colonies rested largely with the church, since the colonies were often formed for religious privileges. As the colonies grew and the civil government passed from the control of the church the schools became state controlled.

With this change it became necessary for the church to organize other means to carry on religious education. It is needless to mention these. They are doing well. One however, the church college, must be recognized as doing a great share of the TASK OF RELIGIOUS EDUCATION. The fact still remains that the denominational college is not local and therefore can only train leaders. It is a satisfying fact to note that many non-denominational and state supported schools maintain courses in religious education. These are limited by the same factor as are the denominational colleges.

Of course the logical and best place to give and get RELIGIOUS EDUCATION is in the home. If the church depended on reaching the home first and then have the education follow there would not be much religious education. It is a sad fact, but since it is a fact, the home as a solution of the TASK can not be considered. It is also well known that the other agencies organized directly by the church are not reaching the multitudes. There is one institution in existence today that reaches more people than any other and that is our public school system. That is exactly what might be expected, both the churches and the school systems object. That is the very thing that makes RELIGIOUS EDUCATION THE TASK OF THE CHURCH.

On the other hand there are signs of close correlation of secular and religious education. In schools where it is allowed and where the teacher of Literature knows enough about it, the Bible is being studied. You say yes, as a piece of "literature" which is not religious education. Nevertheless it is getting the Bible before many who otherwise would not read it at all. Evidently this is another opportunity for the church to work at HER TASK.

Still more hopeful than this is the fact that some of the schools in our leading cities are actually working on the details of plans for giving RELIGIOUS EDUCATION as a part of the regular week-day school work, credit to be given as for other subjects. The South Town Council of Churches of Minneapolis recently voted in favor of week-day instruction in religious education. The North Side Council has done similarly.

"Recognizing the impossibility of giving adequate religious instruction to our youth on Sunday," reads their resolution, "we do hereby go on record as favoring the establishment of a system of week-day religious instructions of which we suggest the following chief elements:

"First—A stated period of school time each week wherein pupils may be excused from their ordinary studies to receive religious instruction on such plan and from such instructors as we may be mutually agreed upon.

"Second—Pupils to be excused only upon the written request of their parents or guardians.

"Third—This system of religious education to be conducted without the use of school property or expenditure of school funds."—Minneapolis Journal.

A case of THE CHURCH AT HER TASK!

It would not be hard to pick the above three elements to pieces. There is probably a lot of controversy in store back of each one, especially the first. The second will make it necessary to urge and foster the requests from the home. Still that would be much more easily accomplished than to bring about the actual instruction in the home. There should be no lack for an evident TASK FOR THE CHURCH.

In order that the church may work efficiently in accomplishing HER TASK she should know where she expects to get. Of course the object of religious education is known, but to what extent can the church hope for aid from the secular schools in this TASK. Is it too much to expect that within a generation or two, regular courses will be included in the curriculum of our week-day schools?

It will be a BIG TASK for the church to accomplish. Those in charge of schools will say, "We already have our curricula full." The writer spent two years in high school studying Latin and two more on German, time equivalent to one full school year. Some things outlive their usefulness. The conclusion is obvious. They will also ask the church where suitable teachers can be found. Here is another obvious TASK for the church.

Many reasons are evident why school funds might justly be used. This unique phase comes to mind. Superintendent S. W. Johnson of Brookings, South Dakota, City Schools in explaining preliminary results of a study of the "Teachers Load," the object of which was to find if possible the important things upon which the teacher spent energy, finding from 102 questionnaires that dishonesty, deceitfulness, etc., caused a loss of about five percent, remarked, "Few communities realize what their Sunday school teachers were saving them in dollars." In a school system where the monthly pay roll is \$3,000, a moderate figure, at the above rate a board could afford to pay a teacher \$150 per month to give religious instruction. Highly theoretical of course, but not without basis. We have all realized the monetary value of the church to a community, so it would be with religious education.

It is evident the church cannot accomplish directly by her own organizations the TASK OF RELIGIOUS EDUCATION.

TION. The public school, the school of the whole people is HER logical aid. It is HER TASK to induce this aid, to furnish teachers, to bring about a mutual agreement among denominations as to the nature of religious instruction.

The above has merely touched on one phase of RELIGIOUS EDUCATION. No attempt has been made toward solution, merely a basis laid for thought.

Purity Is Power. By Mrs. Martha E. Guthridge

Purity is a broad word with a deep meaning, it denotes far more than superficial cleanliness. It is not the outward appearance, but lives in the very heart of being. "Out of the heart are the issues of life." Make the heart clean and the life will be clean. "Blessed are the pure in heart for thy shall see God" (Matt. 5:8).

Purity is freedom from that which weakens or pollutes. When we look into the countenance of a little child we see an example of purity. Nothing has entered the little life to mar it.

Adam and Eve in the Garden of Eden were examples of **natural purity**. When they sinned, "They knew that they were naked." They lost their innocence never to regain it.

The little child is innocent, until sin enters the heart. Then he loses his innocence. But a pure heart may be attained through the "atoning blood of our Savior."

As purity is power, so impurity is weakness. Many a man today who may think he is hiding his sin under the cover of the church, will find out it will only be for a short time. "Be sure your sin will find you out" (Numbers 32:23). If sin is allowed to enter the heart it destroys the purity and power. We should guard carefully the harboring of those things in our lives that would destroy our influence for the uplifting of God's Kingdom in the world.

If we expect to be examples for our children, we must keep our hearts pure and our minds clean from the carnal things of this world, and be a power for God.

Every true man shrinks from uncleanness; he knows what it means. It robs all of life's intercourse of its fresh-

ness and its joyous innocence. At present THE TASK is entirely the church's. The schools are merely excusing the pupils. This is the logical method of course. For a while the great share of the burden will fall on the pastors. Possibly then it will occur to people that their pastor is "earning" more than he is getting.

How about the religious education in your town?

ness and its joyous innocence.

The man whose thoughts are low and impure, very quickly gives this bent and tendency to his character. In Eastern countries the leper is compelled to cry, "Unclean, unclean," whenever a person approaches who is not afflicted with this disease. What a blessing to humanity if our modern moral lepers were compelled to cry "Unclean, unclean," before they approach innocent victims.

We think of the beautiful and pathetic prayer of the broken hearted Psalmist in his hour of shame, "Create in me a clean heart, oh God, and renew a right spirit within me (Ps. 51:10). No one is quite the same in his own estimation when he has once come in contact with impurity. The fact that his impure acts are done secretly, makes no difference. He feels his loss of power and self-respect. There is nothing which will mar a life more quickly than the consciousness of a soul stain.

Let us strive then to make our lives more and more like our Master would have us be, that we may not look back over our past with regret, because of what sin has done for us.

Purity is power because it means pure thoughts, and right conduct. The impure man cannot be a power, because he knows his heart is not right; he is not a clean thinking and clean acting man; his consciousness of impurity robs him of his power.

Let us guard well our heart purity. Keep fast hold on innocence and modesty. Never let them go, for when they are once gone they will not return.

Terra Alta, West Virginia.

THE BRETHREN PULPIT

Missionary Sermon---Called and Commissioned. By Prof. H. H. Wolford

TEXTS: Thy God hath Commanded thy strength.-Psalms 68:28

Go ye into all the world and preach the gospel to every creature.-Mark 19:15

An Apology—Brother Gearhart asked me to prepare an article for The Evangelist in the interest of Foreign Missions on the subject "The Grip of a Great Responsibility." I promised to do so, but press of work hindered the completion of the paper. In offering this article as a substitute the writer is aware that missionary statistics are changing so rapidly that some of these may be out of date. However the message of the Gospel is ever new. H. H. Wolford.

That the program of the Kingdom of God is a missionary program ought not need a restatement in the Christian church today. Yet we are well aware that it needs continued re-emphasis. To make it the all inclusive program of the church must become more and more the mission of the leaders of the church. The program of Jesus Christ was manifestly a missionary program. The church in order to follow its leader and head must catch his vision and adopt his program. For Christ to have been sent upon a mission that was to be all inclusive and world-wide ought to be sufficient guarantee to every one that it would be accomplished. Christ said, "As thou didst send me into the world, even so I send them into the world." His command to go has for its preface, "All power is given unto me," and for its promise, "Lo, I am with you always."

A picture of the world at this present hour portrays to

us the need of Christ. A world still torn and bleeding from the ravages of a terrible war; the suffering of many innocent and helpless in civilized lands; millions of destitute and starving; and multiplied millions in pagan lands without Christ presents to us a picture of a great need of the message of Jesus Christ and the acceptance of him as the Savior of men. While this picture may be dark God has given us a vision more glorious and comforting in his assurance of ability to save and transform. However dark the world picture, however great the suffering of the human race, however many the millions in heathen lands, who are untouched by the Gospel, the Christian yet believes that God is able for the task; that Jesus Christ and his message carried by the lips and lives of his followers is able to change, redeem and transform it all.

With that conviction at least believed, if not the possessing conviction of every Christian may we group this message about two texts, the one from the old Covenant. Psalms 68:28, "Thy God hath commanded thy strength," the other from the New, Mark 16:15, "Go ye into all the world, and preach the gospel (good tidings) to the whole creation."

To the writer of the first text, "Thy God hath commanded thy strength," God was a mighty power. More than that he appealed to him in such a way as to command the

entire strength of his life. The demand was upon every energy of his being. It possessed him to the extent that he cried out to all, "Thy God hath commanded thy strength." What a call to the church of Jesus Christ today. Not only to the church but to every individual in the church. If God in the days of the Psalmist commanded the strength of men how much more does he command it now. God wants the entire strength of men, physical, mental and spiritual.

Physical strength is needed for the work of the kingdom. To save the world life blood must be poured out. Physical energies must be surrendered and put under the command of Christ. Some one asked the founder of the London Polytechnic what was needed to make a successful Polytechnic. He replied, "somebody's life blood." My friends if it requires life blood to train men for the task of physical achievement it requires no less to build the church and redeem the world. I do not for one moment belittle the efficacy of the sacrifice of Jesus Christ, nor would I snatch one laurel from his brow, but God is working through men and he commands our strength in order to be equal to the task. Jesus died for a world—we are to live for the world in sacrificial service that demands our physical strength. But he also commands the intellectual powers of men. Intellectual men with trained minds are in demand in every field of human endeavor. The demand is not less in the field of religion. God gave us our intellect to be of use to him. In the progress of the race he has also provided the means by which these intellects should be trained for the most efficient service. If science, philosophy, history and government command today the mightiest intellects and none else can grapple with their problems, then no less than the best training will be wholly sufficient unto the task of world redemption. None but a trained man, like John R. Mott, whose influence girdles the globe, whose leadership enriches many nations could do the work that he is doing. None but a trained man could come to the position which Brother Yoder holds in Argentina. Yes, the Lord commands our mental powers.

But if the tasks of this world demands men of strong physical powers and men of trained intellects the work of the kingdom of God demands these together with all man's spiritual powers. None can rightfully do the work of the kingdom of God until his whole life, physically, mentally and spiritually, is brought into submission to the Spirit of God. Yet man in all his physical, mental and personal spiritual powers stands helpless before the world task. Coupled with these, vitalizing and guiding them he needs the spiritual power of God.

God in men with their threefold powers surrendered to him, makes them equal to the supreme task of the redemption of a whole world. And my friends, I believe it makes men able, in Jesus' name, to redeem, purify and transform not only a world through evangelization but to Christianize the entire realm of human life, business, government, society and all.

Give God a chance in your whole life and let him make you a world power. The Kaiser still talked of world power; we have a right to talk about, work for, and fully expect a world dominion for our king.

Thy God hath commanded thy strength, men and women, that he may use you in his task, which is become our joy. The church has never given God full strength. Move like a mighty army has never been a reality. Will not until we all surrender.

Now that God commands he also commissions. Go! "Go preach the gospel to the whole creation." Carry the message of the Son of God into all the world. If surrendered, that is the commission. If the command of strength is heard, here are our marching orders. But why go with the message? **First, because there is a great need.** Unless somehow the vision of a world's need becomes real in our lives we will never do our best. Only a missionary returning from pagan lands can truly portray to us the great needs of mission lands. We must depend on their reports. In that great pagan world are a thousand million souls

without the comforting message of Christ. These millions are our challenge. Through the genius of men in building railroads and steamships, God has brought them to our door. Preach to them and help them is HIS COMMAND.

In America we have a great missionary task. Thousands from other lands have been placed at our feet. Among these the church at home faces a program of evangelization. In the United States alone there are thirty-five millions of people over ten years of age outside the membership of all churches. This in itself presents to us a great opportunity as well as a great responsibility. Tens of thousands of these are unreached because the church has not seriously attempted to reach them. Many of us are content to keep our own church holding its own without any serious attempt to reach those who are in neglected districts. Thousands of our country churches are entirely abandoned. Closed because men and women who profess to the name of Christ are not willing to make the sacrifice in money to keep them open. Prof. Galpin, in an address before the annual meeting of the Home Missionary Society of the Baptist church, says that twenty-five millions of America's land owners are without a resident pastor. Church services are therefore irregular and they have but little pastoral care. The world looks to these same farmers for most of the food supply of the world. They must feed the world physically while their own souls are starving. The church must face the problem of the rural church.

There are also great neglected groups. The five million mountaineers among whom we are working still present pressing needs. Several millions of illiterate negroes sorely need education and Christianity, if our civilization is to be safe. There are three hundred and twenty-five thousand Indians whom it is our duty to evangelize. Mormonism is a serious political as well as moral menace. Already the Mormon hierarchy dominates absolutely the politics of one state, holds the balance of power in two others and is rapidly increasing its industrial and political dominance in seven others. Then there are the lumbering and mining camps of the west where more than a million souls are involved. Besides these are our frontiers in Alaska, Cuba, Porto Rico and other island possessions. All these present a challenge to the Brethren church. In the face of these great needs in rural, mountain, and mining districts as well as others, we must seriously question our policy of spending large sums of money in centers of population which are already over-churched.

If the need of America is so great after all these years of labor, is Christianity succeeding? The answer is, Yes, Christianity always will succeed. She never can fail. One hundred years ago only one out of every fourteen of our population was a member of a Protestant church. Now one in every four of our population is identified with the Protestant church. If we include Catholics about two-fifths of our population are communicant members of some Christian church. The progress of the Kingdom in our land ought to greatly encourage us. But millions challenge us. The position of influence which our country now holds among the nations should cause us to multiply our efforts to make the United States thoroughly Christian. In the world plans for perpetual peace our own nation ought to be the leading influence and power. Unless our actions, interests and leadership are thoroughly Christian and dominated by the ideals of Jesus the world will be misled. The flag of our nation undimmed by the splendor of any other earthly flag must have high over it the banner of our Christ. This is a crisis hour for the Christian church in America. May our God help us to see our need of Jesus Christ in the face of the unevangelized in our own land.

When we turn to the need of the great pagan world we are appalled by its immensity. While the needs of Mexico and Central America as well as South America are inadequately met, the pagan world of Asia and Africa present still a greater need. In Asia alone lives more than one-half of the human race. Of every one hundred people in the earth

fifty-six live in Asia. Of these forty-six, forty-three out of every hundred live in India and China.

India because of her caste system and pagan teaching has twenty-six million widows. One hundred and twelve thousand are under ten years of age, and about eighteen thousand under five years of age. The widows of India in their suffering and sorrow cry for our help. Some idea of the task in India may be conceived if we remember that if Christ had started on the day of his baptism to preach in the villages of India, and had continued since then to the present, visiting one village each day he would still have 30,000 villages to visit. India has fully 150,000,000 people yet untouched by Christianity. Provinces of French Indo-China have 21,500,000 with practically no missionary work. In China, Mongolia is twenty-four times the size of Iowa with only ten missionaries. In all China there are six million people living in an entirely untouched world.

In Africa there are stretches of territory where one could travel for three thousand miles without finding a single missionary. Africa has fifty millions of people not only outside the reach but outside the plans of any missionary society. Taking that great pagan world of Asia and Africa there are yet 119,000,000 people not even included in the missionary plans of any society on earth. Only in God's plans have they so far been included. Five hundred million people will die in our generation without a knowledge of Christ.

As we look at the immensity of this task we are driven back upon the measureless resources of God. Over against the greatness of the task we place the greatness of our God. He is able. Does this great need appeal to us? We stand appalled at the loss of life, the suffering and the sorrow that the war brought to Europe. But thirty-three million died last year in pagan lands without Christ. There has been every year in pagan lands suffering and sorrow such as Europe and America never knew, agony and death such as Europe and America will never know. Are we concerned about this? To alleviate this suffering and to bring joy and salvation to these millions is the appointed task of the church, not appointed by man but by Jesus Christ himself.

There is a church out there on that great world field but it in itself is not sufficient for the task. It is doing its best, even better than we are doing. Three million souls in the church in pagan lands gave last year five millions of dollars for further evangelization. Brethren churches, reporting, with all our wealth and opportunity did not give as much per capita as did this new church. We gave nearly five times as much for local expenses as for all missionary purposes, and nine times as much as for foreign missions.

Because of the great need of pagan lands and because of the results in sacrificial service on the part of those who have heard Christ, God commands our strength and says "Go." The command to go is imperative. The imperative has only the present tense. There will be eternal loss if we do not go when the harvest is ripe. Now the great heathen world is a seething, restless mass seeking for a solution of their many problems. Their religion is inadequate. The religion of Jesus Christ is the only one that has ever proven adequate to their needs and transformation.

What can I do? First let us become interested in missions. If there is anything that would pain the heart of God it must be the coldness and indifference of his church to the appeal of foreign missions. For the sake of the Kingdom of God as well as for the sake of the salvation of your own soul read the Word of God and study the needs of the world until the great missionary spirit stirs and possesses your own soul. Not until you are gripped by a vision of a whole world's need will your Christian experience be what it ought to be and what Christ wants it to be. Paul wished himself accursed for his brethren's sake. Have we yet dared that sacrifice and abandon?

You say there is much to be done at home. We grant there is much. But, brother, sister, we will never do rightly the work at home until we are gripped by the vision of the Kingdom of God for the entire world. That world vision

gripping the soul of the church will become the most powerful dynamic for Christ both at home and abroad. Physically you can be in but one place at a time. Potentially you can reach into the uttermost parts of the earth. No limit of time nor space can bind the soul. Pray for missions. Be in earnest for the world's evangelization.

What can I do? Give of your money. Go with your money invested in some other life. In our selfishness and lack of interest we have withheld our possessions from the Lord. It is not enough to support the home church. My brother you must go "over there."

"The portals are open, the white road leads
Through thicket and garden, o'er stone and sod.
On, up! 'Boot and saddle!' 'Give spurs to your steeds!'
For the faith that is strength and the love that is God
On through the dawning! Humanity calls!

Life's not a dream in clover!
On to the walls,—on to the walls,
On; to the walls—and over!"

Make an investment today in world progress for the Kingdom of God. Transmute your chattels into character and your money and bonds into transformed lives. Make a covenant with God as to what you will do with your money. Here is the covenant of one man, Nathaniel R. Cobb, "By the grace of God I will never be worth more than fifty thousand dollars!"

"By the grace of God I will give one quarter of my net profits in business to charitable and religious uses. If I am worth over twenty thousand dollars I will give one-half of my net profits. If I am worth thirty thousand dollars I will give three quarters, and the whole after fifty thousand dollars. So help me God, or give to a more faithful steward and set me aside."

How many men in the Brethren church are willing to make such a covenant? There is no home or foreign mission in God's work. It is all one world. God commands your money and strength. He commands you to give. Too long we have crucified our Lord on a cross of American gold and placed upon his head a crown with silver thorns. It is time that we enthrone him by the giving of our gold and silver to his service. It pays to invest in God's work not only here but hereafter.

"And not to morrow or today
The scales are set, the balance told;
They still have judgment who betray
Their Christ for glory or for gold.
The fruits of victory are sweet—
Ride on to reap your just reward!
Ride on in arrogance to meet
The Angel with the flaming sword."—

Yes, reap the fruits of victory in ambitious life for glory or in ambition for wealth but at last you meet the angel with the flaming sword. With that sword will be cut off your wealth and your glory. On a trash heap outside the golden gate you will leave them, your soul saved but your life LOST. Save life and soul by investment in the Kingdom of God.

Young man, young woman, thy God commands thy strength. Give your life in voluntary service for your King. Christ calleth thee. His call is a higher call than the call of the nation. Obey when your nation commands but volunteer now for the greatest service and honor ever vouchsafed to men.

Ashland, Ohio.

The white face of the lily is not afraid to face the searching vision of the sun.

It is love's business to teach a child obedience to law. There is no peace in a life that knows no law. Indulgence to the whims of a child is treason against its happiness.

OUR DEVOTIONAL

"Our Father's Love"

By Roy A. Patterson

OUR SCRIPTURE

He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins (1 John 4:8-10). Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (1 John 3:16).

Yea, he loved the people, all his saints are in thy hand and they sat down at thy feet; every one shall receive of thy words (Deut. 33:3). For whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth (Heb. 12:6). In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old (Isaiah 63:9). Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me (Isaiah 49:15, 16). Behold, for peace I had great bitterness, but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind my back (Isaiah 38:17). Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon (Isaiah 55:7). But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together and made us sit together in heavenly places in Christ Jesus (Eph. 2:4-6).

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God (1 John 3:1). The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing (Zeph. 3:17). In this was manifested the love of God toward us because that God sent his only begotten Son into the world, that we might have life through him (1 John 4:9). For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life (John 3:16).

OUR MEDITATION

There is no human mind, however great, there is no human intellect, however trained, that has ever been able to grasp more than a meager comprehension of our eternal God. When we consider the attributes of God spiritually, infinity, eternity, immutability, self-sufficiency, perfection, freedom, omnipotence, omnipresence, omniscience, justice, truth, mercy, grace and love, we stop in awe, and with faces covered, exclaim, "Oh God! What is man that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and yet in thy great program thou hast seen fit to give man no small consideration."

God is love. It is not sufficient for us to say that God merely loves; this would be placing a human limitation upon him, but he is love himself. Love is the very make-up of his great moral nature and since love is of divine origin we must say that God is the source of all true, divine love. We must derive our conception of God from the special revelation which he has given of himself and which he declares as strongly as his existence, that God is love. Love

is the highest characteristic of God, the one attribute into which all others are harmoniously blended. The eternal love of God has never been without its object and that, no doubt, can be said to be the glorifying of his holy name, through the salvation of man.

Love is manifested in a desire for and a delight in the welfare of the one loved, and while this can and is expressed by man, it is with limitations; while the love of God knows no bounds or limitations. Yea, God loves his people, inasmuch as he is daily supplying us with our physical needs. "All things are thine" and out of his great storehouse, he provides us with food for our hungering bodies, clothing for our warmth and shelter and protection from cold. He protects us too from evil, lest at any time harm should befall us. The God of Israel (which is our God) neither slumbers or sleeps.

While there are folks who emphasize alone, the fact of God's love; we should not lose sight of the fact that God is a just God as well, and his love is often manifested in chastening the recipients of his love.

It is said that the oriental shepherd often finds it necessary to break the leg of a lamb that continues to wander from the pastures, bind it up and carry the lamb in his bosom until the broken leg heals again. This is not done because the shepherd receives any pleasure in punishing the little lamb, but because, he, as every true shepherd, loves his sheep and as this chastening brings sorrow to the shepherd so too is God's great love manifested when he is afflicted because of the affliction of his loved ones even though it came from his hand and as a direct consequence of their own sins. No sermon, no discourse, no meditation on God's love is complete without John 3:16. Upon this, appears to be hung the whole plan of salvation and redemption of mankind.

Man may love because of favors shown, yet when those favors cease the cords of love are often broken. We may love because of physical beauty, yet the ravisher of disease may cause us to turn aside. Our love may be brought about through intellectual attainments, yet in a single moment these may be lost. Parents and children may love, yet they have often forsaken each other. Husband and wife may be united in the bonds of love, yet these have been broken. But "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril or sword? (Rom. 8:34).

The love of God found supreme expression in the death of his only Son on the cross. It was more than man dying for man, it was divine for human, infinite for finite, immortal for mortal, sinless for sinner and heavenly for earthly. Indeed it was God's supreme gift to the world he so loved.

OUR PRAYER

Our Father, we ask thee to forgive us for our lack of appreciation of what it cost to express thy great love for sinful man. Help us to realize the magnitude of our sins that it required the death of thy Son on the cross to save us from being lost.

Father, create within us a renewed desire to tell this great story and to lead others to the foot of the cross, seeking salvation through Jesus Christ our Lord. Amen.

Dayton, Ohio.

Human Volition

Where the element of human volition comes in, there is more or less uncertainty as to results in human life. Patience is sorely tried sometimes. Glad surprises are realized at other times. Therefore, says the Voice of heavenly wisdom: "Sow beside all waters." Give yourself and all you can touch the benefit of your doubts. In a sere that is reasonable and gracious you will reap as you sow.—The Nashville Christian Advocate.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

A Superintendent's Letter to Teachers

Long Beach, Calif., Jan. 20, 1921.

Dear Sunday School Teachers:

As the superintendent of our school, I feel lead of **The Spirit** to write this letter, and send a copy to each of you. I assure you that it is written in the spirit of the love of the Christ who died for us.

Have you ever considered prayerfully what it really means to be a Sunday school teacher? In my judgment, the responsibility of the teacher is second to none, except perhaps that of the minister. Think of the lives that get no other teaching except what they get on your class room each Sunday morning.

The teacher must **know that he is saved**, and this is not a matter of speculation. Read 1 John 5:13. "Ye shall receive power, after that the Holy Ghost is come upon you" was certainly meant to include Sunday school teachers.

Teacher, you should go before your class each Sunday morning with a passion for souls. You must fully realize that each scholar of your class, that has not accepted Jesus Christ, is in need of a Savior. Your position is one of great responsibility, because you are a teacher of God's word. Dare any teacher go before his class unprepared? You can't trifle with matters pertaining to God and his Word. In all probability, the Sunday school teacher stands between the scholar and life and death. How could it be any other than a position of grave responsibility?

If you were called upon to write a letter which you knew the God of this universe would read on the day of judgment, how careful you would be in the writing of such an important letter. Yet each Sunday morning, in your own class, are lives and characters being molded for eternity.

If you knew the pastor would be in your class next Sunday morning, would you make any extra preparation in the lesson? I can hear you say, "Certainly, I would."

Listen, a greater than the pastor is present. **The Holy Spirit** in person is in your class room every Sunday morning, and he is looking on and listening with all the wisdom of this universe. Do you not feel his very presence? Think seriously and prayerfully on these lines until the personality and presence of the Holy Spirit becomes a living reality in your class room each Sunday morning.

Teacher, if you do not feel any responsibility resting upon you, because of this all important work, my advice to you is to resign and not be a hindrance to God's work. Teacher, prepare and teach God's word, and leave the results to **him**.

In addition to the above, I must ask you to be on time, and sit with your class during the opening exercises. Also I expect you to be present every Sunday morning. If you find an excuse for being away, with which you can justify yourself before Almighty God, please notify your assistant teacher in time to prepare the lesson. If your class has no assis-

tant, notify the superintendent. Failure on your part to do this, is a great mistake, and God will hold you responsible for neglecting your Christian duty.

Yours in his Great Name,

HENRY V. WALL.

(Editor's Note.—We are pleased to reproduce the above letter which Brother Wall sent to the teachers of the Long Beach Sunday school with the hope that it may be both helpful to other teachers and suggestive to superintendents).

A Sunday-school Forward Movement In Korea

Beginning with October, 1921 the special attention of the churches in Korea will be given to increasing the membership and helpfulness of the Sunday school. Rev. J. G. Holderoft, of Pyeng Yang, who has just returned to the United States for a few months, in a letter to the World's Sunday School Association, states, "Everybody is thinking Sunday school. There is a great field for the Sunday school in Korea, and it may be the greatest movement we have seen since 1908 when literally thousands upon thousands crowded into the church. There is an awakening over the whole land." The leaders in Christian work in Korea feel that they cannot adequately take advantage of the opportunity without saving trained Sunday school specialists who will work with the missionaries and native Christians. One man is needed to devote himself exclusively to the preparation of Sunday school lessons and teacher-training institutes and classes. A Sunday school field worker should be set aside for this work by each of the leading denominations in Korea, and in addition, two ladies should be sent out to look after work for the children and the classes for young women.

For the coming two years at least, a number of Koreans will give a large part of their time to conducting Teacher-training classes. In the Presbyterian church, composed of the Presbyterian church North, South, Canadian and Australian, request has been made that in each of the thirteen presbyteries a man be engaged to work within the bounds of the respective presbytery. The Methodists are making a similar plan for their Conferences. A strong appeal has been made to the World's Sunday School Association, begging that some trained worker be sent out from America for at least six months, who would inspire, and co-operate with, the workers in Korea. Mr. Holderoft says, "If you cannot find one man able to do about three men's work send us three such men. They should arrive in Korea soon after September first in order to attend Conferences, General Assembly, etc., when final plans for the Sunday school drive will be made, and then they could work all winter long in a cause which would be a joy to them as long as they live."

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

At Last, At Least

By Elwood A. Rowsey, General Secretary

At last, at least, the Handbook has been mailed to every Christian Endeavor society in the United States whose name is on our mailing list.

What is it worth to store it away in the archives of your Baronial Castle with your other relics of antiquity?

Use the book as a guide, not as a crutch; order other books mentioned in the bibliographies at the conclusion of

each department. Should you try this suggestion, I assure you it will stimulate thought in your society, which if properly nursed will result in an experiment of surprising success.

Send your suggestions and constructive criticisms, but when you prepare your list ask yourself this question: If I had prepared this Booklet, would it have been above human criticism? From the way some people criticize the effort of another you would be forced to believe that they were obsessed of the hallucination that their productions would far transcend even Divine criticism. With this thought

in mind prepare your documents and they will be consulted before the next handbook is born, and an improvement will be made because of your contribution.

A PLATFORM OF PROCEDURE

(Should we?)

1. Develop trained leaders for the church through efficient Christian Endeavor?
2. The national cabinet prepare a bulletin announcing our progress in Christian Endeavor's Bicentenary goals? (Local societies must furnish the material).
3. Each state president prepare a bulletin for each society in the state?
4. Give a larger place to the helps on the Christian Endeavor topics that appear in the Angelus, by our good Christian Endeavor friend and brother Belote (Thanks Brother Belote).
5. Present suggestive "Meeting Methods" for publication in the Angelus?
6. Have the national cabinet send out a letter urging our young people to attend our General Conference at Winona. What society will be first to start a "Meet me at Winona Club?" Elect your officers and save your money.
7. Have each state president prepare a letter urging our Endeavorers to attend our state conferences.
8. Have the largest delegation of young people at Winona next August that have ever assembled to compose the best Brethren conference in the history of Brethrenism at Winona.
9. Outline and launch the largest, most comprehensive and correlated program that can be prepared by human men under the guidance of God's eternal wisdom for the youth of our church.
10. Select a FULL TIME General Secretary who will give all of his time to the developing of the program of Religious Education for the hungry youth of our constituency.

Will you stand behind a program like this? Don't stand too far behind?

Columbus, Ohio.

Wake Up, Ohio Endeavorers

An Appeal from the State Secretary

Ever since the first of the year I have been trying to get statistics from the Ohio Christian Endeavor Societies. So far I have confined myself to those churches which have, or are supposed to have, working societies. We could only base this canvass on random information as there was no real record to be had. I sent out twenty inquiry cards. After almost two months of "watchful waiting," I am able to report the return of only nine of the cards, and these with a partial report for the most part. Two others, Dayton and Ashland, have asked for more time to complete their reports.

Now, I am not complaining about those partial reports, for I realize that in many cases these reports in full are not obtainable. But, Brethren, these things ought not to be.

But this is my plaintive cry, "What have become of my other reports?" Is it possible that I am to be compelled to lay this, as so many others have, at the doors of the Postmaster General? Or should the blame be laid at the door of some one else? Ah me! I do not know.

To be exact, fifty-five percent of the reports have been returned or accounted for. Eleven out of twenty. I remember our Lord had occasion to say at one time, "Where are the other nine?" This too, is my bitter wail. Mayhap like those nine lepers, they are lost in the whirl and roar of the world's thoughtlessness. Mayhap they have been filed with the thought of future reference and then the "thought"

mislaidd. But wherever they are we would like to have them. Dig 'em up. They are already stamped and addressed. Just answer the questions and Uncle Sam will do the rest.

But while we are asking, we had just as well ask something else. And for this I say,—

ATTENTION PASTORS!!

If there is no Endeavor Society in your church please drop me a card and tell me why. It will only cost you **One Cent** and it will greatly relieve my mind. For the next few weeks I am going to be a veritable question mark. You had just as well tell me at once and save the embarrassment of further questioning. You know when a Brethren minister gets started on a subject he never stops until he is run down. Just this warning—I am not going to run down.

Come, Brethren, let us reason this thing out. We need the statistics; you need to give them.

DO IT NOW.

FRED C. VANATOR, State Secretary Ohio of C. E.,
1946 4th St., S. E., Canton, Ohio.

Christ's Example at the Supper Table

By Arthur Snider

We are inclined to think that the Brethren people everywhere desire to follow the example of Jesus and therefore observe the supper, not at midday, but at evening. Supper being the evening meal.

Matthew 26:31,—“Then said Jesus unto them, All ye shall be offended of me this night.” Mark 14:27,—“And Jesus saith unto them, All ye shall be offended because of me this night.”

John 12:30,—“He then having received the sop, went immediately out and it was night.” 1 Corinthians 11:23,—Paul says, “For I have received of the Lord that which I also delivered unto you how that the Lord Jesus the same night in which he was betrayed took bread, etc.”

All clearly showing that the example of Jesus was given at night, and that they (Jesus and his disciples) were at a table immediately after the washing of feet and, just before the institution of the bread and cup of the communion, ate a full meal (Matthew 26:26-27): “And as they were eating, Jesus took bread and blessed it, and brake, and gave it to his disciples and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them, saying, drink ye all of it.” Mark 14:23 and 24 also is clear.

Luke 22:19, 20,—“And he took the bread and gave thanks, and brake it and gave to them saying, This is my body which is given for you; this do in remembrance of me. Likewise, also, the cup after supper.”

This ought to be clear to any mind that Christ and his apostles ate a supper together and in connection with the supper instituted the bread and cup of communion.

Paul in 1 Corinthians 11:25, “After the same manner also he took the cup when he had supped.”

In the light of the above truths it seems clear that a full meal was eaten at a table, at night and before the institution of the bread and cup of communion, and we see no reason why the bread and cup, constituting the communion, should be called the supper when it was taken after supper.

May we follow the example of Jesus in the observance of a meal, and if Jesus taught us by precept and example, may we emphasize its importance in the church which he established.

May we not yield to the frequent statements that the teaching of these truths create dissatisfaction and bring about division, for if it be right and necessary to teach other doctrinal truths, why not right to teach the ordinances which he instituted, these being a part of the foundation of Brethren faith. Why not emphasize them? Our fathers fought to maintain these sacred truths. Why not we?

Mathias, West Virginia.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

A Foreign Mission Appeal from Brethren Ministers

The Sacrificial Gift

David asked Ornan for his threshing floor, "at a price," that he might there erect an altar unto the Lord. Ornan replied: "Take it to thee . . . lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for meat offering; I give it all." David replied thus: "Nay; but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which cost me nothing." That spirit of David has characterized God's people from Abel down. Abel's acceptable sacrifice cost him the firstling of his flock; Noah's sacrifice was that of one hundred and twenty years of his time and talent; Abraham gave his only son; Moses sacrificed pleasures of sin and suffered affliction for God; Daniel went to the lions' den; Jeremiah to the dungeon; doubtless every apostle save John was a martyr and John suffered banishment, all for Christ's sake. Thousands of saints from the beginning down to those of our own people, who recently laid down their lives in Africa, offered to God for the revelation of Christ to the world that which cost them something, yea, life itself.

Now it is our day to "Go." Can we boast of the "faith of our fathers" who did not offer that which cost them nothing? The Kingdom has always been extended through sacrifice. What an opportune time to make an offering that costs us something seeing there are those of our own number going forth to lay down life if need be for Christ who sacrificed his life for us.

MARY PENCE.

Limestone, Tennessee.

Why I Believe in Foreign Missions

I believe in Foreign Missions because of the very large opportunity that is afforded at this time for carrying the only life-giving message, the Gospel, to almost every people on the face of the globe. Opportunity means responsibility.

Furthermore, I believe in Foreign Missions because I believe in missions. If the New Testament teaches Missions at all, and it does, then it certainly teaches foreign missions. The New Testament makes no distinction between Home and Foreign Missionary work,—neither should we.

Again, I believe in Missions (foreign or home) because I believe God. I could not believe God and not believe in missionary endeavor. So clearly and so abundantly is the will of God revealed on this subject, both by precept and by example, that to disbelieve in Missions is, to me, to make God a liar. If God didn't mean what he said on this theme, how do we know he means what he said on any other?

I believe in Missions because the signs of

the times point to the nearness of the return of the Bridegroom, and "The night cometh when no man can work." May we have done our utmost to gather the last golden sheaf into his garner ere he returns, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Moreover, I believe in Missions because of the sure reward our Lord has promised to the faithful, and, like Moses I have "respect unto the recompense of reward." "Cast thy bread upon the waters: for thou shalt find it after many days."

GEO. W. KINZIE.

New Lebanon, Ohio.

Our High Privileges

In the 8th chapter of Romans we read much of "the glorious liberty of the sons of God." Today, over a large part of the earth men are seeking liberty, are laying down their lives for it. And, too often, having secured the prize, it is squandered and misused—worse than wasted. Milton says (Sonnet on his blindness), "God doth not need either man's work or his own gifts."

It is not that God needs our gifts or ourselves, but that, as creatures of the new birth with our citizenship in heaven, we have the high privilege—the LIBERTY—of giving ourselves and our means to spread this glorious liberty among the groaning, sin-oppressed peoples, even to the uttermost parts of the earth. Franklin thought, "As we must account for every idle word, so must we account for every idle silence"—not only for action, but for inaction."

Could there be higher privilege—higher liberty—than this service for the King? Surely there could be no greater need!

THOBURN C. LYON.

Washington, D. C.

The Need of Vision

(Brother Cassel who is one of our zealous laymen, wrote for the Laymen's Symposium of last week, but his contribution arrived too late for that issue and we include it with the minister's symposium of this week.—Editor).

Both reason and revelation, teach me that the biggest thought of God for this sinful world is, To make Christ known to all nations as the only possible means of salvation, because his blood which was shed on Calvary's Cross, is the only sacrifice which God will accept for the redemption of a soul.

The minister that has not the vision of the great need of the foreign field, and does not emphasize in his preaching the need of missionaries has no place in the Christian pulpit. There have been such professional men who never had a vision of lost souls rushing into perdition, like the great Niagara rushes over the awful precipice into the fearful chasm below.

Preachers ought to flood their congregations

with missionary literature, especially foreign, and they ought to teach it, preach it, and pray much about it. Christ is evidently tarrying because this gospel of the Kingdom has not yet been preached to all nations. The sooner we do our part of the work, the sooner we will bring back the King. I am praying daily for our preachers that they may have a larger vision, and the laity as well.

H. C. CASSEL.

Philadelphia, Pennsylvania.

An Easter Appeal

"For a great door and effectual is opened unto me, and there are many adversaries." These are the words of Paul. They are applicable to our church inasmuch as our work in foreign fields presents unbounded opportunity and also many distressing and difficult conditions that makes it difficult to blaze a trail for God.

The Brethren church has "prayed" for money and for "workers" to carry on a missionary program. Let us see to it this year at Easter, that we answer our own prayers not only with money, but with men and women, who will consecrate their whole lives to become laborers in the vineyard of our Lord. No one in the Brethren church who would volunteer for service is too good for a foreign field. President Mackenzie has said, "It needs the highest to raise the lowest." Robert Moffat was not too good for Africa; James Harrington was not too good for Africa; David Livingstone was not too good for Africa; Jesus Christ was not too good for any field.

Every church and every nation has its contribution to make to the life of the world. Let us therefore at this Easter season show to the Christian world that we have a growing missionary program, in stewardship, of money and of life, rendering the highest service to the world. May every gift of money and life have that simple yet highest motive propelling it, namely, "To glorify the Son of God."

E. M. RIDDLE.

Louisville, Ohio.

My Responsibility to the Easter Offering

It is an easy task to tell what Jones and Smith should give, or to say if I had as much money as Brother R. or Sister M., I would do so and so, but this is not the question under consideration, but "What should I give?"

The field of Christian operation is the World. God so loved The World that he gave his son for its redemption. The command of Christ to his followers is "Go ye into all the World and make disciples."

Therefore as a follower of Christ, I become responsible for my part in the program of Jesus for the church and to the extent that I avoid my responsibility I fail my Lord and make the task heavier for others—The spirit

of Christian giving is not how little I can give and be respectable or in good standing, but how much should I give.

The measure of my gift should be somewhat in comparison with those who have gone from home and dear ones to the hard and dif-

ficult fields of labor, to face plagues and unknown tongues and place their lives on the altar of service. Will I hinder the work of these valiant soldiers of Christ, by withholding support, or keeping from going those who are consecrated and are only asking for

bread, plain clothes and transportation?

I cannot do this and be loyal to him who said the "field is white unto the harvest." I shall do my best and give gladly, with a prayer for the missionaries of the Cross—
Won't you?
W. S. BELL.

NEWS FROM THE FIELD

REVIVAL MEETING FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE HELD AT JONES MILLS, PA.

After leaving West Virginia and spending three days with loved ones at home in Philadelphia, I bade farewell for a six months' evangelistic tour. I went by the way of Baltimore and Washington and arrived at Conellsville, Saturday, January 22, took trolley for Mount Pleasant and spent the night with Dr. Miller's and started on a walk Sunday morning for Jones Mills, a distance of twelve miles. After walking about two miles I met Brother Haze Miller who came after me in a Ford and arrived at church in time for service.

We began a three weeks' campaign during a period of the worst roads they have had for twenty-five years. For the first ten days the weather was fairly good but the roads were either very rough so they could scarcely use their autos or very muddy.

In all my experience I never had a meeting where they ran so many autos over what I would have considered impassable roads. They came through mud and slush and snow and rain. Most of the time we had large crowds. The last week was the worst of all. Several nights I did not expect a soul but twenty-five and thirty were there when rain fell in torrents.

They told me this was the greatest meeting they ever had at Jones Mills.

The different churches took right hold and worked as hard as the Brethren, especially the Methodists and the Church of the Brethren. Brother J. L. Bowman, a special friend of mine, who years ago was a preacher in our church, did everything within his power to help make the meeting a success.

The pastor, Brother Myers, being unable to be present, except a few nights before the close, Brother Bowman greatly relieved me in the services. He advised his members to take hold and work as they would in their own church and they did. One church of the Brethren brother played our organ nearly every night. Brother Bowman said, I will do anything you ask me to do. So he prayed, read scripture lessons, talked to sinners, assisted in confirmation, and took communion with us and helped to officiate. Our people highly appreciated this help and said when the Methodist and Church of the Brethren have their revival we will help them. This was what helped greatly in the success of the meeting. While my invitations were all interdenominational, I think every one will join the Brethren church.

All have been taken into the church but three and they will all come and one wife will come with her husband, she told me at the

close of the communion the last night of the meeting.

Brother Myers, the pastor baptized 27 the last day of the meeting and two were taken in by relation, making 29 added to the church and three remain yet to be taken in, which makes thirty-two in all. This was a great meeting considering the field and all the circumstances. Many of the best members said they feel sure we would have had fifty additions if weather conditions would have been favorable.

The additions were by no means all of the success but the spiritual uplift of our church as well as of the other churches was perhaps of greater blessing than even the additions.

Here is where our dear Brother Clifford preached for some years, and he and his wife have the universal love and good will of this people. It is a pity that as good and successful a pastor as he has been, he should go into private business.

I shall never forget the kindness and hospitality of these big hearted people. I had a royal home at Brother and Sister N. J. Miller's.

In spite of the drawbacks, some nights the house was utterly packed and some could not be seated. The interest kept increasing to the very last. We closed with a well attended communion and the largest crowd of the entire meeting. It seemed a pity to close but duty called and I had to go.

We closed on Sunday night, February 13, and left early Monday morning for West Alexandria, Ohio. I stopped off Monday night with my spiritual son, S. E. Christiansen at Columbus. He and I went to hear Gypsy Smith Monday night. On Tuesday I left for West Alexandria and began on Tuesday night.

Here I have large crowds and good interest, but I will report this meeting later.

On the 14th of March I go ten miles from here to hold a three weeks' meeting at New Lebanon. Then I go back to old Virginia and from there to Washington, D. C., where we will have a ten days' conference of Evangelistic and Prophetic teachings. I begin in Washington, D. C., April 21.

ISAAC D. BOWMAN,

1942 S. 17th St., Philadelphia, Pa.

BERNE, INDIANA

We began our labors with these people on the first of October and preached for them every second Sunday until the first of January at which time we were given a call for full time service. We packed up and moved at once and are now settled among our people. To say that these are fine, loyal folks is putting it very mildly. They have surely been fine to us, they helped us put the house

in shape to live in. Several came and helped hang paper, scrub floors, wash windows and the like. The day the truck came with our goods they were on the job again to help unload and put things in order. That was on Saturday and on the next Thursday evening here came a big crowd and left the kitchen full of eats, potatoes, apples, meats, flour, in fact everything a person could use.

We have a good mixture in the Bethel church, a fine body of old people to make the backbone, and a dandy bunch of young folks to give it the push and pep. They can surely do things too, if you doubt it, ask Cobb, he knows.

Our Sunday school is wide-awake with an enrollment of 180 and last Sunday we had an attendance of 128.

Our revival effort, with Brother Cobb leading, closed Sunday night, February 27, with a full house. The visible results of the meeting were not great but we know that much seed has been sown. Four souls came and made their confession for the first time, and four others came for reconsecration. Just like a great many other revivals, we closed a week too soon. We feel sure that results would have been greater if we had continued another week. Pray for Bethel, brethren, that she may be a power in this place.

KENNETH R. RONK.

FOSTORIA, OHIO

The church at Fostoria is moving forward. We are few in number, but with God on our side we feel strong. Three have been added to the church by baptism.

The church debt has been lifted, and we are looking forward to the time when Fostoria shall find a place in the hearts of all Brethren church workers. Brother Pfeiderer is our pastor. He preaches for us every Sunday morning and evening. We have our Christian Endeavor also on Sunday evenings. We expect to start a six weeks' School of Missions Brother Pfeiderer will conduct this school. Our Sunday school is doing good work. On Thursday of each week we have prayer meeting and song service. The Woman's Missionary Society is going into the work with great prospects in view.

We expect to have more and better news to tell you soon. Sickness among our workers has held us back somewhat, and those who know Fostoria will understand how hard the work is at this place in the winter time as some of our members live eight miles out of town. We wish to say, Any one traveling through this part of Ohio is invited to stop over with us. We ask also for your prayers in behalf of the First Brethren church of Fostoria, Ohio.

GRACE L. SCHOLL,
Church Correspondent.

A SUCCESSFUL CAMPAIGN AT PITTSBURGH, PA., UNDER THE DIRECTION OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Pittsburgh is a difficult field for evangelism. The immediate vicinity of the church is populated to a large extent by Catholics, who are well nigh incorrigible to evangelistic appeals. The membership of the church is scattered over the city, making it impossible for some to maintain attendance every night. The atmosphere of the city is not conducive to easy evangelism. But we found the church well organized for the effort. Prayer was ascending to the throne of grace. The pastor was ready, able, and willing to do all within his ability and opportunity. The majority of the members were in the same state of mind and heart. We knew that victory was assured with these conditions prevailing. So we opened with faith. The pure unadulterated gospel was proclaimed. The standard was lifted high. An absolute and unconditional surrender to the faith was demanded in public confession. When the last sermon and opportunity was presented, the total of confessions was 42. Of this number, 20 were young men. The fellowship with Brother Harley and the Brethren was sweet indeed.

The details of the meeting will be reported by Brother Harley.

We are writing this report in the Evangelist office at Ashland. We have enjoyed a day or more of visit at Ashland College. Five years of our life was spent there in preparation. Being a Trustee, we are interested very much in the future and present of our only educational institution. The church must get back of Ashland in a commendable manner, if she is to do what she ought to do and must do if continuity is to be here. Now, we are headed back to Sunnyside to our family and church. We are forced to reject the many calls for campaigns coming to us and hasten back to our work.

CHARLES H. ASHMAN.

CANTON, OHIO

It has been some time since there has been any report forthcoming from Canton, nevertheless we have not been at a standstill. First of all I want to report the evangelistic services which were held from January 10th to 30th. Brother Clarence E. Kolb of Allentown, Pa., was with us for this meeting and at the outset I want to say that he fearlessly preached the Gospel without fear or favor and the visible results, though these are far below our hopes, do not by any means tell the entire story of the meeting. Sixteen made the good confession. Of course it goes without saying that neither Brother Kolb nor myself were satisfied, but where is there a person who is entirely satisfied with the results of any meeting. If it was no better it certainly was not because of the preaching or the weather, the latter item being so often the excuse. It is impossible to save men when they refuse to come to hear the Gospel or have an interest in the things that make for the best of all humanity. Neither was it because the people of the Canton church did not do their duty. Our only excuse is that men care more for the things of this world

than they do for the everlasting love of Jesus Christ. We are glad to say that those we did get were people who will and are making fine additions to the working staff of the church. They are not only saved but they are saved to serve.

I certainly am glad to report that every department of the church is doing fine work. Just prior to our meetings, or to be specific, on the evening of December 31st, the ladies and girls of the church entertained the men of the church at the home of P. M. Snyder. Owing to some conflicts in the date there were not as many present as was expected but nevertheless there were enough of us there to make the evening of interest to all. It is our intention to have more of these get-togethers in the future.

I have noticed a number of the pastors have had somewhat to say concerning their treatment at Christmas time. Now I do not believe that any of them have anything upon the Canton pastor. Not only that, they are very good in the way of pulling off surprises in this place. Wife and I had no intimation of anything but we were agreeably surprised by the good things that the people showered upon us. It does a pastor good to see the spirit that is manifest on occasions like this as well as strengthening the material man. May God bless these good people for their thoughtfulness.

We are now in the midst of a contest with the Louisville Sunday school. So far we are in the lead, but we are not bragging, for we have had a little experience with Brother Riddle and his excellent people and know that they are never beaten until the very last word has been said. Our attendance is running anywhere from 136 to 165, owing of course to the weather conditions. It has never been my privilege to labor with a better corps of officers and teachers than the Canton Sunday day school possesses. I am not bragging, but rather I would hand my flowers to the living than to lay them on the grave of the dead. Suffice to say both our officers and teachers are very much alive and able to accept the bouquet. You will hear from us again when we are able to announce the results of the contest. Which ever way it goes we are sure that it has been a help to both the Canton and the Louisville Sunday schools.

At the regular business meeting in the early part of January the pastor received a call for another year with these good people. We were glad to accept and our prayer is that the second year which will begin May 1st, may be much more successful than the year through which we are passing. Brethren, pray for us.
FRED C. VANATOR, Pastor.

MOXHAM NEWS

It has been a long time since you heard from the Second Brethren of Johnstown, Pa., so I thought I would write and let you know that we are still on the map.

The work here is going along fine. The Sunday school is growing and our average attendance for the year is 90 percent so far.

On December 1, 1920, Rev. H. W. Nowag came to us and took up the work as pastor of the church. The Rev. W. A. Crofford installed Rev. H. W. Nowag as the pastor. Un-

der Rev. Nowag's leadership the church has taken on new activities and is growing in interest and attendance. The Rev. Nowag has started to hold prayer meetings weekly and the interest is growing and so is the attendance. He is full of pep and zeal and is anxious to make things grow. He is well liked by his congregation and all the different organizations of the church are working with him.

LEWIS H. CROFFORD.

MARTINSBURG AND MCKEE

Martinsburg—The work here is moving along nicely. We had a great spiritual feast here from February 8 to 23. Brother McInturff was with us and did us real good. He knows what to say and how to say it. He is a young man of great power and gave us great messages. He, in a wonderful and fearless way, warned the sinner and indifferent church member as well as spoke encouragingly to the faithful. He had his whole heart in soul saving. The field is well gleaned and of course not the opportunity for a great ingathering but we are encouraged and happy with the result. There were four (4) added, two husbands and their wives, thus enlarging our field with two new families. They are excellent people and will doubtless be a great help to us. So we are rejoicing to see our field made larger.

We will, by the Lord's help, continue to try to increase the efficiency of the church and broaden the field as much as possible. We feel very grateful to the good Goshen people for giving the service for two weeks of their efficient pastor. Many thanks, brethren. We pray the Lord may bless them for their liberality.

Every department of church work is doing well and the workers encouraged.

McKee—This little congregation is working well. The W. M. S. that was organized a few months ago is doing excellent work. This society has 17 members and all very much interested and are working together and hoping for greater things in the future.

The Sunday school and Christian Endeavors are doing good work. A Teacher Training Class was graduated January 2 and will doubtless give good service to the church. We hope to organize another class in the near future. We very much regret that we have not been able to have a good old time revival but that will come all right later.

We are at present somewhat handicapped at McKee on account of labor conditions but hope in the near future we may have normal conditions. These people have been very faithful and must be cared for. Brethren, pray for us.
J. I. HALL.

MARTINSBURG MEETING

Beginning February 8th and closing the 23rd. The field is limited and worked almost to a finish. We have preached to large crowds, but the direct result is 4 converts which represent two very good families. The song services were conducted by Rev. Holsinger, former pastor of the large congregation of the Church of the Brethren at Coventry, Pennsylvania. About 8 years ago we met in New Jersey and our former friendship made it pleasant to work together. We had the co-

operation of the other churches in the town and preached to their pastors a good part of the time. The last Sunday evening the Methodist pastor came with his congregation and worshiped with us. Delegations from McKees were over several times, and our friend, Rev. Walter Nowag, pastor of the Second church, Johnstown, with some of his good folk, visited us, and gave us inspiration. We feel that the meeting was successful in a measure, but like Brother Bame we feel that it could have been better. Rev. Hall, the pastor, is one of those men who keep the field well gleaned, and he is doing a fine pastoral work here. We have learned that he is the most loved pastor in the town, and this means much for the church. During our stay here we have been entertained in the home of Mrs. Fred Klepser where we received every consideration and kind hospitality. In the history of the work here as in many other places where the field is difficult, the past pastoral services have been inefficient, but the future outlook is good. We doubt if there is another congregation which has more wealth per member. It is estimated that about 18 families have over two hundred and fifty thousand dollars. If the church could get a vision and build in the near future they would increase the possibilities, and we hope they will.

We have done our best, and we hope for the pastor and the church a great future, and we are sure they will have it if they continue in the fine spirit which was evident in our meetings.

J. A. McINTURFF.

THE TIE THAT BINDS

GASAWAY-SAMPSON—Miss Mae Sampson and Roy Gasaway on Thursday, February 17, at the Brethren parsonage in Peru, Indiana. Both are faithful members of the Center Chapel Brethren church. May the Lord bless them richly and make them a blessing Ceremony by the writer.

G. C. CARPENTER.

IN THE SHADOW

MIKESELL—Simon Mikesell was born near Everett, Pennsylvania, March 7, 1839; his death occurred at Bradford, Miami County, Ohio, February 17, 1921, aged 81 years, 11 months and 10 days. He was married December 16, 1860 to Elizabeth Shuss at Bedford, Pennsylvania, to which union there were born nine children, four of whom died in infancy. Five boys grew to manhood, viz., Fremont C., Harold S., Dan B., Edward L., and Neal. Two of the boys, Fremont C. and Edward L., having died several years prior to the death of their father, and a few years after the death of their mother, the latter's death having occurred at Troy, Ohio, in March, 1908. Surviving children are Harold S., Dan B., and Neal, all of Chicago, Illinois. He served in the civil war for four years, was wounded in battle and suffered as a result until his death. His first marriage embraced a period of time of almost a half century and three-fourths of this time he was in the service of the Lord as a minister in the Dunkard and Brethren churches. In December of 1911 he was married to Mrs. Almena Hellman of Bradford, Ohio. Funeral services were held on Saturday, February 19th, from their Bradford home, conducted by Rev. Porter of the Bradford Dunkard church, and he was laid to rest by the side of his first wife in Riverside Cemetery at Troy, Ohio. His death while being sudden and a shock to relatives and friends was not unlooked for as he had been in failing health for some time, and his fervent prayers that he might not be a burden to his family and friends were not in vain for he went quickly and was in full control of his mental faculties within a few minutes of his death.

WILLIS B. RONK.

SMITLEY—Martha Bannon-Smitley was born February 1, 1834, in Mercer county, Ohio, and departed this life January 7, 1921 at her home in Mercer county, Ohio. She was baptized and received into the Bethel church of Berne, Indiana in 1912 and remained a faithful member until her death. She is survived by six children, 42 grandchildren and 55 great grandchildren.

Services were conducted in the Bethel church by Rev. George of Wilshire, Ohio, assisted by her pastor. KENNETH R. RONK.

GRUMP—Ellenora Grump, daughter of Jacob and Nancy Crumrine was born in Somerset, Wabash county, Indiana, July 18, 1859, and departed this life, December 19, 1920, aged 61 years, 5 months and one day. Death ended an illness of 15 weeks duration and at times her suffering was very great, but she bore it with that Christian fortitude which only a child of God can do.

In her early girlhood she united with the Half Acre Christian church but in 1904 she united with the Brethren church during the pastorate of L. O. Hubbard at Pea Ridge, late bringing her letter to Center Chapel where she remained a member faithful to her Christian duties until called higher by her Lord.

On January 28, 1885, she was united in marriage to Charles Grumpp, Jr. This union was blessed with four children: Glen O., of Peru, Mrs. Inez F. Wray on County Line, Carl J. and Gordon V. at home. Besides the husband and children she is survived by three grandchildren and three sisters and many other near relatives and friends.

Funeral services were held at Center Chapel and interment made at the I. O. O. F. cemetery at Roann. Funeral by writer, from the texts, John 14:1-3 and 2 Cor. 5:1.

W. F. JOHNSON.

MILLER—Matthias Miller was born in Montgomery county, Ohio, February 18, 1833, and died at his home in Adams county, Indiana, February 14, 1921, at over 87 years of age, he being one of the oldest residents in his community.

In early life he with his parents came to Adams county, Indiana, where he helped to clear and make the country so others could enjoy life. He was a veteran of the civil war.

In his younger years he was quite active in church work where he resided. He was the father of a large family of children, several of whom are still living. Seldom do we find men who attain to such age. One by one are they falling and soon the generation to which they belong will have passed and oh, could it only be said of them that they had held a loftier ideal than only to live and accumulate the things of this world which perish. But may they attain unto the things which are eternal. Funeral by the writer, from Job 14:14.

W. F. JOHNSON.

Here is a beauty recipe. It never fails. "Think beautiful thoughts; speak kindly words; do helpful deeds—do them all for Christ's sake." After a time people will like to look at you, and to talk with you; you will be beautiful in their eyes. The homeliest face grows beautiful when a beautiful character illumines it.

Suffer the Little Ones to Come

(In Herald of Gospel Liberty)

Very tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into Rev. Dr. Gordon's study, where he was holding counsel with two of his deacons. And now, upon inquiry into the nature of her errand, a little shyly she preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons, "you had better run home, and let us talk to your mother."

She showed no sign of running, however, as her wistful blue eyes traveled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose; and with a gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child, tell me your name, and where you live."

"Annie Graham, sir, and I live in K— Street. I go to your Sunday school."

"You do; and who is your teacher?"

"Miss B—. She is very good to me."

"And you want to join my church?"

The girl's face glowed as she leaned eagerly towards him, clasping her hands, but all she said, was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons disapprovingly.

Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old; older than I look," she said.

"It is not usual for us to admit anyone so young to membership," he said thoughtfully. "We never have done so; still—"

"It may make an undesirable precedent," remarked the other deacon.

The Doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes sir," and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said, last Sabbath, sir, that the lambs should be in the fold—"

"I did," he answered. "It is surely not for us to keep them out. Go home now, my child. I will see your friends and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath school teacher proving satisfactory, she was baptized the following week, and except for occasional information from Miss B., that she was doing well, Dr. Gordon heard no more of her for about a year.

Then he was summoned to her funeral.

It was one of June's hottest days, and as the Doctor made his way along the narrow street on which Annie had lived, he wished, for a moment, that he had asked his assistant to come instead of himself, but as he neared the house, the crowd filled him with wonder; progress was hindered, and as perforce he paused for a moment, his eye fell on a crippled lad crying bitterly, as he sat on a low doorstep.

"Do you know Annie Graham, my lad?" he asked.

"Know her, is it, sir? Niver a week passed but what she came twice or thrice with a picture or book, mayhap an apple for me, an' it's owin' to her an' no clargy at all that I'll ever follow her blessed footsteps to heaven. She'd read me from her own Bible whinever she came, an' now she's gone there'll be none at all to help me, for mother's dead and dad's drunk, an' the sunshine's goné from Mike's sky with Annie, sir."

A burst of sobs choked the boy. Dr. Gordon passed on, after promising him a visit very soon, making his way through the

crowd of tear-stained, sorrowful faces. The Doctor came to a stop again in the narrow passageway of the little house. A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Annie a relative of yours?" the Doctor asked.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbors. What she's been to us no one but the Lord will ever know, and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read an' sing to me every evening, an' it was her talk an' prayers that made a Christian of me. You could a'most go to heaven on one of her prayers."

"Mother, mother, come home," said a young man, putting his arm around her to lead her away. "You'll see her again."

"I know, I know; she said she'd wait for me at the gate," she sobbed, as she followed him; "but I miss her sore now."

A Hard-Earned Dollar

"I wish I could earn some money, too!" Roly Poly said, with a wistful little sigh. It was hard to be only five years old "come June," and not a single penny to put in the Famine Bank!

"I wish I could, Mamma!"

They were all in the nursery together, having their "go-to-bed sociable," as Eunice called it. Eunice had names for everything. She was on one arm of Mamma's chair and Roly Poly was on the other. The boys were lying on their elbows, and Queen Mab was in her own rocking chair, as usual. It was she who spoke next.

"Oh, you're too little, Roly Poly—you can't earn money hemming towels and piling wood and raking the lawn," she said. "You'll have to wait till there's another famine in India. Will there be another one, ever, Mamma?"

"I'm afraid so, dear," Mamma answered her sweet face grave with pity. "India is so full of people, and there are so likely to be droughts, when the wheat won't grow, or the other crops they depend on for food. If there was only better irrigation there!"

"Ir-ri-what, Mamma?"

"Irrigation, Eunice. That means a way to water the land artificially, with pipes or open trenches. But India has to depend altogether on the rain, and so when there isn't rain the people starve."

"And the little babies," murmured Queen Mab, softly. It was the thought of the little babies starving that seemed most dreadful. The little baby in the cradle across the room

A silence fell on those assembled, and, marveling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One young girl had placed a dandelion in the small waxen fingers and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by some one longing for one more look, and they seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house and was admitted into his study.

"I am Annie's uncle, sir," he said simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight, resting, after his visitor had left. The summer breeze blew in through the windows, and his thoughts turned backward and dwelt on what his little parishioner had done.

"Truly a marvelous record for one year. It is well said, Their angels do ever behold His face."

This, the life of a child for our Christ, a wonderful record; let us aim for more spiritual power in our religious work, that we will be able to have stars in our crowns.

Hilton, N. J.

was so round and fat and dimpled!

"I'll hem a dozen towels," Queen Mab resolved, valiantly.

"I'll rake Mr. Leadbetter's lawn, too," thought Dick.

"I'll pile up grandpa's woodpile," Robert vowed. And poor little Roly Poly's sweet round face lengthened again.

"I wish I could earn some money, too!" she sighed.

"I'll pay you a dollar if you'll go to bed without any kiss from Mamma," laughed Aunt Gwen, mischievously leaning over to twitch a little pink ear. Everybody laughed, as if Aunt Gwen had made a joke. The idea of Roly Poly's going without her good-night kiss!

The Famine Bank was really a little brown jug that had to be broken to get out the pennies. It stood on the nursery table in plain sight, and Mamma had used it as the text for her little go-to-bed sermon tonight. She had talked about the hundreds and hundreds and hundreds of hungry people in poor, far-away India—the mothers who watched their little brown babies starve in their arms.

So it was that when the little sermon ended they all began at once to plan ways to earn money to put in the Famine Bank. They decided to begin the very next day because there was so much need of hurry. Somewhere in India perhaps there was a little brown baby that their pennies would save! But they must hurry—hurry.

"A whole dollar, Puss-in-Boots!" whispered Aunt Gwen, temptingly. "Think of putting

a hundred pennies into the Famine Bank! And just as easy to earn—fie, just to go without a kiss!"

"'Tisn't my kiss, it's Mamma's kiss," Roly Poly murmured, snuggling against Mamma. She and Mamma were very "intimate."

In slow strikes the nursery clock began to strike. "Bed-time — bed-time — bed-time," and the children got up, obediently. They were accustomed to obey the nursery clock.

"I'm going to get up at five o'clock to begin raking," announced Dick.

"So'm I, to pile wood," Robert echoed. But Queen Mab shook her yellow head.

"I'm not," she said. "I shall need all my sleep to prepare me for hemming towels!"

Upstairs in the girls' room Mamma unbuttoned Roly Poly's "behind buttons" and rolled up her soft hair into a row of little white "pop-corns." Then she tucked her into bed.

"Good-night, little one," Mamma said after the little prayer was whispered in God's ear. "Pleasant dreams—why, where's your mouth disappeared? I can't find it to kiss!"

Roly Poly mumbled something into her pillow, but the little red lips stayed hidden. Roly Poly's two moist, warm hands pushed Mamma away.

"Don't kiss me, Mamma," the little girl said tremulously; "I've 'cided I'd go 'thout. Please go away just as fast as you can. I'm 'fraid I'll change my mind."

"Why, Roly Poly, why, little one!"

Mamma looked down at the back of Roly Poly's head, with its fringe of little white "pop-corns," and felt an irresistible impulse to stoop over and kiss the little warm neck under the fringe. But she waited.

"Do you really mean it, dear?" she said, gravely.

"Yes'm, oh, yes'm, if you'll only please to go away, out o' my reach! I've 'cided to earn that dollar for the Famine Bank, an' the little hungry babies, Mamma. I've 'cided to. Good-night."

"Good-night," Mamma said, squeezing a little hand lovingly. Then she stole away; out into the hall. She sat down on the upper stair, to be within hearing if Roly Poly called her back. She hardly believed the child's courage would hold out.

Five, ten minutes went by, then another ten. Then Mamma heard Roly Poly singing, in a soft, broken voice:

O, do not be discullidged,

For Jesus is your F'end,

He'll give you g'ace to conquer,

An' keep you to the wend.

She sang it over and over to herself, and Mamma knew it was to keep from calling her back. She knew that in there in the dark Roly Poly was earning her dollar by the sweat of her brow.—Congregationalist and Advance.

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D. M. Hartzler & Son, Smithville, Ohio.

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NUMBER 11

MARCH 16
1921

The **BRETHERN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -



The Crucifixion. (ZIMMERMAN)

"CHRIST DIED FOR OUR SINS
ACCORDING TO THE SCRIPTURES."

"Ye are witnesses of these things."

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George S. Baer, Editor

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EDITORIAL

The Appeal of the Fields. By Dr. J. Allen Miller

(EDITOR'S NOTE—We have seldom, if ever, given our editorial columns to an article not written for this department, but we are doing so this week. This article by Dr. J. Allen Miller was written for both The Brethren Missionary and The Evangelist. It was set in type for The Missionary first and we failed to get it for The Evangelist until all the rest of the paper was in type and in the forms. Realizing the importance of getting an appealing message such as this into the hands of all the readers of The Evangelist before the taking of the Easter offering, we are giving it this place. Our own message for this issue followed much this same line of thought, but we are glad to hold it back in favor of this stronger and more appealing message.

We are sure that no apology is needed for dedicating the great bulk of this issue to the interest of foreign missions. If there is any one task that lies nearer the hearts of our people than another it is that of evangelizing the world. If there is one that has called forth more worthy sacrifices than another it is this one. In every part of the brotherhood our people have been fairly gripped by the greatness of their responsibility to this task. We have experienced a great awakening in missions, and if there is one goal of our Bicentenary program which we feel reasonably sure of winning, it is the foreign mission goal of \$1.00 per member. And yet when we think of the greatness of the task very briefly set forth in Dr. Miller's article, we realize that we have scarcely made a beginning, and that the most we shall be able to do is disappointingly small compared with the needs of the great Christless world. We are praying that The Evangelist may be a mighty instrument in God's hands for the awakening of the church to the undertaking of its task on a more worthy scale. To this end its space has been placed without limit to the service of the Foreign Board and the General Missionary Secretary).

To any one who has ever seriously considered the missionary problem, three things stand out prominently. It seems that with all that has been written and spoken on this great subject multitudes are yet uninformed. And what is yet more evident, even those who are somewhat informed on missionary questions are not taking their obligations seriously enough to do anything at all worth while. These facts are therefore the only apology for the repetition here of the most patent and clear facts of missionary enterprise.

What are the three prominent and outstanding facts of missionary endeavor? First of all is the COMMAND OF THE LORD. We read it in Matthew 28:18-20, in Mark 16:15, in Luke 24:46-49, and in

John 20:21. Then we read Acts 1:8. Yes, we read these words of command from the lips of the Risen Christ and go on living as if he did not mean us.

In thinking of the command of our Lord in respect to the preaching of the Gospel to all nations I have been having Mark 13:10 in mind. Read it. Jesus said, "And the Gospel must first be preached among all the nations." Here is a word hard to get over. It is the English word "must." It signifies the unalterable and inescapable obligation that is laid upon the church in this age to preach the Gospel to all nations. Let no one forget that it is "through the church" that God has ordained the making known of his manifold wisdom (Eph. 3:10-11). Dear Christian Friend, you can no more escape the obligation of aiding in the spread of the Gospel than you can escape giving an account of your stewardship of life and property to God in the judgment.

The second great fact that stands out boldly is the GREAT NEED OF THE UNEVANGELIZED PEOPLES OF THE EARTH. Now it must be remembered at the very outset when we speak of the unevangelized peoples that we speak of more than TWO-THIRDS of the earth's population. There is another and most startling fact to be remembered. It is that there are more non-Christians in the world today than ever before. Practically two-thirds of the area of the earth is yet predominantly non-Christian. One-tenth of the total population of the earth is wholly beyond any sort of missionary influence. With the exception of Afghanistan, Nepal, Bhutan and Tibet practically every land is open to the Christian preacher. At least forty million of the natives of Central Africa are as yet untouched, having no missions among them or near them. It is estimated that Africa will need more than eight hundred missionaries to be sent out during the next five years. As for Latin America, to speak of only one more great division of missionary endeavor, what are the facts about the untouched peoples? There are eighty-five million people in Latin America. Of this number more than twenty million are the ancient and native Indians. But few of these have more than a veneer of Christianity. Literally millions of them are as yet untouched by Christianity and many of them are in Argentina. There are more than sixty million Whites, Negroes and mixed peoples whose need spiritually is almost as great as of the Indians. In all Latin America one-fourth of the population remains to this day practically pagan. There are only about 130,000 members of the Evangelical churches in all this number.

What an amazing and stupendous task yet remains before us! Did we only think of our strength and ability to cope with the

problems we should be wholly undone. The resources of God are at our command! ARE WE AT HIS COMMAND?

But what are the pressing needs of the non-Christian world today? We may say that they are just the same as ever. And so they are, yet the emphasis has changed and needs have become acute. There is, to be sure, always the spiritual need of the unevangelized. They are without Christ and therefore without hope. They know not God. The terrible burdens of sin are laid heavily upon all who have never experienced forgiveness. The joy of living is swallowed up in the fear of the future. Life is empty, meaningless and vain. The rapture of living and serving in Christ's name and the joy unspeakable and full of glory that is the Christian's is wholly wanting.

Then again, as another has said, all mankind is sick. The plague, the famine and the pestilence that follow in the wake of war have each become intensified in these days. All the evils that follow in the train of these black-horsed riders have burst afresh with malicious fury upon hapless mankind. There is naught that can assuage the pain of it all except "the glorious Gospel of the blessed God." It is not alone a question of health and therefore of the doctor and the nurse. It is equally a question of the daily bread and so of the gardener and the farmer. Besides it is a question of education and so also the teacher is needed. It is a question of government and of law and order and so the wise leader is needed. Oh, what a task faces us today!

It has been so often said that it is almost a commonplace to repeat it, that is, that we are at the dawning of a new day in every sense of the word. I have no interest in this statement except as it affects all that we shall undertake to do. It is a new day for the races and peoples of the earth that have long lain asleep or have at least have hitherto been disinterested. But now they are arousing themselves. They are active as never before. They are acquiring the arts of modern life as they never dreamed they might before. Education, modern appliances of farm, shop and factory, conveniences of civilization,—in short all the good and the evil of the day is placed at the disposal of these unevangelized peoples as rapidly as the days come and go. The supreme problem facing all Evangelical Christendom is the placing into the hands of the non-Christian peoples these powerful advantages and leaving the peoples themselves pagan.

Mankind is still plunged in sin. The soul in its need is yet unutterably lost. The only salvation is through Jesus Christ. LET NONE OF US FAIL AT THIS EASTER TIME IN THE OFFERING WE BRING FOR THIS WORK.

EDITORIAL REVIEW

SEND YOUR EASTER OFFERING TO WILLIAM A. GEARHART, 906 AMERICAN BUILDING, DAYTON, OHIO.

It is interesting to learn of the activities of our "Old-Young" preacher, Brother W. B. Sell, who is still zealous in preaching the Gospel at the age of 81.

The work at Roanoke, Virginia, is progressing nicely under the leadership of Brother H. M. Oberholtzer. Several evidences of growth are mentioned by our correspondent.

President Jacobs' "College News" are very "newsy" this week and will interest you. The High School Basket Ball Tournament recently executed was a splendid piece of advertisement for the college.

The Washington C. H. people kindly follow their former pastor, Brother L. B. Wilkins, who has taken up the pastorate of the Terra Alta church, with their prayers. They are now in search of a pastor.

Brother A. P. Reed reports that the First church of Los Angeles, is patiently endeavoring to sow the Gospel seed for another season of reaping. These people recently gave their pastor, Brother N. W. Jennings, a vote of confidence.

Brother L. G. Wood was his own evangelist in a meeting recently held in the Third church of Johnstown and the result was 19 took their stand for Christ. Others came by letter making the total received into the church 25. The Sunday school bore especially good fruit. This congregation is willing to loan their pastor to some other church desiring a revival in order to help realize the slogan, "A Revival in every church."

Brother Howard Mauzy reports for the Dutchtown, Indiana, church a successful revival meeting under the leadership of Brother A. E. Thomas of Warsaw. Brother J. W. Brower takes up this work after the first of April.

The work is continuing to progress at Falls City, Nebraska, under the leadership of Brother H. F. Stuckman. Four have recently been added to the church by baptism. Brother Stuckman reports investigations being made concerning the establishment of a mission at Lincoln.

Brother E. L. Miller assisted Brother J. L. Kimmel and his people at Muncie, Indiana, in an evangelistic meeting which resulted in nine confessions. Other additions had previously been received by letter. Brother Kimmel speaks highly of the services of "Brother Ed."

A successful revival meeting was held in the Listie, Pennsylvania, church by the pastor, Brother W. A. Baker. The church continues to be greatly stirred over the meeting, besides having been strengthened by the addition of 22 members, according to the report of Brother C. J. Larmon.

There has not been for a long time a week when we were able to report so large a number of confessions in evangelistic meetings. We are able to add up 187, but at least one meeting is reported as very successful where no definite figures are given, and the total would likely be as high as 200. What would that mean if we could keep up that pace?

Brother Drushal writes that they are in need of grade teachers at Riverside Institute, as you will notice by his call on page 16. In a personal note to us he says, "Things are looking good here now. The prospect for everything seems better than for sometime. Church attendance, offerings, etc., are better than they have ever been, and if we can meet the opportunity now presented, next year will be the best year by far."

We trust that these days preceding Easter will be utilized to the glory of God and the uplift of souls. Doubtless many pastors are planning special services for passion week. Brother W. R. Deeter has sent us a neat folder announcing a series of sermon subjects for that week, as well as other announcements that show that the work at Oakville, Indiana, is being pushed with aggressiveness. Prof. J. A. Garber, pastor of the Ashland church has also planned for a series of passion week services during which Dr. Miller and Prof. Wolford will share the honor of proclaiming the Word.

Some of our correspondents have withheld their names in sending in church news of late and we have thus far published them without knowing the writers, for the communications seemed to us to contain nothing that was likely to be called in question. However it is not the proper thing to do, and hereafter we will have to ask that all communications for publication shall be signed. There may be rare occasions when it seems best to withhold the name of the writer from publication but the editor should have the name nevertheless. We suspect that our anonymous correspondents have usually withheld their names through timidity, but we assure all that they have nothing to fear from the brotherhood, much less the editor. So sign your names and save us emptying our waste basket more frequently than necessary.

We were fortunate to receive the splendid letter from Brother C. F. Yoder in time for this Foreign Mission number of The Evangelist. The reading of it ought to enable you to pray more intelligently and to give more generously. Think of the task our missionaries have in the one city of Rio Cuarto—one pastor where there ought to be fifty! But the task is not theirs alone; it is ours. Pray God to give us men and money equal to our task. Brother Yoder expresses appreciation for the many letters sent by friends in the homeland preceding last Christmas season. We are sure those letters brought joy to all who wrote, as well as to our missionaries who received them. Now just this suggestion: you need not wait till the approach of next Christmas season to write again. Why not write occasional letters through the year to our missionaries in both South America and Africa. But of course we should not expect them to answer each one of us individually; there are too many hundreds of us. They write to us all through The Evangelist.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Pre-Easter Statement of the Treasurer of the Foreign Missionary Society of the Brethren Church

As we approach Easter Sunday, when the annual offering for foreign missions will be lifted throughout The Brethren church, we are all interested in knowing the exact financial status of the Society at this time. On March 1st, the treasurer's books shows all known indebtedness of our foreign work fully paid. (Of course there are bills for current expenses on the fields that have not yet reached us). During the past year, we have paid off all indebtedness on our mission properties at Rio Cuarto, and Cabrera, and our missionaries now occupy these buildings used both for church purposes and dwellings, rent free. The new addition to the building in Rio Cuarto is fully paid. We have a splendid mission property there now. We hope to be able to apply as much money to the purchase of properties in new fields to be opened this year, as we were able to apply during the past year. We should always own our properties. It gives the work permanence and stability.

Also, at this writing, all missionaries have been paid their salaries or allowances up to July 1st, 1921.

The treasurer's books show the financial condition of the various funds on March 1st, to be as follows:

Cash Balances on Hand

Native Workers' Fund (Africa),	\$ 30.00
African Hospital Fund,	51.55
M. M. Snyder Personal Fund,	368.60
Charlotte Hillegas' Fund,	75.00
General African Fund,	8,193.25
South American Building Fund,	74.00
South American Tract Fund,	319.60

Two funds show an overdraft at this date. The General South American Fund has been overdrawn to the amount of \$156.45. The Brethren Missionary Fund has been overdrawn to the amount of \$43.20, with the January issue yet unpaid.

Now, let us study these figures somewhat. The money in Miss Snyder's Fund, because of her departure to be with the Master, will probably be ordered by the Board at its next meeting, placed in the Hillegas Fund. Miss Hillegas will leave for Africa just as soon as a companion can be found for her. It is not possible to send a lone lady missionary on this trip.

The African General Fund shows a handsome balance, —over eight thousand dollars, for which we are thankful. But it must be explained that this is only because Brother and Sister Rush and Miss Hillegas, who were to have sailed on the 20th of January for the field, were detained in America, on account of the illness of Sister Rush. Had they sailed it would have called for a goodly part of this money. Moreover, when once the Gribble party is able to definitely locate, buildings must immediately be erected both for dwelling, school, and church purposes, and we will have use for every dollar on hand, and more. It might be explained also here that Sister Rush's illness has proven to be of such a nature that she may never recover a state of health that would justify the Board in authorizing her to proceed to Africa. The matter is in the hands of the Lord for her healing as he may see fit. Brother Rush offered to go forward alone, as he had his passports all ready, and outfit in order. But the Board advised against this. We have heard absolutely nothing at this date from the African party, written later than last October. We had hoped to have some message from them ere this for "The Brethren Missionary" and "The Brethren Evangelist," but it has not arrived. May the Lord care for his own, and speedily open up to their

feet the great Ubangi-Shari. So far as we know, patiently and steadfastly they continue to knock at the doors of the great unevangelized heart of Africa,—in the meantime, doing what they can in the way of getting the language, translating the Scriptures, etc., at Carnot. The French nation may suffer yet more greatly under the hand of God, if she continues to obstinately refuse to permit the Gospel to be preached to the peoples over whom she rules.

The South American Tract Fund shows a balance which will have to be forwarded any day now to the field to pay for printing of tracts, doctrinal and otherwise, now being prepared by the missionaries on the field.

The small deficit in The General Fund for South America is the first deficit we have had in this Fund since we have been treasurer. This exists, however, only because we advanced all missionaries in South America their salaries and allowances up to the first of next July. Inasmuch as the applications of two splendid young folks are now before the Board for their consideration; and, inasmuch as two more have already been accepted and will probably sail this coming summer, we can see that this particular Fund must not be forgotten on Easter Sunday. A great work is being done in South America, and they are calling loudly for reinforcements. We shall heed the call if God shall provide the men and women.

There is a balance of about \$7,600.00 due our Society from the sale of property in Montreal, Canada, that has not yet been turned over to the Treasurer. It is the opinion of the Treasurer that when our Society comes into possession of this money, it should be used for the purchase of mission property in South America that will be sorely needed just as soon as our next missionaries arrive on the field. It is likewise to be remembered that this money in Montreal is Canadian, and at this time is of 15 percent less value than if we had it here in the United States. We shall soon need another Bible Auto Coach if we are to mean business in the evangelization of our territory in the great Argentine Republic. Some of this money might be used to that end. It will be for our Board to determine at its next meeting.

The Society now has an Endowment Fund of \$2,100.00, bearing us interest at 6 percent. This is good. Who will increase it this year? Why not see to it that your work does not end at death? Set some money aside to work for you until the coming of the King. The Foreign Missionary Society will be glad to make arrangements whereby you may turn over money to the foreign work now, yet receive interest thereon until your death, if the Lord shall tarry. If interested in such a proposition, write to any one of the officers of the Society whose names you will find on the inside of the front cover of "The Brethren Missionary;" or, to the undersigned, Treasurer of the Society, as you may like.

Now, then, altogether for the greatest Easter offering in our history. The Long Beach church, of which the editor of the Brethren Missionary is pastor, reached nearly \$4,000.00 last Easter. We are hoping to go better than that this year, as we have never yet fell behind a previous year's offering. But the figure is getting a little large, and times are not quite so "spruce" with us as they were a year ago. It makes us just a little shaky. BUT, nevertheless, that is our goal. What is yours? After we have done our best, what is it beside what the King of Glory gave for us? Noth-

(Continued on page 9)

THE HOPE OF
THE COMING
KINGDOM



THESE GIVE
URGENCY TO
MISSIONS

GENERAL ARTICLES

Why Are You Not a Foreign Missionary? By Alva J. McClain

Before dealing with this question I desire to lay down two propositions from which we must work and upon which we must base all our reasoning and argument.

First, when you become a Christian, your life is no longer your own. It belongs to Christ, and to him alone. This is implied in that "good confession" which you made at the time of your conversion. You confessed Jesus "as Lord." If your confession was true, then Jesus is the absolute Lord of your life. He may use your life as he wills and where he wills. The Apostle Paul acknowledged this as a fact when he stood on the deck of a storm-driven ship on his way to Rome and spoke to his companions of the True God as "the God whose I am and whom I serve." The same truth is taught in First Corinthians 6:19, "Ye are not your own, for ye were bought with a price!" To affirm, as many professing Christians do, that your life is your own to bestow as you please, is to deny your redemption by the precious blood of Christ! This is the first proposition.

Second, the Lord Jesus Christ is more interested in the evangelization of the world than any other thing in the universe! When he was about to ascend to his Father's throne in the heavens, when the time had come when he must speak his last audible word to his own, he said nothing about building cathedrals in honor of himself; he gave no command that they should enter into the politics of the world; he did not tell them to do their best to abolish slavery, nor the liquor traffic, nor child labor; he did not ask them to solve the social questions of the day, nor to make the world safe for democracy! He spoke of just one theme—the preaching of the Gospel to the whole world! In Matthew it is "Go ye therefore and

teach all nations." In Mark it is "Go ye into all the world and preach the Gospel to every creature." In Luke it is that "the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." In Acts it is "Ye shall be my wit-

nesses both in Jerusalem, and in Judea and Samaria, and unto the uttermost part of the earth." And in the accomplishment of this mighty work of world evangelization, Christ promised his personal presence even unto the end of the "age" in which the work was to be done. This is the second proposition.

Now put these two propositions together — "As a Christian your life is not your own, but Christ's," and, "The supreme interest of Christ is the evangelization of the world;" consider them carefully, and you cannot avoid the conclusion that the evangelization of the world must of necessity be the **FIRST** interest of **EVERY** Christian! To deny this, or to make the cause of missions a secondary matter, is just as truly a mark of apostasy as a denial of the true Lordship of Jesus Christ! This should be a settled question in the heart of every believer. If I have been purchased by the blood of the Lord Jesus Christ, I am under a constraining obligation to make the cause of world evangelization the **FIRST** interest of my life!"

Only one question remains. It is this—"Since the first interest of my life is the cause of world

evangelization, in what capacity shall I serve this cause? Shall I go personally, or shall I help some one else to go?" Every Christian must face this question squarely and sincerely. If you have never faced it thus, in the name of Jesus Christ we ask you to do it now! Perhaps some are



To every Seminary Graduate equipped with the Word
comes the cry of multitudes hungering for the Gospel.
WHOM SHALL I SEND, AND WHO WILL GO FOR US?

already saying, "If it is the will of God that I should either go to the foreign field or help to send another, then I will choose the **latter** course?" Most of us decide the question just that way. If you have decided that way, what was it that led you to such a decision? How does it happen that you have decided to remain at home and let another go? Why didn't you decide to go? Let me sum up the whole matter in one question, "What legitimate reason can you render to God for not being on the foreign field at this very moment? Or what legitimate reason can you give to God for not being at least in a course of preparation for a life on the foreign field?"

You have a right to ask ME this question! You have a right to come to me and say, "Brother McClain, why are **you** not on the foreign field as you write this appeal?" You have a right to ask me this question and as a Christian I have no right to resent it! I cannot retort that it is none of your concern why I am not in the foreign field.

I have a right to ask YOU this question! I have a right to single out any member of my church here in Philadelphia and ask, "Why are you not on the foreign field preaching the Gospel of the grace of God to those who have never heard?" I have a right to approach any member of the Foreign Board and ask this question. I have a right to take this question and put it to any member of the faculty at Ashland College, or to any minister in the Brethren church, or to any member of the Brethren church! If I come to you in the name of Christ and in his spirit, you cannot as a Christian refuse to consider this question!

We, your Board, do come to you who are Christians and members of the Brethren church, in the name of Christ and in his spirit, to task you at this time to consider this question. We promise that we too shall prayerfully consider it.

Our two fields, Argentina and Africa, need missionaries, both men and women, but **especially men**. They call for men who are strong, of good judgment, unfailing in courage, sound in the faith, willing to sacrifice for the Gospel's sake, prepared educationally. They call for the **best** men in the church, and preferably those who have proven by their ministry here that they are the best we have! The foreign field is emphatically not the place to try out untried men, yet the different Foreign Boards of the churches are compelled each year to accept such as missionaries. This statement is not intended to be a depreciation of those men who have gone out to the field before proving themselves. We thank God for their devotion and consecrated purpose. But we do feel that there should be some volunteers from among the men who have proven themselves in the church at home. We choose our secretaries, our editors, our professors, largely from among the ministry of the church. Why not a few foreign missionaries? Certainly, the ministry is not overcrowded as it is, but if we can spare men from it for other purposes, why not for the greatest of all purposes? Other denominations are beginning to realize the need on this point, and the Presbyterian Board has actually been running advertisements in a certain magazine asking

for "**ORDAINED MEN TO SERVE AS MISSIONARIES!**" Year after year we as ministers have been calling upon the people to whom we preach to dedicate their lives to this work. Let us, as ministers, this year consider this matter from a personal standpoint. I have a conviction the thing which more than anything else, would awake the membership of the Brethren church to a sense of their personal missionary responsibility would be the departure of two or three of the church's best men for Africa or South America. The missionary zeal and consecration of our members will never rise above the personal example of their ministers. But this appeal is not intended to be exclusive. It is extended to all, whether ministers, or students, or laymen. It is for every one of us to consider.

The problem of a "SPECIAL CALL" need not concern us. I do not deny the possibility of the so-called "special call," but I do wish to deny the necessity for it. Christ has commanded us to go into all the world and preach the Gospel. It is for us who claim to be his own to obey his command or else show good reason why we should not. If there is any need for a "special call" to show us our duty, we need a "special call" to **KEEP US AT HOME, not to go!** Can I offer proof that God has called me to stay at home in comfort, to satisfy my ambitions, to make money? It seems to me that here is where we need the "special call" if at all! But by what law of logic can any true Christian say that he will not go to the foreign field without a "special call," when he feels it perfectly right for him to remain at home satisfying his own desires without any "special call?" Let us be honest with God.

Certainly, we cannot all go out as missionaries, but let us **all** on this Easter prayerfully face this matter and ask ourselves, not whether God has called us **to go** to the foreign field, but whether he has called us **not to go!**

God wants **volunteers** for this work, not **conscripts**. O, we need the spirit of our blessed Lord as we consider this work. When the Father looked down from heaven and saw the utter sinfulness and hopeless condition of man, when he saw there was no human help for them, when he knew that only with his own arm could salvation be brought to them, when he knew that God must become incarnate and suffer and die to save them,—then the voice of the Eternal Son is heard, saying, "Lo, I come to do thy will, O God!" He needed no conscription. He was heaven's Volunteer! You will remember that he said, "I lay down my life for the sheep. No one taketh it from me, but I lay it down of myself."

Are we able to follow our Lord here in the spirit of this thing? I should say, are we **willing** to follow him? His voice still sounds down through the centuries, "whom shall I send, and who will go for us?" Is any man willing to answer, "Lo, I come to do thy will, O God?" Are you willing to bring your life and lay it down at his feet, and say, "I lay down my life for the sheep. No one taketh it from me, but I lay it down of myself?"

Philadelphia.

Should Footwashing be Observed? By J. L. Kimmel

There are those who contend that it should be so observed and there are those who say it should not, that it has no place in the Christian church at all.

If it were, however, a mere matter of opinion among men I am sure I should give it very little attention and without any compunction of conscience I should lay it entirely aside.

One man's opinion perhaps is as good as another's in religion where the Word of God is silent. But the Christian religion is not based on opinion but is founded on truth. Truth is immortal and although crushed to earth will rise again. In the days of Christ the philosophers had come to the conclusion there was no such a thing as truth. When Jesus therefore spoke of the truth at his trial, Pilate immediately said, What is truth? Little did this Roman governor

realize that he who was the very embodiment of truth was standing before him.

I am the truth, said Christ. In that sacerdotal prayer in the night in which he was betrayed, he said, Sanctify them through thy truth; thy word is truth. The word of God is then not opinion but truth. In Luke 4:22, we have these words, And all bare him witness and wondered at the gracious words which proceeded out of his mouth.

John 6:63, We have this language, It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. John 6:68, Then Simon Peter answered him, Lord to whom shall we go; thou hast the words of eternal life. John 12:46-50, We have these words: I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him

not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, has one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak.

These are marvelous words of the Master. Christ spoke to men only as the Father spoke to him and through him the wonderful words of God.

When the Bible was written, it contained no chapters or verses. Chapters and verses are the work of men. The last verse of the 12th chapter of John and the first verse of the 13th chapter are very closely connected. Would the first verse of the 13th chapter of John also be the Word of God? You say certainly it is the Word of God. Well, that is just what I think. If it is the Word of God, then it has life everlasting in it. If you don't believe it, read the last verse of the 12th chapter again. Why should any one assume a different attitude when it comes to the 13th chapter of John from that of any other chapter? But you say, I do not; the Word of God is the Word of God, wherever it is found. All right then, here is the way the 13th chapter reads:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's Son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he rises from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

All this we are told took place at the supper that Christ ate with his disciples the same night in which he was betrayed. But what about its meaning? Does it have any significance at all in our day or not?

This is simply an account of Christ observing an old Jewish custom, says some one, but it has no meaning at all for his people in our day. It was never intended to be practiced by the Christian church. How does it come that you know that? Where did you get your information?

Well, you know it always was a custom for people to wash the feet. Yes, that is true, but not one another's feet. There is not a single instance in all the Bible where people washed one another's feet.

Take for illustration the footwashing that took place when the angels came to Abraham (Gen. 18:4). Here are the words of Abraham to the angels, Let a little water, I pray you, be fetched and wash your feet and rest yourselves under the tree. If Abraham would not wash the angels' feet how could any one say that it was an old custom? Genesis 19:2, we have another illustration where the angels came to Lot in Sodom. And he said, Behold now my lords, turn in, I pray you, into your servant's house and tarry all night and wash your feet and ye shall rise up early and go on your ways.

If these ancient patriarchs would not even offer to wash the angel's feet how can any one say it was an old custom?

One more illustration. Luke 7:44, And he turned to the woman and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she has washed my feet with tears, and wiped them with the hairs of her head." The Pharisees were scrupulously exact when it came to keeping traditions and observing customs and Jesus says, Thou gavest me no water for my feet. Simon was a Pharisee, so it must not have been a custom in the days of Christ to even offer people water at the door to wash their feet.

But suppose it was an old custom, as we know it was, for people at times to wash their own feet, does that prove

that footwashing as commanded by Christ is not to be obeyed or observed at all? Certainly, says some one, that is conclusive evidence that Christ meant no more than to teach his disciples a lesson of humility. Well then, how about baptism? Was it not an old custom for people to bathe their bodies before Christ and in the time of Christ and since that time?

Was it not an old custom for people to eat bread and drink wine? You say, Yes, I will have to admit that. Well then, why not use the same argument to put away baptism and the communion as you use to put away footwashing? You say, I did not just think of it in that way before. But I should like to have you think of it in that way and realize that the very same argument you use to overthrow footwashing will put away baptism and the communion also.

If I your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. If what Jesus did that night was an old custom how could he say, I have given you an example? To give them an example was to illustrate to them something they did not know or understand. And so it became necessary for Jesus to tell Peter "What I do thou knowest not now but thou shalt know hereafter." Peter did not understand and so he objected to the whole procedure. But Jesus said, "If I wash thee not, thou shalt have no part with me." Remember that Jesus spoke as God and not as man. What Jesus did here was not an old custom, it was not a mere matter of humility, although it included that. It meant obedience, yes, it meant even more than obedience. For I have given you an example, which should have been translated symbol, which goes to show that the whole procedure was symbolical of cleansing from sin. The language of Christ proves this conclusively. "And ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean."

In baptism, the water is a symbol of the cleansing of the heart. It is an outward significance of an inward cleansing. The same thing is true of footwashing. It was so used under the Jewish dispensation. In Exodus 30:19, 20, 21, we have an example of this truth. For Aaron and his sons shall wash their hands and their feet thereat, when they go into the tabernacle of the congregation they shall wash with water that they die not or when they come near to the altar to minister, to burn offering made by fire unto the Lord. So they shall wash their hands and their feet that they die not and it shall be a statute for ever to them, even to him and to his seed throughout their generation.

Water here was a symbol of cleansing from sin and to refuse to do it meant death to the high priest. Why, then, my friend, should it mean so much under the old and be of no importance at all under the New dispensation? But you say, the Apostolic church did not practice it. If I could be convinced that the Apostles preached it and practiced it I would believe in it. Turn if you please to Timothy 5: 9, 10. Here Paul gives instructions to Timothy regarding widows that needed support from the church. And among the qualifications laid down by the Apostles was this clause, "If she have washed the saints' feet"—remember the saints feet not the sinners' feet—that takes it out of the world and puts it in the church. If Paul should come to the churches today and say as he did to Timothy that no woman was in good standing unless she have washed the saints' feet, how many would he set aside? Paul wrote his first letter to Timothy in the year A. D. 65, just 32 years after the time when Jesus gave the command.

If footwashing had never been practiced in the Christian church how could the apostle lay down a law that would keep a poor widow from getting any support from the church, if she did not even have any opportunity to do what he demanded from her.

The synod of Toledo in 694 went so far as to exclude from the communion table all those who refused to have their feet washed on the day for the sacrament. This goes to

THE BRETHREN PULPIT

Saving Religion a Religion of Obedience. By C. D. Whitmer

TEXT: He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14:21

There has been much dispute in the Christian church, whether salvation is of works or faith. Some have taught a system of mere morality, and have said that by our own righteousness we are to be saved. Others have taught a system of mere faith, and have said, that faith without works sufficient. Both of these views are diametrically opposed to the gospel system as taught by Christ and his apostles. Faith and works are both essential, but in their proper places. Hence in reference to pardon and justification it is by faith only. "Through this man (Christ Jesus) is preached, etc." "Believe in the Lord Jesus Christ," etc.

Good works is the evidence of the genuineness of our faith. Hence James asks in chapter 2:14—"What doth it profit," etc. Then we see, that in reference to pardon, and acceptance with God, it is faith alone, but that it is productive of good works. Hence faith is the root and obedience the fruit. Faith the soul of religion—obedience the body, in which it becomes capable.

Faith enters the divine family, obedience shows that we are the children of the family. Faith receives the kingdom of God, obedience acts with the loyalty of good subjects. It is only necessary, then, that we define and specify the nature of that obedience, which is essential to saving religion.

1st. **It must be evangelical.** Not self-righteous, obedience, not the mere strivings of the carnal heart; not the mere respectable morality which will do for the world, but the obedience of the renewed heart—the workings of faith, the fruit of God's Holy Spirit within us. Not so much us as God working within us. "Nevertheless, I live, yet not I, but Christ liveth in me." "What I am, I am by Christ's grace; and what I do, I do by his grace strengthening me. It is also evangelical in opposition to legal obedience. In legal obedience there is a striving to obey to be saved, to do and live; but in evangelical obedience, I obey because I am saved, I do because I live. It is essential that our obedience be evangelical.

2nd. **It must be affectionate.** The obedience of love. "He it is that loveth me." If ye love me, ye will keep my commandments. There is slavish obedience, and this is irksome and unpleasant. Look at the toiling Hebrew in Egypt, the driven Negro in the South.

There is the obedience of the mere hireling. There is often performed cheerfully, but the eye is steadily upon the wages, on the reward. The wages of sin is death, the reward of obedience to sin is everlasting punishment. There is no joy or love in the service.

But Christian obedience is affectionate. Look at that affectionate child, he heard his father's command, and with delight he hastens to obey. He is happy in obeying. Now this is the reason why God must first have the heart, and then the obedience will be the obedience of love (Romans 6:17).

3rd. **It must be unquestioning.** We must ascertain, clearly the will of God and then do it. Do it without murmuring or questioning the propriety of what God demands (Phil. 2:14-15).

We may not always see the design or fitness, but we should remember our ignorance, and who it is that commands. It is not customary for servants to question the orders of their masters, or for children to question the orders of their parents. How much less, then, should believers question the commands of God. "Thus saith the Lord" should be ever sufficient. We should be like Samuel, "Speak, Lord, and thy servant heareth."

4th. **It should be uniform.** God is to be obeyed at all times. Seasons or days cannot alter his claims. If times could have affected his claims, or our duties, then there never had been any need for suffering for Christ's sake.

When friends smile it is not so difficult, but if they frown, hate, revile, or injure us, then—? If they forbid, there is the language of the apostles, "We ought to obey God rather than man." Christian obedience must be the habit of the soul,—the golden thread running through the web of life.

5th. **It must be universal.** Have respect for all God's bidding. There are things prohibited and they must be abandoned or avoided. There are positive injunctions; they must be practised. There are positive institutions in religion—repentance, faith and baptism, these must be obeyed.

6th. **It must be persevering.** "He that endureth to the end shall be saved." "Be thou faithful unto death and I will give you a crown of life." "Press toward the mark for the prize." What prize? Eternal Life. The Galatians ran well, but at length they were hindered. Of some of Christ's disciples it was said, "They walked no more with him." Of others—"They made shipwreck." These then are the great features of that obedience which is essential to salvation.

In order to this obedience,

1st. Seek a filial and willing spirit. Ask of God to not only write his law on your heart, but to give you the spirit that will delight to do all of his commandments.

2nd. Have recourse constantly to the Savior's grace. Of yourself you cannot thus obey God. His grace is indispensable and always provided.

3rd. Rely for acceptance on the great sacrifice. Our souls and services are only acceptable to God through Christ Jesus. All must be laid on that altar which sanctifies both the worship and the offering. Besides, our infirmities are so numerous that confession of sin, repentance and faith in the Savior's blood, is constantly necessary. "If we say we have no sin, the truth is not in us."

Our congregations consist of two classes:

1. **The obedient,** who realize in their experience the text. To these I read one glorious promise: "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

2. **The disobedient.** To these we say, "Turn ye, turn ye, for why will ye die?" "Let the wicked forsake his way, etc." If not, if you will resolutely set God at defiance, then hearken ye (Romans 2:8).

Again quoting my text,—“He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

South Bend, Indiana.

(Continued from page 7)

show that the church did practice footwashing for the first 700 years of her existence, which should be sufficient evidence to convince any one that the Apostolic church did practice it.

That Jesus washed the feet of his disciples in the night in which he was betrayed and at the time he instituted the communion no one will deny. That this is the only time he washed his disciples' feet is also apparent. That Jesus commanded his disciples to wash one another's feet no one will for a moment dispute. That it was symbolical of cleansing from sin is proven by the fact that the disciples did not understand it. That the early church practiced it is proven by the fact that the Apostle Paul made it a test of good standing in the church and from the fact that the Fourth Council of Toledo would not permit people to commune unless they washed feet.

These facts are sufficient evidence to me that we too should practice it.

Muncie, Indiana.

OUR DEVOTIONAL

Sharing Christ's Love for the Lost

By Alice Livengood

OUR SCRIPTURE

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life (John 3:16). Then said I, Lo, I come (in the volume of the book it is written), to do thy will, O God (Heb. 10:7). Greater love hath no man than this, that a man lay down his life for his friends (John 15:13). For the Son of man is come to seek and to save that which was lost (Luke 19:10). The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many (Matthew 20:28). And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour (Eph. 5:2). I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for this is good and acceptable in the sight of God, our Savior; who will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. 1:1, 3, 4).

OUR MEDITATION

In our study of Jesus the last five months in Sunday school we have learned that he went about doing good. His heart was ever touched with the ills, both physical and spiritual, of the people. Freely he gave of his love and strength to heal the sick, cleanse the lepers, open the eyes of the blind and unstopped the ears of the deaf. He was never too weary to say a kind word or to encourage the discouraged. In the scripture quoted from Hebrews, we see how he offered to leave his high estate and come as man to do God's will. Because of his love for sinful and lost humanity he did it. "For the Son of man is come to seek and to save that which was lost." He "came not to be ministered unto but to minister and to give his life a ransom for many." He never thought of himself—not for worldly power or silver and gold—but ever of suffering man.

When viewing a beautiful sunset or other wonder of nature we immediately wish to share it with others. When the love of God is shed abroad in our hearts immediately we want to share it with those who have it not or those who are lost to it. His word says, "If a man love me he will keep my words," and so we feel we must carry the good news to the lost, for he said we should carry it and teach it to all peoples. And while we are basking in the sunlight of his love and pardon, our hearts should be burdened with the lost and their need of pardon from sin.

We cannot all do the same work. Some share this love by kind word or look. Who does not feel better after receiving just a look of kindness? It makes us feel that we are worthwhile even in some small measure and Jesus does that for us, so why not share with another? The lost need just these, "kind looks, kind words, kind acts, and warm handshakes—these are secondary means of grace when men are in trouble and are fighting their unseen battles."

"We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the work of active love. There is no likelihood that any of us will become too bountiful, too kind, too helpful to our neighbors."

Paul is a good example to study after Jesus for he was not happy if not sharing Christ's love, given so abundantly to him, with those who had not yet received it. In Romans 9:2, 3, he says he has great heaviness and continual sorrow of heart and could wish himself accursed from Christ for his kinsmen. In another place he says to some friends that he never shunned to declare the counsel of God and that for three years he had not ceased to warn them all night and

day with tears. It was his anxiety to share that made him the great message bearer to the far away peoples. It was this same desire that made the disciples and early Christians successful in the home work. They truly believed the necessity of Christ's injunction, "Freely ye have received, freely give."

It is this same desire today that has caused many to share Christ's love with the heathen as well as with the lost at home. What wonderful work the medical missionaries accomplish by healing the body and at the same time giving spiritual medicine. They are doing as the Master did. They share so freely and even give their lives for the lost because Christ's love abounds in them. We stay-at-homes can do our sharing by giving and by our prayers. Just read again 1 Timothy 1:1, 3, 4, in the scripture above. "It takes all kinds of people to make the world" and it takes all kinds of sharing to do the Master's work. Would that all professing Christians were as ready to share this love as those few who have given up homes and lucrative positions and dedicated their lives to that work at home and abroad. I am sure we have all met missionaries who are anxious to return to their work because of their love for the lost and for those who are yet babes in the kingdom. "They are the true disciples of Christ; not those who know most, but who love most." "Greater love hath no man than this, that a man lay down his life for his friends." "Love divine, all love excelling, Joy of heaven, to earth come down."

OUR PRAYER

Father in heaven, as thou hast loved us so greatly, we pray that we shall fully appreciate that love and the sacrifice made for us. May we be so filled with Christ's love that we shall ever be on the alert to share it with the lost. Put upon our hearts the necessity of sharing and carrying the good news of this love. In Jesus' name we pray that more of our people will hear and answer the call to carry the good news." Amen.

Pre-Easter Statement

(Continued from page 4)

ing,—absolutely nothing at all! After having done our best, we shall have nothing wherein we may boast but the wondrous grace of God that has helped us to do the little we have done. God will surely prosper his own work!

LOUIS S. BAUMAN, Treasurer.

1330 E. Third St., Long Beach, California.

We are glad to have this article for the Bicentenary Page. Facts are best things on which to base a Missionary appeal and that is what Brother Bauman has given us in this message. We shall never have enough missionary money until we have the world evangelized. What a small corner of it we are undertaking! And yet, if we do not do well the small part we are trying to occupy, what will the Master say if he shall suddenly return? "Occupy till I come," he said, and we surely do want to do that. I am sure you will prove that we do by the most splendid offering for missions we have ever given. Should he return this Easter, would he find you with your part done well, or with a big bank account—money telling for selfish ends? Occupy! OCCUPY! NOW!

BAME.

So teach us to number our days that we may apply our hearts unto wisdom. Time is a part of eternity. If we are in eternity now, and we are, it is very easy to see that the character of eternity depends upon our use of time.—Selected.

Robert Browning believed that God feels thirst—a thirst for love. In the anxious eagerness with which God watches for and marks cups of cold water ministered to needy fellow men, he saw not only a gracious Father's concern for those who suffer and are in want, but also the yearning of an infinite heart for the rise and springing of love in the hearts of humanity.—The Continent.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Foreign Missions in the Sunday School. By Hazel Shively

Matthew 28:19—"Go ye therefore, and teach all nations, etc.

That commission belongs to you and me, not just the Gribbles, the Yoders and all the other consecrated men and women who have left homes and loved ones and every convenience to lay their lives on the altar for the Lord Jesus Christ.

The small sacrifice we make, in keeping them there on the mission field, is almost disgraceful. If we were to count the time spent with God in prayer for them, and the few paltry dollars that is sent them each Easter, we would be surprised to know how little concern has been shown this great and last commission of our Lord.

Some never stop to think that the fifty cents or dollar that they send them on Easter is soon used up; and no thought is given them again until next Easter. How long could you satisfy yourself on that amount?

We are trying to instill in the hearts of the children in our Sunday school a missionary spirit which will prompt them to sacrifice time, money and lives, if called upon by the Lord. We have succeeded at least, in a measure.

We have a thoroughly organized school, which includes separate Beginner, Primary, Junior and Intermediate Departments. We have an opening exercise adapted for each department, which we use each Sunday, besides we have a part of the time given over each Sunday in the month for different things, such as: first Sunday of the month is Missionary Sunday. A missionary story is told or read and all the offering in each department is given to missions. Second Sunday we welcome all new scholars, etc.

Almost two years ago our Junior Department decided to take the support of little Marguerite Gribble, which meant \$9.75 per month. The Primary Department offered to help, but were "turned down" as not being needed. Some of these Juniors mowed lawns and washed dishes for money to bring on Missionary Sunday. The department was small and it taxed each one pretty heavily. The first Sunday we had over ten dollars, the next over eleven dollars and the next over twelve dollars. After that the offerings began to get smaller, and finally they suggested asking the Primary Department to help.

June 20, 1920, we had our dedication and entered our new church with ample Sunday school room and started our Beginner and Intermediate Departments. We started with about eight or so, in each department, and now have about thirty enrolled in each department. These two departments also give their missionary offering in the same fund, so we have money in that fund all the time, for different places and for the sending of missionary boxes, etc.

We try in our school to save at least two cents a day for missions. This means, sometimes, no candy, no chewing gum or no ice cream. But we consider that that is a very little to sacrifice compared to leaving home, friends and loved ones.

May the Lord give us a desire, in the days to come, to make a **real** sacrifice and not just a two cent one.

426 E. 49th St., Los Angeles, California.

Important Announcements

As educational secretary of our National Association I beg to call the attention of our church school people to several important matters:

Class Certificates

From the time of their introduction the International Sunday School Association has issued class certificates through the state and provincial associations. Most of our schools have secured one or more of these certificates through some state office. Our National Association has provided seals through the divisional superintendents.

But, according to a letter of March 4th, the International Association no longer issues class certificates through state associations, except in the case of union schools. Denominations having a Sunday School Association are expected to issue these certificates. Our Association is prepared to render this service. Persons concerned are requested to write Geo. H. Jones, Conemaugh, Pennsylvania for charters for Young People's classes and L. G. Wood, Johnstown, Pa., for charters for Adults classes. The cost is 25 cents in each case.

Children's Week

In the service schedule for the year, April has been dedicated to the children. The month's efforts in their behalf will culminate with Children's Week, April 24 to May 1. Detailed plans for the promotion of this work are given by Miss Nora Bracken, National Superintendent of the Children's Division, in the April number of the Teacher and Educator. Superintendents and teachers of the Children's Division should have copies of this publication.

Other helpful articles in the same issue are: "Christianity and Childhood;" "The Child and Religious Education;" "Developing Workers through the Church School;" "Unifying the School Program;" "Purity or Sex Instruction." Much helpful material appears monthly in this journal. Each school should have a sufficient number of copies to supply all officers and teachers. Send your order to the Brethren Publishing Company.

J. A. GARBER.

HOW TO HARVEST SOULS

1. Preach the gospel.
2. Call out the whole force.
3. Work with a will early and late.
4. Inform all the people all the time of the meeting.
5. Pray for the meeting, both morning and night. Let it be a praying meeting!
6. Let every member resolve: "At least one soul shall see Christ through me."
7. Use tracts, blackboards, charts, banners, street signs, window hangers, badges, newspapers, telephones, letters and every good means to keep the meeting before the community.
8. Go to the world. Do not wait for the world to come to you. Preach in the homes, in the factories, upon the streets, everywhere; becoming all things to all men and winning some! Daily in the temple and from house to house teach the word of the Lord.—C. L. Organ, in The Christian Standard.

THAT BUILDING FUND

(Applicable to Brethren folks, too).

The time to start is **now**.

It makes no difference where you live, start that building fund now. You may be the only member of the church of Christ in your city; that makes no difference—start that building fund now. Don't wait to advise or consult with any one—start that building fund now. Some may say we have too many preacherless churches, that makes no difference—start that building fund now. New churches nearly always furnish one or more preachers—start that building fund now. Don't wait for the denominations to come to your position by your helpfulness to their cause and your contributions to their cause—start that building fund now. Some day you will want your community to hear the word of God as it is written—start that building fund now. Some day, because of your efforts and sacrifices, many will obey Christ and the apostles' teaching in the New Testament.—Alexander McEathron, in The Christian Standard.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Lest We Forget Them. By Elwood A. Rowsey

The principle that does not grow in the heart of humanity has not been planted in fertile or faithful soil.

When we eagerly sanction the registered intention of a friend to give his life in sacrificial service on the mission field, or speak eulogies of friends who are embarking for non-Christian lands and forget them before the smoke from their steamboat has left the sky, we demonstrate that our motive was not directed by principle, but impelled by passion.

Lest we forget them it is well that we acknowledge the relationship between ourselves and our ambassadors. The great commission was to evangelize the world. Jesus never located the field of labor for his disciples, but he reckoned their failure not when he found them in Judea or Samaria, but when he found them asleep in the garden. They had pledged their loyalty and devotion only a few hours before, while they banqueted with Jesus at the last supper, but when the tragedy of "going hence" gripped their sight, it deadened their sense of duty and awakened their desire for sleep.

It is easy while at a missionary banquet to encourage our friends to spend and be spent in the interest of heathenism, yet the test of our zeal cannot be measured in the presence of such pleasures.

Endeavorers, we have thousands of ambassadors forging their way through the gloom of a Christless country. They left us years ago; we promised to pray for them and to pay for them. Have our promises been shattered by the destructive hand of time? Lest we forget them, we must live often with them.

While the Great War was on, and America was still looking for volunteers and men were lining up by the thousand every day, many of them went into the army or navy with enthusiasm because they were assured their enlistment papers would specifically show that they had entered the service "for the duration of the war only," which means that as soon as possible after hostilities ceased they should be released,—they should not be required to remain in service for a stated period or number of years.

But some of those who thus enlisted found the life of the soldier so attractive that they re-enlisted when the armistice was signed, and began to make soldiering a profession by choice. Others who were in the ranks when the war came on were keen to be released when the end of the war came, and took every possible step to realize their new ambition.

So with us as we look at our whole, comprehensive program of missionary effort. Some nurse a desire to go to the foreign field—"overseas" seems to be even more alluring—because the field itself and the actual point of contact are far off in a distant future. A few have entered who thought to make names for themselves comparable to the great missionary heroes, and failing to do this turned to commerce or education again.

But it is the great army of the whole-souled, earnest, consecrated men and women who have laid their all on the altar of service for others that we dedicate this article.

With encouragement for our own tasks and admiration of their action, we have watched them go out from our homes, from among our school playmates, from our circle of closest friends. With a mingled pride and sadness we have read the stories of their sacrifices, the obstacles overcome, the blessings that have attended their efforts,—those who enlisted for the duration of the war knowing the war against Satan to be almost never-ending, with practically no hope of the struggle coming to a conclusion during their lives of service except on certain isolated portions of the "front."

Let us be even more definite in our enlistment appeals for Recruits for Life Work, that, as we continue to build up the army of those who are to eventually be completely vic-

torious over sin and ignorance, indifference and idol-worship, over the devil and all his commissioned and non-commissioned officers, they may know that while they enter a service big enough to challenge the best in them, they cannot see their best results until they give their best.—

Intermediate Endeavorers: Helps for Officers

(Selected from the C. E. World By Frieda E. Price, Nappanee, Ind.)

FOR THE PRESIDENT

No one can make a success of any undertaking that is not well informed concerning it. The presidents of C. E. societies should make a specialty of Christian Endeavor.

It is your business, Mr. or Miss President, to promote Christian Endeavor in your society, church and community. How can you do it unless you know what Christian Endeavor is, how it started, what its aims are, and what are its principles? If you do not know these things, you cannot answer questions regarding the society and meet the objections and criticisms that will probably come up.

And yours is the duty of guiding and inspiring your society. How can you do this unless you have Christian Endeavor methods at your fingers' ends? I invest a few cents in the latest helps published by the United Society. Make this your constant reading. Note with care all the suggestions for prayer meeting and for the committees. Make it your special business to get them adopted in your society. So will you be a true Christian Endeavor president, and your society will flourish exceedingly.

FOR THE SECRETARY

Shuffle the Cards

Not to play any card game; O, no! but to run the consecration meeting. I mean you, Mr. or Miss Secretary. Do not call the roll from a page list. Call it from a card catalogue, one card to a member. And shuffle the cards before you begin, so that no one will know when his or her name is coming. It will make the meeting twice as lively. And you will do your marking on cards, transferring it afterwards to the permanent records in the book.

FOR THE TREASURER

Money in the Jar

Some time when it seems hard to get money for missions or for any other purpose, a plan adopted by a California society might be tried. This society placed a jar on the table at each meeting into which the members put pennies for missions. The Endeavorers took pride in watching the jar fill up, and a goodly sum was raised.

If it seems feasible two jars may be used, the society being divided into two sides, and a jar to each side. There will be no way to tell which side is ahead except by the appearance of the jars. The contest should run for a definite time, a month or six weeks.

AN OPEN LETTER TO ALL PRESIDENTS

You no doubt noticed in the Handbook recently distributed that the National Officers had appointed the undersigned Superintendent of the Service Department.

Now this department will amount to little or much, depending upon how badly your society is in need of repair. Your society like a machine may need repairs. Write in, stating what part is broken, and I will see if the part cannot be supplied or something else as a substitute.

My years of experience places me in a position to help you if you will only write me. I might write articles on various topics, and in a year not touch your difficulty, but if you will state your need I can and will give you particular help at once. After all it is really up to you. In fact, I would rather you would write than not.

CHAS. W. ABBOTT,

206 Pleasant Street, Dayton, Ohio.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Missionary Appeals from Members of the Foreign Board

The Work Must Be Enlarged

The gifts of the church for the preaching of the Gospel to the nations of the earth during the last year have been the largest in our history. The year that lies just before us ought to be better than the last. The Protestant churches have made a fine growth during the year 1920. The Brethren church has shared in this growth. We must now begin to make 1921 the very best yet. Three things it seems to me make it increasingly incumbent upon us as a people to make the OFFERINGS for Foreign Missions of this Easter time the largest possible.

First. The workers on the fields must be adequately supported. The sacrifices they make in going forth in the name of the Lord ought to be a constant incentive to us to do our full share in equipping and supporting the work to our limit. Let us make it possible for the workers on the fields to do their best. Keep these representatives of ours ever in your thoughts and prayers.

Second. We must increase the number of workers in both the South American and African fields. This will require additional funds. It is imperative that we send forth more workers into the African fields now that permission is given to go forward. Note the cablegram from Brother Gribble in the last Evangelist.

Third. we must make the offerings of this year our very best for our own sakes. We can not maintain a high state of spiritual experience and fall constantly below in any one obligation that rests upon us. In all seriousness there are but few of our Brethren people who have ever made adequate gifts to the work of Foreign Missions. The one thing that sometimes staggers my faith in our cause is the fact that NOT ONE REALLY BIG GIFT HAS EVER BEEN MADE BY A MEMBER OF THE BRETHREN CHURCH FOR ANY OF OUR INSTITUTIONS. A few of our congregations have made excellent offerings in the past years. We thank God for all our churches who have supported this work. But dear brethren, we plead for the opportunity to do greater things than we have yet ever dared to undertake. The Foreign Board can go no further in its plans than the gifts of the

people make possible. Never has it been more true than now, that a church that wishes to live must make great sacrifices for the evangelization of the world. The whole non-Christian world, at home and in foreign parts, makes greater demands today than ever. To live we must let live.

J. ALLEN MILLER.

Ashland, Ohio.

The Easter Offering for Foreign Missions

The Gospel must be preached. There is no alternative. God has spoken and it must be done and it will be done. If we fail Him then

of the church and the money necessary to support them in the darkest spot in heathendom. "Pray ye the Lord of the harvest that he send forth laborers into his harvest." "Woe is me if I preach not the Gospel."

M. A. WITTER.

Waynesboro, Pennsylvania.

Foreign (?) Missions

No argument is needed in favor of foreign missions, unless we mean to entirely discredit the Word of God.

Strictly speaking there is no such thing as foreign missions. "Foreign" is from a Latin word meaning "out of doors." To say that we have no obligation to those of other lands is equal to saying that we have no responsibility outside of our own door. If our view was narrow enough, each household other than our own could be considered foreign, at least in the sense that it is "outside."

The larger view is well put in the missionary motto: "All lands are my fatherland because all lands are my Father's." We can't follow Jesus, nor can we think with him unless we have this world vision. The real question is not: "Will the heathen be saved if we fail to send them the gospel?" But "Will we be saved?"

The missionary enterprise is admittedly the biggest thing in



A facsimile of the beautiful Life Membership Certificate given to those who make an offering of \$50. or more for Foreign Missions

shall "relief and deliverance arise from another place," but we shall suffer the loss and humiliation of seeing our candlestick removed and our place assigned to another who will really bear the light. "Take heed that no man take thy crown."

Never was the call more urgent. Millions today sit in darkness ready to respond to the Gospel light when once it is carried by loving hearts into their heathen night. Our faithful workers on the fields plead for reinforcements to strengthen the splendid work they are doing. Our Lord says, "Go ye," and "Lo I am with you." How shall we reply to these appeals at Easter time?

As the Father raised up Christ from the dead on that first Easter so he has raised us who were dead in sin that we might bear the message of eternal life. This Easter offering should include some of the best young lives

the world today.

Ashland, Ohio.

A. L. DeLOZIER.

The Supreme Issue

Jesus Christ commanded one supreme thing for this age—to proclaim the Gospel of personal salvation to every creature. Not to the church as such, not to the clergy as such, but to every Christian this sacred mission has been given. It is a PERSONAL RESPONSIBILITY. The paramount business of every Christian is to spread the Gospel! It is no more the business of the missionary, or the elder, than that of the humblest member of Christ's body. Each Christian is a God-appointed witness to the Gospel. Too many are thrusting this upon the organic church as a whole. There are too many trying to dis-

large their obligation by proxy.

We are called to evangelization, announcement. There is no commandment to Christianization. Just as long as man is a free moral agent this is impossible. Salvation comes through a voluntary choice. "You can lead a mule to water, but you cannot make him drink." Some people are like mules.

The idea that we are called to reach all people of any one generation and then our task is done is unbiblical. We are to preach the Gospel to EACH SUCCEEDING GENERATION until the body of Christ is completed. Not just to witness against them, but that from among them there should be called forth the members of the bride. Some

day the body and bride will be completed. Then will the Bridegroom come. By pushing evangelization, by winning precious souls to Christ, we hasten his coming. Our Easter offering will help. If we love our Lord and his appearing, we will make it a generous one!

CHARLES H. ASHMAN.
Sunnyside, Washington.

Great Opportunity and Urgent Call

At no time in the history of the world has there been such an opportunity in foreign lands as at the present for the propagation

of the Christian religion. Truly the harvest is great but the laborers are few.

In order to take advantage of the opportunity the Brethren church needs consecrated workers. Will you not place upon the altar your life and substance that Christ may be lifted up before the people of the benighted lands of the earth.

If God ever needed messengers of the cross for the uplifting of Christ it is now.

Does his call reach you; does it stir your heart to action; does it call you to give your life to his service?

God gave his best to you. What will you give in return that Christ may be exalted?

E. L. KILHEFNER.

Ashland, Ohio.

NEWS FROM THE FIELD

RIO CUARTO, ARGENTINA

Thanks to the suggestion given in the Evangelist by our good friend the editor, a great many readers kindly sent us messages of brotherly love and interest at Christmas time. As we cannot reply to all at once, I will say to all through the Evangelist that we appreciate these letters very much as they go a long way to alleviate the pain of separation from our brethren in the homeland. We love our work and we love the people with whom we work, but we cannot forget our friends whom we have left behind. It is perhaps the hardest trial a missionary has, to live in an environment like the slums of our cities at home rather than in the "heavenly palaces in Christ Jesus" with brethren of like precious faith. Only yesterday I was talking with a baker here, a member of the mission, and as he employs a great many men, I asked him how many of them he could trust and he replied "Ninguno—not one. They all rob as much as they can." And this is the situation everywhere. Recently the Armour Packing Company in Campana, which employs hundreds of women and girls, ordered an examination of their clothes as they left the factory, and there were only two that did not have cakes of fine soap or something of the kind and that they were carrying away concealed in their clothing. One man recently told me that the only reliable people in the country are some who have come from other countries and have lived here less than ten years. I believe of course that there are more than that, but at the same time it is true that the lying and stealing and drunkenness and immorality which are the exception at home are rather the rule here, and that makes it harder for our converts to be true or to conduct an honest business. Last Sunday a common workman from the railway made a speech in the plaza in which he urged the workmen to work instead of striking and save their money instead of spending it on their vices. Among other things he said that it is not necessary for them to go to the moving picture shows to see crimes staged by North American actors because all the nasty things they see there can be seen all too much in the streets and home life of the people here.

It is one of the encouraging things in this

country to see the workingmen's party take a decided stand against the liquor traffic, gambling and vice in general. The Socialist daily often reads like a prohibition paper. This province has recently put into effect a high license law which is a first step toward the suppression of the liquor traffic.

We observed promotion day in our Sunday school the first of January and are glad to note that we are getting a large class of young ladies at last. It has been hard to get them from the outside because of their social ties, but the children of a few years ago are now the young men and women and are the most loyal of all.

One of the boys who for eight years has been faithful in the Sunday school and church, as scholar, teacher, president of the Christian Endeavor Society, superintendent of the Sunday school and leader of the young men, has now finished his course in the college with honor and received his bachelor's degree. His name is Adolfo Zeche. He was born in this country but of German parentage. He is now twenty years of age and at this age all native young men must serve one year in the army unless exempted. We prayed much that Adolfo might be exempted for we need him badly, and our prayers were answered. The Field Council has therefore called him to evangelistic work in company with Brother Sickel. They are now out on their first tour with the Bible Coach and tomorrow should hold meetings in Carlota and Los Cisnes. They are to return here by February 10 and then I hope to accompany them for a campaign in Cabrera and Deheza.

The work of the Coach has been greatly handicapped because of lack of workers, but we hope from now on to keep it going almost continuously. The price of gasoline is sixty centavos a liter or about a dollar a gallon, so that we plan to thoroughly work one town before going to another. We regard this work as of first importance and believe that time will prove that it is the best way to evangelize the district. I trust that these brethren will write frequently of their experiences with the coach. Another worker with the coach would be very useful as would also other workers for here. A town the size of Rio Cuarto in most parts of the United States

would have at least fifty pastors at work instead of one. We are eager for the coming of Brother Boardman, but we hope that others will follow soon. The time is short. May God help us all to work while it is day.

C. F. YODER.

FALLS CITY, NEBRASKA

The winter was very short and mild, we are now having our customary March winds, but the season is at least a month earlier than usual. The moderate winter gave us many beautiful Sundays in which every one delights. This means much to good attendance at public worship. And then health conditions have been so perfect, that people were simply without excuse for failing to attend services. The fact of the matter is, we have had the best attended services in all my years as pastor here. This is not only encouraging to the pastor, but it gives opportunity to reach so many more people.

Since our last report at the close of our meetings, we have baptized four people and received them into our church. Others are becoming intensely interested. At the mid-week service for the past several weeks, we have been making an intensive study of the First Corinthians letter. The people are interested, and some practices of the Apostolic church are once more being indelibly impressed upon our minds. These studies are profitable to pastor and people alike.

Several weeks ago the choir had charge of the Sunday evening service which was a great success, and was enjoyed by a crowded house. The different auxiliaries of the church have already planned to furnish one program a month during the spring and early summer months. The Endeavor has taken on a new phase of work. Following the devotionals at the Sunday evening prayermeeting, the pastor leads them in Bible study. We have chosen sides, and try for the right quotation of Scripture, as well as locating it in the Bible. Brother McClain's "Bible Truths" is the text followed. Since Brother Bell was here and with what he distributed we have used more than five dozen to a good advantage.

Our women's organizations are flourishing.

The Sisterhood had twenty-seven present at the last program, and are entering into their programs with much energy. The Womans' Missionary Society is one of the live wire portions of our church. They are enthusiastically missionary.

Much of the credit for the standing of the Women's work and the Sisterhood, too is to be given to Miss Marie Lichty. If every church had about two like her there would be no breaking the hold-backs, in an effort to keep from moving forward. We are planning big things for Easter. The usual Easter message, and missionary offering in the morning, and an appropriate Cantata in the evening.

Lately I have been spending some time in making a survey of Lincoln, Nebraska, with reference to establishing a Mission point there soon. To date I have definitely located fifteen Brethren families there. If any of the western churches have members there I wish they would inform me at once. Between now and National Conference, I expect to press the matter to a conclusion, and see whether or not these Brethren are interested in an organization.

H. F. STUCKMAN.

WASHINGTON, C. H., OHIO

As I always enjoy reading what other churches are doing, I thought others might be interested in our work here at Fairview.

We have no pastor at present but hope we will be able to secure one in the near future, who will take up the work of our former pastor, Rev. Lyman B. Wilkins, who with his family left for a new field at Terra Alta, West Virginia a few weeks ago. He has labored in our midst most faithfully under all circumstances. He was especially interested in the Bicentenary Movement which we hope will be taken up and successfully carried out by the pastor who may succeed him.

The days for special offerings have always been observed and we feel our people have been loyal along this line. We have a few tithers, but hope there may be many more. We feel that if all of our people would tithe it would be much easier to have money to carry on the Lord's work.

Our membership is not large, some of our most faithful members having been called by death, others have moved away.

We feel more the need of faithful service from the ones that are left to carry on the work at this place. Our prayers go with Brother Wilkins and family that they may be richly blessed in their new field of labor. And that our loss will be their gain.

One who is interested in the work.

ROANOKE, VIRGINIA

Just a few words from the Brethren at Roanoke, Virginia. Our church work in all departments is doing excellent. The preaching services both morning and evening are well attended. Our new pastor, Brother H. M. Oberholtzer is giving us some excellent sermons, if we do as he wants us to do we will not displease the Master. His motto seems to be, Better fruit and more of it. He hasn't been with us long but he has done well. Already many souls have accepted Jesus as their Savior and have gone to work in the vineyard of the Lord and the good

work goes on. The Sunday school work with Brother G. M. Coffey as superintendent is gaining. The attendance is good but there is always room for more. The mid-week prayer service is very well attended but Brother Oberholtzer always makes room for one more. The Christian Endeavor serves with Sister Ernestine Bateman as president is very well attended. It is not just as we would like to see it, but it would do your soul good to see the spirit that is manifested in the meetings. Our Juniors are bound to become capable Seniors some day, as they have an excellent teacher. Sister F. L. Brumbaugh is shoving them to the front. Brethren, we depend upon no uncertainty. Our model and our guide is abundantly able to do far more exceedingly than we can even think or ask of him. Blessed Jesus! Praise his name.

A MEMBER..

LISTIE, PENNSYLVANIA

It has been a long time since Listie has reported anything through the columns of the church paper, yet we would not have our brethren and sisters under the impression that the work is dead and buried up here in the hills of Somerset county. The church here is alive and working, but every one is just naturally quiet when it comes to reporting, hence no report was made to the Evangelist. But recently our pastor felt we should have a report made to the Evangelist of the work at this place, and as a result appointed the writer to make such report. So if this report is not interesting to the readers of our paper, they will have just to conclude that our pastor made a bad selection in choosing the writer.

We have read with interest of the splendid results which have been accomplished for the Master in the various evangelistic campaigns which have been held in the various sister churches. These meetings have been great to us in a two-fold way. 1st. From the standpoint of the number of confessions, and the after-results for good in the church and community where they were held.

2nd. From the standpoint of inspiration. Can any of us read such reports of the splendid success without being inspired to greater activity? Can we read them without the heart-burning desire that our community, our local church, shall make an effort to lead men to Christ, that they may become the followers of the Man of Galilee?

The Listie church we assure you, is trying in its own way to do a small part in leading men to Christ. We indeed are thankful for the splendid success of all our sister churches, and grateful for the inspiration their success gave us to prepare for our evangelistic effort which our pastor, Brother W. A. Baker of Johnstown, Pa., recently conducted in our church. These services were well attended and full of interest. Our pastor brought us many inspiring messages, and labored hard to win souls for the Man of Galilee. In fact the church as a whole manifested a deep spiritual interest in the success of the campaign, and labored with such an aggressive will that all felt sure the effort would be crowned with success. When we realize that a live interest, a desire to work, coupled with consecrated prayer always brings success we

cannot wonder why all these interesting meetings are crowned with such success.

Too we are not forgetful nor are we ungrateful for the splendid help rendered during our services by some of our workers, who are not members of the Brethren fraternity (yet we wish they were), but brethren in Christ Jesus, and having the work of the Master at heart, labored loyally with our church in order that men might be won for the Man of Galilee.

All of these splendid features of our work we believe are unitedly responsible for the splendid success of our revival in church and community. The visible results to date are: twenty-two have made the good confession, sixteen have been baptized and received into the church, two have been received by relation, which leaves two yet to be baptized. This makes a total of twenty-two that have made the good confession since Brother Baker assumed the pastorate here.

The meeting also had other visible results other than that of having won souls for Christ through a united effort, though this was the fundamental purpose. Some of our members have been stirred, and a renewed determination to go forward is being manifested. The church services are better attended. The Sunday school has shown material increase. Greater interest seems to crop up everywhere in the study of God's Holy Word, in the study of the Sunday school lessons, and in the discussion of vital and important Bible truths and fundamentals. Members are becoming active in getting new members into the Sunday school. On February 13th we had the record attendance for the year thus far, where there were 102 in attendance, and though this is a little above the present average, I venture to say our average since the meeting has been 40 percent better than it was for the same length of time previous to it.

This is only a sample of the increased activity. The church work is showing up fine, every one seems interested and we hope for greater success in the future than we have been blessed with thus far.

We thank God for the wonderful blessings that our churches have been permitted to enjoy, and pray that he may continue these blessings among all his churches and his people, that the victories for Christ in the past may be small compared to what they will be in the future.

C. J. LARMON.

MUNCIE, INDIANA

The work at Muncie is still going forward and we have every reason to be encouraged. Our Sunday school under the leadership of Ora C. Paul is doing splendid work. The Men's Bible class has been making splendid progress and so have all the other classes with their faithful teachers.

Some time ago the Men's Bible class gave a banquet and forty men were present: The Rev. J. W. Sayers, pastor of the Friend's church of this city made the address of the evening. It must not be supposed, however, that these forty men all belong to the Brethren Sunday school; they do not, but many of them do, and more will belong as time goes on.

On Monday, February 7th, Ed L. Miller, "Brother Ed," pastor of the First Brethren church of Nappanee, Indiana, came to Muncie. That same evening he occupied the pulpit and for three weeks proclaimed the old Gospel with convicting and convincing power. We had splendid attendance, our hall being filled about every night, and people listened with rapt attention.

Brother Miller is a preacher that needs not to take a back seat any time nor anywhere. He is an able, courageous preacher and magnifies his office. As a result the church was built up and nine persons were added to her membership.

Before the revival began I had the pleasure of taking in three by letter, so that we have twelve additions to report. All of these but one were adults and we feel that the church at Muncie was wonderfully blessed by these additions.

To God be all the glory.

J. L. KIMMEL.

DUTCHTOWN, INDIANA

It has been a long time since Dutchtown has been heard from through the columns of The Evangelist. We just passed through a good revival service which began on January 11 and continued three weeks. Our revival was under the efficient leadership of Brother A. E. Thomas of Warsaw. Brother Thomas's messages drew people from far and near. Every message was full of life and inspiration. We had good crowds every service, considering the bad roads and the weather. Our meeting was a success in every way. There was a goodly number who came out and confessed their sins before Christ and the world and were baptized and taken into the church. There are still quite a few that we think will come in a little later. On Monday evening after our revival closed we held communion services and elected a deacon and his wife which were ordained on the following Thursday evening.

While Brother Thomas was with us he helped us to secure the services of Brother J. W. Brower of Huntington, Indiana. Brother Brower was here and preached two sermons for us in December. He will be with us after April first. We are surely glad to see him coming on the field to help us.

We have a good Christian Endeavor organized and it is growing in interest and also in attendance.

Our Sunday school is growing in attendance and interest since our meeting. We are trying to get everything rounded up so when Brother Brower comes we can work hand in hand for the coming of the Kingdom.

HOWARD MAUZY.

FIRST BRETHREN CHURCH

Los Angeles, California

Although there seems to be a cessation of the reaping time we enjoyed during the fall and winter, we are still trying to sow the Gospel seed in the best soil available and are praying that it will spring up and bring forth some thirty, some sixty, some a hundred fold. The very Word of God is being drilled into the minds and hearts of the boys and girls in the church school. This is not being done at random but careful selection is made of

such scripture passages as teach vital Christian truth. The attendance has been lowered lately by the usual crop of measles.

The pastor is already preparing our minds and hearts for the annual offering for foreign missions to be taken on Easter Sunday. Brother Jennings is very much loved as a pastor and has shown himself to be a tactful leader among us. In response to the questions as to whether the people here have confidence in him as a leader, whether they are satisfied with him as a leader and as to whether they have due respect for him as a leader in the work of our congregation, there was recently given a unanimous vote in the affirmative by all the people present.

The parents of Sister Jennings, Brother and Sister Allen of Virginia, who have been spending the winter here, left for the east last Thursday, March 3rd. Their stay among us has been a pleasure both to them and to us. About eighty of the friends went into the parsonage last Tuesday evening and gave the pastor and his wife and the Allen's a complete surprise and to Brother and Sister Allen best wishes for a safe journey. With a liberal supply of ice cream, a number of excellent cakes furnished by the sisters, some music and much talk everybody was happy.

A. P. REED.

4910 Wadsworth Street.

COLLEGE NEWS

News from the college has not appeared in this column for some time for the reason that nothing out of the ordinary has happened, but the school has been going forward as usual. It is a good sign when once in a while a college is not distracted with unusual doings.

Dr. Miller filled in at Goshen, Indiana for three weeks while the pastor was away holding meetings.

Brother Ashman recently paid the college a visit, conducting the chapel exercises. He gave a very stirring and timely address. The college always welcomes back its sons and daughters of former years.

Dr. Swan, major in the medical corps in the U. S. army, recently gave three very helpful addresses upon social hygiene.

Rev. Virgil Finnell of the Church of the Brethren was here last week and gave several illustrated lectures dealing with the newer aspects of religious education. His lectures were fine in spirit and well received.

The writer recently preached over Sunday at Gratis, Ohio. Gratis has a strong church and it ought to step out now under the leadership of Brother Brumbaugh, who comes there as pastor soon.

The usual intercollegiate debates are under way.

Ruth Lichty, a graduate of last year, recently paid the college a brief visit.

Dr. Shively has been called to several places recently to hold funeral services, now being at New Lebanon, Ohio.

It is planned to hold a week's services before Easter here.

The girls of the college recently gave a very creditable gymnasium exhibit. Miss Lucile Teeter, director of that work, is to be highly commended for her untiring efforts with the girls.

Basketball Tournament

March fourth, the College held its first basketball tournament, having invited in ten of the nearby high schools. The College gave a free supper to the players and teachers from these schools, in all making one hundred and twenty suppers. The W. M. S. of the local church served the supper and the College is under obligation to them for this fine piece of work.

Each team received a banner in purple and gold, the College colors, and the winner a loving cup. The best feature of all was, that we had on the ground here at one time, FIVE HUNDRED young people of school age. So far as I know, it was the biggest assemblage of people ever on the old college grounds, except at the time of the national church conferences. And what is more, the city woke up and some of the merchants have already promised to decorate their places of business in College colors next year. Then, too, the gate receipts more than covered expenses. The Purple and Gold came out the next week with a supplement describing the events and this was mailed to each one present. We had visitors register and thus had their addresses. All in all, for purposes of publicity, the event was undoubtedly a success, and gave us more advertising than could possibly have been done otherwise, even at many times the cost.

Eight representatives attended the Student Volunteer Convention held at Heidelberg recently. They were greatly enthused and much benefitted by their experience.

Athletics

The College has just closed the most successful athletic season in its history. Full report of this appears in the Purple and Gold. Our record is clean in sports, taken from any angle and that is the best thing that can be said about any athletic record.

EDWIN E. JACOBS.

FROM AN OLD-YOUNG PREACHER

Dear Brethren, I am now 81 years old. I am an old-young man, living all alone. I go to Row Valley to preach twice a month, and once a month to Middleton. I baptized 5 at each place and there are four waiting baptism at Middleton. We will complete our organization at Row Valley about May. We have good congregations and fine interest. I am in touch with Rev. C. Studebaker of Hamlin, Kansas.

ELDER W. B. SELL.

Box 804, Fredonia, Kansas.

THIRD BRETHREN CHURCH Johnstown, Pennsylvania

The time has arrived that we should let the Evangelist family know that we are still on the map, and that we have no thought of becoming lost to the brotherhood.

Last November we organized our local forces for the Bicentenary Movement by the appointment of a secretary for each of the seven phases of the Movement. All of our auxiliary organizations are in line with the Movement and doing good work. The Christian Endeavor Society observed "Christian Endeavor Week," just preceding our evangelistic campaign, which began February

13th and lasted just two weeks and was conducted by the pastor and his local helpers. Since our last report and before our revival we received three into the church by letter and one by relation. During the revival we had 19 confessions and received 3 by relation. Of the confessions 16 have been baptized, 3 are to be baptized soon, one will unite with another denomination. Total received into the church, including the four that came in just before our special meeting was 25. The last day of the campaign was Decision Day in the Sunday school and about 17 responded to the one invitation, a glorious sight that sent a thrill of joy through the entire audience.

Is there anything that will bring greater joy to the Christian's heart than to see children and young people take their stand for the Christ in these great days? There were two confessions at the last service and we are praying and expecting others at the regular service. We observe all special days with suitable messages, teaching and offerings. In the interest of our slogan for evangelism, "A Revival in Every Congregation" my people are kind enough to allow me to hold a meeting away from home. If there be a congregation near enough that desires such service, write me for date.

We too rejoice in the great success the Lord is giving us throughout the brotherhood this year. May we live and labor, by his grace, that even greater success may come.

L. G. WOOD.

THE DAYTON CHURCH

For two and one-half years it has been our privilege to watch the steady, normal growth of a live wide-awake church. It has been more than an ordinary opportunity to have such a privilege and blessing. In the report of the Corresponding Secretary, Elder W. C. Teeter, in No. 9 of The Evangelist referring to my resignation of the pastorate, he uses the word "unexpectedly," which, without further explanation, would hardly leave this great church in the proper light before the brotherhood, and I feel it my duty to this church, which has been so kind to me, to say:

1. That prior to last National Conference I had already been asked to stay another year.

2. That after resigning again on January 1st, 1921, I was again unanimously called to remain.

3. I did not want to go yet, for I had some Bible classes and a Teacher Training class, the courses of which should have been completed.

4. I am not leaving because the work is in bad shape. The Dayton Church, so they tell me, has been working peaceably for eight years; I can speak personally that in the last two and a half years it has had a steady, upward, normal, yet vigorous healthy growth, and has grown in that time to 1199 on February 6, 1921—a full 50 percent increase of the membership roll, outside of losses by death and letter. We have seen in this time at least three great evangelistic campaigns, all of which were great successes. The last one conducted by Dr. Bame concluding two weeks prior to my leave, with 120 accessions;

throughout the regime the Sunday school has made a growth corresponding to that of the church, reaching its high water mark, 796, and averaging so far in 1921, more than 600; I have been privileged to see this church lift a debt of \$19,000.00, besides making expensive improvements, buying additional property and purchasing valuable equipment. I doubt if there is another church in the brotherhood which can boast of a larger number of Bible students, a more efficient corps of Mission workers, a more enterprising Sunday school, and larger audiences at regular public worship.

5. That the work has outgrown the capacity of any one man; it will be remembered by many that a few years ago Dr. Bame left this church broken in health, from which he did not recover for two years, according to his own statement; it will also be remembered that Dr. Bell left here three years ago very much broken in health, and has been traveling ever since to recuperate; it would naturally follow that if Dr. Bame had a man's job with 500 members, and Dr. Bell with over 800 had a greater one, that with 1,200 it is apparent that no one man can last long physically under such a continual strain. Wisdom, the doctors, and several other of my friends suggested that an immediate rest would be my only salvation; I did not believe it, but have since found it to be true. One pastor wrote me since hearing of my departure, "I am glad you left while you had sense enough to leave." So I feel that to do the Dayton church justice it should be said that she faces no crisis, nor crises, but simply a matter of enlarging her pastorate to one strong pulpit man and an efficient pastoral visitor. The Dayton church has already begun to spread her wings in local mission work in the establishment of two missions which are doing very commendable work. These must be fostered with care. May God ever bless the efficient, faithful, loyal members at Dayton.

E. M. COBB.

IN THE SHADOW

FIGART—Mr. John Figart, born March 9, 1842, died on February 27, 1921, aged 78 years, 11 months and 18 days. He is survived by his widow Christiana (Rager) Figart, and three children, D. F., of Altoona, J. B. of Johnstown, and Mrs. B. F. Rager with whom he made his home.

Funeral services were conducted in the Pike Brethren church, March 2, by the undersigned, with burial in the church cemetery. May the God of peace comfort the hearts of those that mourn the loss of a companion and father.

E. F. BYERS.

WEAVER—Abram Weaver was born in Buchanan township, June 2, 1852, died February 29, 1921. He became a Christian 40 years ago, and has been a faithful member of the Brethren church since its organization. He leaves to mourn their loss, a wife, two sons, two grandchildren, 4 brothers, and two sisters. June 2 he would have been 69 years of age. Services at the home by the writer.

J. H. ENGLISH, New Troy, Michigan.

HEFNER—William H. Hefner was born in Johnson county, Kansas, October 19, 1866, departed from this life February 27, 1921, aged fifty-four years, four months and seventeen days. He was united in marriage to Ella Smith in 1891, to which union were born four children, two of whom, together with the wife have preceded him to the glory world. In the fall of 1897, he was united in marriage to Lillian Young. He came to Indiana with his parents at an early age, living in the vicinity of Huntington the greater part of his life. He was a kind husband, a good

father, and a good citizen, spending the past number of years a resident of Roanoke.

Mr. Hefner united with the Brethren church in his boyhood days. In later years he took fellowship with the First Brethren church of which he was a member at his death. Mr. Hefner was an honest man, tender hearted, always wishing everyone well, always giving his children good advice, never liking to hear any one ridiculed, always could see some good qualities in them, and was always for peace. Those that knew him best, loved him best. The church and community will miss him, but his family will miss him more. We will miss his pleasant smiles and words of good cheer. Although we mourn, we have that hope that some day we will be united. He leaves a wife, two sons, Ernest and Earl of Roanoke, and a good Christian mother of Andrews, Indiana, besides seven grandchildren.

Services were held at the church at Roanoke, Indiana, conducted by the pastor, the writer.

JOSHUA F. BRIGHT.

ROSE—Mrs. Alice A. Rose of Johnstown, Pa., and a member of the Third Brethren church, died at the Mercy Hospital, Sunday evening, February 28, 1921, at the age of 72 years. She suffered a fracture of the left leg and shoulder as a result of a fall at her residence in December. She was taken to the hospital on December 27. She was married to Franklin Rose 50 years ago. Sister Rose departed this life peacefully and in the triumphs of faith. She leaves to mourn their loss, the aged husband, three daughters, one son, two brothers and two sisters. Funeral services were conducted by the writer, assisted by G. H. Jones, her former pastor. May the peace of the great Comforter abide with our dear Brother Rose, the children and grandchildren.

L. G. WOOD.

ENO—Brother I. E. Eno departed this life on Saturday, February 19, 1921, at the West Plains Hospital, West Plains, Missouri. Brother Eno was born at Fairhaven, N. Y., February 18, 1854, making his age 67 years and one day.

Brother Eno united with the Dallas Center Brethren church on New Year, 1900, and was a constant and faithful member. He was a great Bible reader and student, and passed out of this world believing in the fact of the coming triumph of the Kingdom of God and the resurrection of the saints. Funeral services were conducted by his pastor.

R. F. PORTE.

MINISTERIAL EXCHANGE

The Oak Hill, West Virginia, church is looking for a pastor. Any one interested should correspond with A. B. Duncan or Marion Johnson, Committee, both at Oak Hill.

COMMUNION NOTICE

The First Brethren church of Washington, D. C., will hold its semi-annual love-feast services, the Lord willing, on Thursday evening, March 24, beginning at 7:15.

The usual invitation is hereby extended to all who may desire to share this fellowship in his name.

W. M. LYON, Minister

WANTED: Teachers for the grade work at Riverside. Teachers for the same must either take the County Examination, or hold State Certificates that can be transferred to Kentucky. This teaching work presents an opportunity to do real service for the Master in a most needy field. Who will respond? Will you please write Rev. G. E. Drushal, Lost Creek, Kentucky? tf

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1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



:: HE IS RISEN ::

The Commission Comes from the Lips of Undying Love:
"GO TELL IT."

Responsibility can only be discharged by giving to the limit of
Life and Substance

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George S. Baer, Editor

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EDITORIAL RECONCILIATION

The cycle of time has carried us to another Easter. Our hearts rejoice as we contemplate the meaning of the fact of facts, the resurrection of Jesus. It testifies that life is sacred; that it comes from the Divine Creator a gift bestowed. To man it is a sacred trust to be used to the Father's glory. So an unselfish gratitude expresses itself in concern for our fellows at this particular time; it paves the way of sending the Gospel to those still benighted. What a glorious privilege this is to the Christian! It is always a privilege to be yoked with Jesus in service. But back of all this stands out the great fact of **reconciliation**.

As we view outstanding conditions, in a disordered world, the need of reconciliation is evident. Great gaps of misunderstanding are prevalent in our complex industrial, social, civic, and religious relationships. The fundamental inquiry is, how can these gaps be filled and a righteous adjustment be reached. From the mere human standpoint it were an impossibility. "In the beginning God," so opens our Bible, and so must be the solution of all problems that are to stand the eternal test. Let us then think briefly of God's method of dealing with sin which made essential, reconciliation between God and the creature, man.

It seems exceedingly difficult in these days to get people to realize the awfulness of sin. It appears that most of them are busy weaving nets of embroidery over them and are self-satisfied. But God views it differently, and from the beginning when sin entered into the world, knowing its grievous result upon the human race, promised a sacrifice for sin. This sacrifice was essential to bridge over the chasm and bring about a reconciliation.

The word means to offer or receive a sin offering; or to appease, to atone for, and thus God reconciles the world to himself. But how is it brought about? How is God appeased? Who is willing to pay the debt? Here we turn to the Gospels and the redemptive plan is disclosed. "The Word became flesh." These four words are simple yet profound and at once reveal God's purpose in dealing with man and sin. Such a statement could only be made by one who had known Jesus intimately. John tells us that the highest purpose of God was revealed in human flesh, and that act was complete, definite and visible in Jesus Christ. Nothing else could appease God and bring about complete forgiveness of sin. From the beginning and during all time God had an intention, divine and holy as himself, concerning man, but when accomplished the fact went beyond the comprehension of the world's seers. The philosophers of Greece and

daring speculators like Philo had dealt with an "All-creating Deity" and the work of his hands, but the crowning order is found in John's Gospel where in Jesus Christ, the Redeemer, "The Word became flesh." Matter, with which men dealt then and still deal, could not and does not satisfy the inmost cry of the soul; the things that satisfy and bring about spiritual fellowship with God are love and righteousness. And this God made possible in giving his own life to man, when his "Word was made flesh."

In days of anti-Christ, we search for evidence of God's eternal purpose in the hearts of men. We ask sometimes, Is Christ still in the world and through the Spirit, exercising the ministry of reconciliation? Like an emerald isle amidst the deep, we find evidences of hearts touched by the finger of God; we rejoice in acts of charity and ministry as good men and women identify themselves with the suffering. The calls of famine stricken China, India and Armenia do not pass by unheard; neither do the calls of the unsaved and superstitious of Africa and South America fall upon non-responsive hearts. These ministries are Christ-like, for they have their eternal example in him "who came not to be ministered unto but to give his life a ministry to others." The Incarnation is the great prototype of all such ministries, and in them we sense God's omnipotent hand.

A basis of approach to our heavenly Father is set before us in the Gospels when Jesus reveals more fully the way. The Father had sent him to become a "peace" offering; the Father could be touched with our infirmities; the Father was willing to have the debt of disobedience cancelled. Then God was making possible a relationship as intimate and close as earth's dearest ties, parenthood and childhood, yea rather that union that made Jesus and the Father one. Jesus revealed the Father. Jesus is also the Supreme Guide; "No one cometh unto the Father but by me." He is also the sinless and perfect One who showed that the prince of this world had nothing on him. That while he was in the world reconciling the world to God, yet he was not of the world. The culmination of the offices and acts of Jesus was the supreme sacrifice upon the cross, and the resurrection from the dead which abolished the hindrances and barriers between the Creator and the creature. And Paul assures us that God was in Christ reconciling the world unto himself. This implies the pardon of all sin and admitting the penitent into the fellowship of life eternal. It assumes the image of the Maker in all men; and Christ raises this divine element into a state of grace, holiness and love. He vivifies the conception of the Eternal One until it gains capacity for life and power. Hence in the Easter celebration lies

hidden like a precious pearl the comforting doctrine of Reconciliation.

How is this reconciliation accomplished? How does Jesus reconcile? First by his teaching concerning God and his relationship to man. He confirmed and corrected the revealed religion of Israel, so that the Jehovah of Sinai and Mt. Horeb became the Father of mankind and extended even to the rebellious prodigal; instead of a smoking, quaking mountain typifying the stern command of Law, there was the expression of a loving Father's heart toward a wayward son. This is not an arbitrary relation but arises out of the divine element in man which God seeks to affiliate with his own infinite love. He seeks to bring us into a living unity with himself. The teaching of the Master confirms the convictions of mankind as expressed by Paul,—we know that we have sinned and have fallen short of the purpose of God. Our wrong doing in the light of Jesus' teaching is wilful and thus widens the breach between us and every moral and religious attainment. Jesus met this disaster by announcing himself as the Shepherd who seeks the lost sheep, as the physician of diseased souls, as the Savior who pays the ransom for forfeited lives. Yet we raise the question, How can such teaching prevail against a disordered world and fleshly appetites? Before the advent of Jesus, men had the advice of prophets and sages and their advice was good, but they were men in like condemnation with themselves. Then came Jesus who reconciled by his teaching and still more by his life. View it! He was sinless; far above all saints and heroes; even his malicious enemies could find no fault in his character. Every vision of him is entrancingly holy and just; and this noblest of ideals was fulfilled in One tempted in all points like unto his brethren, yet without sin. This unspotted, ideal life was accessible to men. He befriended and uplifted the despised Publican. He forgave the harlot, whom the Israelites would have condemned and stoned to death. His miracles of healing and release were deeds of love. Therefore men looked upon him and cried, "Behold our God." As the Teacher of teachers, as the Life of lives, he had thus far prepared the way of restoration. There remained yet the sealing of the plan of restoration on the part of God and that was accomplished in the death of Jesus. The Gospel of Blood found its fulfillment in him.

To be reconciled to God, sin must be cancelled. The New Testament writers lay stress upon his death as the escape from sin. The atonement is a living voice of the Scriptures, and is the only hope of the unclean soul. We must not stumble at the cross. There is that theology that says, "God is good and does not require a sacrifice," which is dangerous. We need the faith that says, "God is good and provides a sacrifice." This is the basis of reconciliation. This to the sin-sick soul is like a great ocean of love upon which to sail and find nourishment. To the death of Christ is attached the heights and depths of God's love, his sacrifice, his deliverance, his holiness, and his adoration. It is the permanent monument in the communion and the typical bread and wine "showing forth the Lord's death till he come again." The crucifixion of Christ was the deed of wickedness which revealed like a flash the derangement and damnability of sin; it was also the bond which draws men into vital union with God, providing a basis for forgiveness and acceptance, the expression of God's deepest love.

May this Easter season then remind us that Christ reconciles us to God; that he intercedes in our behalf; that he fulfills righteousness for us; and thus uniting us with God secures our peace. Help us give this message to those who know it not.

A. B. COVER.

EDITORIAL REVIEW

Our Mexico, Indiana, correspondent, Sister Cora Maus, reports a successful meeting there under the leadership of their pastor, Brother J. W. Clark, 12 confessions having been received. Other evidences of progress and deepened interest are reported.

You may find it necessary to delay your Easter offering for Foreign Missions, but do not neglect it nor fail to send at your earliest opportunity the largest offering possible. No call is more urgent than the evangelization of the world. And no exceptions were made by our Lord when placing the responsibility for this task. Send all money to Wm. A. Gearhart, 906 American Building, Dayton, Ohio.

Wrestonia, Ohio, is to enjoy a campaign for the saving of souls soon and their young, enthusiastic pastor, Brother Florizel Pfeleiderer, is to be the preacher and Brother Roscoe Wilson of Plymouth, Indiana, the song leader.

Brother A. E. Thomas as ever is active in evangelism. He has held three meetings in addition to his regular work as pastor. And one of those meetings was in his own church at Warsaw, where splendid success was realized.

Our new church at Grafton, West Virginia, is certainly showing itself both greatly in earnest and splendidly equipped with leadership. Their evangelistic meeting previously announced resulted in 112 confessions. This places it along with the Dayton and Johnstown meetings for numerical success.

Our correspondent from Pleasant Grove, Iowa, informs us that Brother Homer Anderson has resigned to take up the pastorate of a church near Lake Odessa, Michigan, and that they are seeking for a pastor. Brother Garrison, who was in Michigan, we are informed, has accepted the pastorate of the Buckeye City church in Ohio.

We are in possession of a little folder advertising the "Ladies' Gospel Quartette," consisting of the Misses Mattie M. Swisher, H. Nell Malen, Ethel G. Myers and Mahala Williamson. Of this number Miss Myers will be recognized as a former teacher in our Kentucky mission school. They not only can sing, but are recommended as splendidly equipped for personal work, Bible teaching and children's work. Miss Malen of Glidden, Iowa, is the manager.

The many friends of Sister Vianna Detwiler will rejoice to read the splendid letter from her pen. Many have shown their kind regard for her welfare in very practical ways, because of the sacrificial spirit in which she has given herself to the service of the church. And there will be general agreement that she is not only deserving of, but is actually in need of a long rest, until her physical condition is very greatly improved. There are times when the Lord's call is as definite to "come apart and rest awhile," as at others it is to "go work today in my vineyard."

Prof. J. A. Garber, pastor of the Ashland church reports the "Church School of Missions" which was launched with great success in this church. We had the privilege of attending part of the time and can bear witness to the uniformly good interest manifested in the study of missions. It seems to be the most satisfactory method of getting the whole church to studying missions that has yet been devised. It is hoped that a goodly number of other churches are trying out the plan this year and that we may hear of their success in due time.

The Business Manager reports a new church on the Honor Roll. Welcome, Vinco, Pennsylvania, and Brother E. F. Byers; we are glad for the effort you have made to accomplish this thing, and we believe you will find that it pays. Brother Byers has been giving us loyal support continually and we feel we can count on him wherever he is. Other churches are renewing their places on the Honor Roll, so that our subscription list is keeping up splendidly. It is not as large as it might be, nor as we would like to have it, but there is scarcely another denominational paper that excels us in this, our membership considered. And so we are not at all discouraged; nevertheless let us have your earnest co-operation in an endeavor to stop the leaks (which annoy every paper) and keep the list growing.

It is a long letter we have this week from our African missionaries, but it is intensely interesting and will mean much to every one who reads it. It reports the leaving of Brother Rollier and his two daughters and also the very severe and long sickness of Dr. Gribble, whose life was graciously spared though so very near death's door. At the writing of this letter the permission of the French government to move forward had not yet been secured. It is scarcely necessary to suggest that these heroic people of God need our prayers now, if anything more than they ever did, and let us not forget to pray for little Marguerite, who will often wish for some little white girls for playmates, since the little Rollier sisters have left. It would be nice for those in charge of children in the Sunday school and Junior Endeavor to encourage their little folks to pray for their little missionary in Africa.

GENERAL ARTICLES

Certainty of the Resurrection

By Harry D. Ringler

In religious circles there is nothing more thoroughly established than the resurrection of Jesus from the dead. The proof in support of this fact is simply unanswerable. It stands out clearly without the slightest attempt at deception upon the part of those who have given to the world the facts relating to the occurrence.

The original witnesses, on whom the world depends for first-class evidence were on the ground at the time the event occurred, and were in a position to weigh the statements that came to them, and to decide whether or not such statements should be entered as evidence.

The crucifixion, death and burial of Jesus were matters of the common knowledge in Jerusalem. Thousands were eye-witnesses of these events. They saw the Master placed on the Cross, saw him removed when pronounced dead, and some also saw the seeming lifeless body placed in the new tomb, in the nearby garden. Some of them even saw the tomb sealed, and witnessed the placing of the strong Roman guard at the tomb, to make sure that no one should molest the place.

But later something happened. One morning the tomb was found open, the seal having been broken, and the body was missing. What became of the body was a mystery to the thousands who visited the tomb. They had seen the tomb sealed, and had seen the soldiers on duty, guarding the tomb, but who had the audacity to break the seal and remove the body? Then, where were all these soldiers when this was done? That is what puzzled those who meant to take an honest view of the situation.

The excitement ran high, and the city was soon full of rumors. In fact two reports were widely circulated. The soldiers circulated the report, that the disciples stole the body of Jesus from the tomb and secreted it. In the estimation of some, this report seemed plausible, but there were doubtless those who wondered why the disciples were not arrested and tried for grave robbery—a very serious crime.

Then, it was understood that death was the penalty for breaking a government seal. There were those who would naturally wonder why no one should be brought before the civil tribunal for trifling with the seal. Not only so, but how could a few unarmed men approach a tomb, break the seal, roll back the stone and remove the body, when the tomb was being carefully guarded by a strong band of well

armed soldiers? The more the impartial man thought and reasoned, the more puzzling became the situation.

But it was explained that the robbery took place while the soldiers were sleeping. Well, the penalty for a soldier sleeping on duty was death. Why were none of these soldiers courtmartialled? That was a mystery to not a few. Here was crime after crime, yet no one arrested. The discerning man might understand how money could play its part in saving the soldiers from courtmartial. But why were not the disciples arrested for breaking the seal and robbing the grave? Bribe money could cut no figure in a case of this sort.

But to deepen the mystery, the disciples went about the city, declaring that Jesus had risen from the dead, had come forth alive from the tomb, and that they had seen him. They even held meetings, and in public declared these things to be facts. So we observe that there were two reports concerning the empty tomb. The soldiers circulated one and the disciples, along with some of the women, the other.

The mere fact that no arrests were made for seal breaking, grave robbery and soldiers sleeping on duty, show that very little confidence was placed on what the men on guard said. It was probably quite well understood that the bribe money had something to do with helping to keep the matter as quiet as possible.

This left the way open for the chosen disciples to come to the front with their report of the resurrection. They not only told the story orally, but they wrote it, and then, when persecution came, they died in attestation of their report. Not one of them ever went back on what he said about the resurrection of Jesus. Glory to God! Hallelujah!

Men accustomed to the careful criticism of evidence offered by witnesses, can easily pick to pieces the report circulated by the soldiers. But no one can find a flaw in the evidence offered by the disciples. Their story is clear, plain, and shows no attempts at deception. It is a straightforward way of saying a thing, and thinking people, the world over, are accepting it. They may forget the report circulated by the soldiers, but the one told by the disciples will never be forgotten. It is here to stay, and demonstrates the fact of the resurrection as thoroughly as any one thing in the world's history has been demonstrated.

Meyersdale, Pennsylvania.

The Hand of God in the African Mission

By Alva J. McClain

THE SINKING OF THE "CITY OF LAHORE"

When arrangements were being made for the sailing of Brother Rollier and his family to Africa, the European war was yet in progress, and in consequence it was impossible for them to make the trip by way of Europe. The "submarine zone" effectually halted nearly all travel to the West Coast of Africa by way of England or France, and caused it to be routed by way of Capetown, South Africa. This route involved the use of very inferior ships as far as Capetown, and from Capetown up the West Coast to the mouth of the Congo River the traveling accommodations were ten times as bad. Sometimes it was practically impossible to find a ship out of Capetown north that was fit to carry passengers.

When the Gribble party went out they took this route to Capetown expecting to enter the interior from Mombasa on the east Coast. However, they were led to change their plans at Capetown and go up the west coast to the mouth of the Congo River. God was with them and they were able to catch a ship north the day after landing in Capetown.

at this particular time, it was necessary to secure reservation. From the description of this ship that was given me in letters from the members of the party, it must have been somewhat of the same type that Columbus used when he discovered America. Their experiences on this boat were a fitting introduction to the experiences they were to meet later. The accommodations were of the most primitive. At one point along the journey the boat sprang a bad leak and it was necessary to put in to a little port that fortunately was near at hand to keep from going to the bottom. On top of all this the boat only ran part of the way up the coast to their destination on the Congo, so that at another port they had to re-ship in another vessel which was not any better. This is only a meagre account of the difficulties encountered on this route by way of Capetown.

In 1918 when we came to arrange for the passage of the Rollier family to Africa, the route by way of Europe was still closed on account of the war. Therefore we had no other choice than to send them by way of Capetown, South Africa. On account of the extreme scarcity of ships

tions far ahead of the actual date of sailing. Passage was engaged for the Rolliers on a boat to sail September 20th. This boat was sunk on its return trip to the United States. The Cunard S. S. Company then notified me that they would reserve passage on the other ship they had on this line to Capetown, the "City of Lahore," which would sail for Capetown on November 30th.

It is scarcely necessary to remind those who read this account that the European War closed in November, while the Rolliers were waiting for their ship to sail. The closing of the war changed the whole situation by throwing open the vastly superior route to Africa by way of Europe.

But we could not change our plans and send the Rolliers by this route, unless we were willing to forfeit the price of the reservations purchased to Capetown on the "City of Lahore." There was apparently nothing left for the Rolliers to do except to take the long, uncertain, difficult route by way of Capetown as the first party had done. The situation was accepted graciously by Brother and Sister Rollier and all preparations were made for them to sail on November 30th.

As I remember, it was on the morning of November 28th that Mrs. McClain and myself went with Brother and Sister Rollier to the Pennsylvania Station at North Philadelphia. We had said good-bye to them and wished them God-speed. Their train for New York was due in about two minutes when I heard my name called by one of the station men. It was a telephone call from one of the members of the Philadelphia church informing me that an item had appeared in the morning paper stating that the "City of Lahore" had taken fire at the dock during the night, and had been purposely sunk to flood its hold with water and save it from complete destruction. A call to the Cunard S. S. Company ascertained the report to be true and there was nothing left but to return home. At the moment it seemed almost a stunning disappointment, especially to the Rolliers, but later developments revealed a gracious Providence in the disaster. The Cunard S. S. Company had no other ship at the time to take the place of the "City of Lahore," and in consequence the line to Capetown was virtually suspended for the time being. This released us from the obligation of using the passage we had paid for, and also necessitated the refund of the money, thus leaving us free to engage passage by way of Europe. This we had no trouble in doing, and the Rollier family sailed December 17th from New York on the La Lorraine for Bordeaux, France. So it was that God over-ruled in events and extricated us from the predicament we were in through no fault of our own.

Brother Gribble's Special Saws

When Brother Gribble went out to the field he took in his outfit several large saws for the natives to use in ripping trees into lumber for houses. It is hard for us here in America to realize that every board used in building a house at Carnot must be ripped out of a tree by hand, but such is the case. The saws taken were good for cross-cut work but did not work well in ripping. Brother Gribble wrote me that he didn't like them, first, because they were man killers, and the missionaries were not slave-drivers. And second, that on account of their shape it was impossible to saw accurately. The boards turned out were half an inch thick in some places and two inches in others. Fortunately Brother Gribble is an excellent mechanic and problems such as this do not stop him. He studied the problem and designed a saw for such work. The design was approved by other experienced residents over there, and then sent to me by Brother Gribble asking that we have a couple made if the cost would not be too much and if there were sufficient funds on hand to pay for them. I submitted the designs to a man I had met at a Rescue Mission in this city, who was a saw-maker in the employ of the famous firm of Henry Disston and Sons. He laid Brother Gribble's design before their experts, who pronounced it excellent and agreed to make some of them for us. I rather trembled when I thought of what the bill would probably be, because all the work

would be special. About four weeks later my friend from the Rescue Mission called to inform me that the saws were finished and ready for delivery. "Where did I want them sent?" I told him to have them sent to me at the parsonage. The next day a big truck appeared and unloaded a case of saws. I pried the cover off and found two wonderfully finished rip saws that were a joy to look at for any one knowing a good tool. When, a few days later, the mail brought a letter from Disston's I opened it wondering how much the bad news would be. The invoice gave the specifications of the saws and over in the column where the price is generally set down I found **two ciphers!** Nothing more! An enclosed letter asked us to accept the saws with the compliments of Henry Disston and Sons! Once more God had dealt graciously with his work in Africa. Since this occurrence, I confess that I have become an enthusiast for Disston's saws! If any of the Brethren need a saw, let them buy one of Disston's!

The Problem of Permission

As most of the friends of the African Missions know, the opposition of the local French government in the Congo to the active work of Christian evangelization has been the most formidable obstacle we have had to encounter over there. By the grace of God our little party has been enabled to enter the field where they desire to preach the Gospel, but as yet have not obtained official permission to preach to the natives, though they have been given permission to do medical work. (I may say however that it is impossible to keep a doctor or nurse from talking to a patient about the Lord Jesus).

The Secretary and Board have been trying every possible avenue of approach in order to obtain **official** permission to do evangelistic work. It is too long a story to tell at this time, but the French Embassy at Washington has been interviewed relative to this matter, and we were assured that they view our project in the most favorable light. The Committee of Reference and Counsel of the Foreign Missions Conference of North America has taken up our problem and have promised to do all in their power, at the same time assuring us that eventually matters are certain to turn out in our favor. The Presbyterian Secretary for Africa has been interviewed and has congratulated us on having actually entered this field. He advised us by all means not to withdraw but to hold on for the sake not only of our own work but also for the sake of other Societies which are desiring to enter this needy field, and promised to aid us in every way possible. We have been greatly encouraged by this counsel because the Presbyterians have a work in the Cameroun, that district which was taken over from Germany by France during the war, and they were permitted by France to continue their work. The Presbyterian Secretary, Dr. Halsey, is so certain of the ultimate outcome of this whole problem that he advises us to make no reduction in the number of missionaries we would ordinarily send out. His Board is following this policy.

All this seems to be working toward the thing which we desire, but perhaps the most encouraging word we have thus far has been received from a Director of the Societe des missions evangeliques de Paris." This organization is perhaps the most important Protestant missionary force in France and one of its Directors, Pastor Allegret, has been a great power for influencing the French government to take a favorable attitude toward the Presbyterian Mission in the Cameroun. Upon the advice of Dr. Robert E. Speer, I wrote M. Daniel Couve, one of the Directors of the above Society, laying our whole problem before him and asking for counsel and aid. In answer I received the following reply:

"Dear Sir:

"I received your letter of October 14th just in time to send it to my colleague, Pastor Allegret, who is just now on the west coast of Africa and who is to meet very soon the new governor-general of French Equatorial Africa to whom he must speak in favor of the enlargement of the work of the Presbyterian Board in the Cameroun. He will take the

opportunity of talking to him in the same time of your new work in the French Congo. There is nothing to be done here at the Colonial office, everything is in the hands of the local government. Hoping that Pastor Allegret will be able to do something for you, I am, dear Mr. McClain, yours very sincerely,
DANIEL COUVE, Paris."

I have not yet heard as to the result of Pastor Allegret's interview in our behalf, but have been assured by the Foreign Relations Secretary of the Foreign Missions Conference of North America that if any man can help us, this man can do it. It would seem that God is guiding and that his "superintending providence" will eventually grant to us that which we desire in Africa. Let us continue to pray that he will do this.

Dr. Gribble Miraculously Saved from Death

In a letter just received from Brother Gribble dated November 9th, we learned that Dr. Gribble had been in October very near death from the most severe attack of malaria she has ever had. A quotation from the letter reads:

"Thursday forenoon, October 21st, she was actually dying. She had put up a strong and noble fight against death, but all was in vain. Death was entering her body, her heart beat weaker and weaker and was all but stopped. She had given her farewells and final instructions, among which were that Miss Myers and I should continue to hold out here at Carnot until victory was won, to which we pledged ourselves. As I sat by her bedside with her hand in mine and could see that she was actually entering into the stage of death, I once more felt that great overwhelming burden of prayer. Then, as never before, did I see that she was the one, for the present time at least, upon whom the work seemed to hinge, and that this was a great master stroke of Satan at the work. Therefore I held on to the Lord in one of the most earnest prayers that I ever engaged in. While I acknowledged to the Lord that he could very well get on

without any or all of us, and that if he should choose to take her now, I would by his grace, stand true to the cause that we have so long been unitedly called to; yet if it was only a case of her being literally brought back from death to life in answer to prayer, I would be that faithful intercessor. I had the vision of Abraham pleading with Jehovah for Sodom constantly before me. It was not that there was any similarity in the cases being prayed for, but there was a great similarity in the holding on to God by the prayer. The basis of my prayer was not any selfish or fleshly reason, but for the sake of the Gospel among the Baya tribe. And because of the Gospel among the Baya people, she is with us still. Ever since that time I have felt that God has given me my wife a second time. Since that time she has been very low, and is still in bed having not been out of it for some time. Yet ever since the 21st of October we have had the conviction that all is well, and in due time she will be back in the work again."

Sometimes when we think of the two members who have departed to be with Christ, we forget to thank God for the many times he has delivered members of the party from death. Let us continue to pray earnestly for Dr. Gribble, not forgetting to thank him for his deliverance. I think that one of the impressive things about prayer for our missionaries whether in South America or in Africa, is that when we feel the burden of prayer we never know but that they are passing through some great crisis such as Brother Gribble tells about. Don't forget to pray for these dear folks. Your failure to pray may be serious in its results.

There are many other things which might have been spoken of as revealing the guiding Hand of God in the African work but for lack of time and space. Taken all together they constitute a mighty argument in behalf of this work in spite of the things which have seemed to be against us.

Christ the Way of Life.

By T. Rowland Whitehair

Christ is all and in all. His name rises above every human name. His light dispels darkness, and is above that of the brightness of the sun. Christ had a purpose in coming into the world, and a message to deliver. This message was of importance to the world, because it was the word of eternal life.

He said, "I lay down my life for the sheep." This message was not for the few, but, for the whole world.

"God hath made of one blood all-nations of men to dwell on the face of the earth."

He not only unites in blood, but in responsibility, purpose, sympathy and destiny. Absolute self-surrender to God must precede the development of what we have. In the divine plan, **persons** come before **things**.

The interests of Jesus were broad—broader in fact than they are usually interpreted. There were but few things that came within the range of this vision but what from them he drew some life-lessons. How sublime are the lessons he draws from the birds of the air, foxes of the field and flowers of the meadow. The religious man because of a larger perspective of life, a broader vision as to needs of humanity, and a keener sensitivity, as to what will be a panacea for these needs, is able to function more adequately in any niche where he may be placed, than is the irreligious man. The religious man is capable of finer adjustments than the non-religious, and feels more keenly his responsibility to the whole.

Religion is the greatest ameliorating force in the world today. In man, religion functions in helping him to live. The Christian life is the transcendent life. Even death, for the Christian is an entrance into a better life.

"I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11:25-26). Tender, loving hands took the Savior from the cruel cross, and

bore his body to the new tomb, and there he was laid, thus fulfilling the statement of the prophet. Although poor while in life, his body at death was laid in the new rock-hewn tomb of a wealthy ruler of Israel. No greater honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus. Of his rest in the tomb we read in the beautiful language of David in the Psalms: "Therefore my heart is glad, and my glory rejoiceth. My flesh also shall dwell in safety. For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption (Psalms 16:9, 10).

In the hour of death the faith of Christ clung to the promises of God. Can we not safely trust ourselves and all our interests, both now and forever, in his hands, saying with the Apostle Paul, "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Timothy 1:12).

It was, and is, God's purpose and plan, that the gospel be given to the whole world, and that all of his children be saved from sin. His Gospel contains a message that is equal to every need. Christianity is the best educator in the world. It will not allow the soul to be mean. It inspires and empowers one to be noble and hopeful. The world needs and craves this gospel of love. It is crying out for heaven and peace.

The beneficence and love of Christ makes him different from the founders of all other religions. Christ says we are to "save the world" by publishing abroad his Gospel which contains the words of eternal life. These words, which must be preached to all the world, are spirit and life to all who will believe and receive them. Only in Jesus is there rest and peace and life. He knew how to rest in the Father, and he would teach us to do the same and then have us to teach

the world. Let us sit at his feet, receiving his word, and we shall, while rejoicing in redeeming love and immortality, which we will receive through him, learn more of the "depth of the riches both of wisdom and knowledge of God," and go forth more zealously to impart to others a knowledge of him who only can bestow such blessings.

I am firmly convinced that we should recognize more than ever the need of a harmonious, united, earnest effort in doing the one thing, carrying the Gospel to the uttermost parts of the earth. "Forgetting the things which are behind and stretching forward to the things which are before," let us lay hold on that which was laid hold on by Christ Jesus and help to make Christ known. And thus may we be entering now a brighter and better day for the church of which we are a part, and in which we live and labor.

Terra Alta, West Virginia.

Finally Brethren

By J. A. McInturff in His Weekly News

In our editorial of December 5th and our Review of January 9th we have been saying things that made you THINK. Our Review was argument by the same rules as the "answer" referred to and we shall here give our final statement on the subject for the present. The Brethren church does not believe that the artificial covering referred to in 1 Corinthians 11, is to be made an IMPERATIVE practice—a condition of membership in the church. Here are a few of the reasons we do not make it a test of membership or a practice in our church.

1. THE CHARACTER OF THE COVERING. Its size and shape. It covered the head and face and came down and covered the entire neck to the shoulders. It was made of such cloth that the part covered was invisible. Only a small opening about the eyes. This is what Paul was talking about. If we are to follow the custom, we must throw away the substitute made of almost invisible lace and make a covering that will enclose the whole head, covering the face and making the head invisible except the eyes.

2. CAUSE OF RECOMMENDATION WAS LOCAL. It was because it was established by law and custom that an unveiled woman was considered immoral, and if she had been convicted in the courts her head was shaved and here is the cause of the "shame." If it was not established that an unveiled woman or one with the hair shaved off was immoral Paul would never have given the suggestion.

3. NO GOSPEL AUTHORITY. Jesus never commanded it although he had a number of women among his disciples. In the Gospels there is not even a reference to it. The women disciples of Jesus did not wear it or it would have become a custom with the Apostles.

4. NO SUCH CUSTOM AMONG THE APOSTLES. Paul says, "we have no such custom." There being no Gospel authority, the Apostles had no such custom. Paul disclaims any responsibility so far as the force of Apostolic custom is concerned. He did not have any "such custom" himself.

5. THERE WAS "NO SUCH CUSTOM" IN THE "CHURCHES OF GOD." No church established had any such custom as wearing the veil. Some one said, "as not wearing." But the absence of a thing is NOT A CUSTOM. No church speaks before A. D. 57, had the women wear a covering—the kind of which Paul here speaks.

6. THE LIMITATIONS OF THE RECOMMENDATIONS. Contention recognized. "If any man seemeth to be contentious." Opposition is never considered when the Apostle is giving a direct command of God. Again, it is limited by the fact that it never existed as a custom with the Apostles—"we have no such custom." Then again, it was not established in "the churches of God." Limited by any man's opinion and its absence among the Apostles and the "church of God."

7. PAUL DEFINES THE SUGGESTION AND RESTS IT ON PRESENT CONDITIONS. It has no background in

our practice or in the history of the church. "We," or "the churches" have no such custom. No precedent with the Apostles or the churches.

8. HE RECOMMENDS ONLY A "CUSTOM." We have no such what? "Custom." Not Gospel, not command of the Lord, but custom.

9. SOMETHING NEW WITH THE CHURCH. Never existed before and only suggested for your acceptance or rejection as you may think. "We have NO SUCH CUSTOM."

10. PAUL DID NOT EXPECT ALL TO ACCEPT IT. "If any man seemeth contentious." He anticipated objections and says that any objection would be grounded upon Apostolic practice and church history. "We have NO such custom neither the churches of God." This is the reason "contention" was recognized, because it had a solid foundation in the practice of the Apostles and the churches.

11. NOT A COMMAND OF THE LORD. Or it would have been a practice of the Apostles and the churches. It was the result of local conditions and Paul gave his judgment in view of conditions. After his recommendation with its LIMITATIONS which takes in any objections and the fact of its ABSENCE among the Apostles and the CHURCHES until A. D. 57, Paul assures them that they are not to in any way accept this as a command from the Lord, and calls attention to the fact that if it had been commanded of the Lord it would be a custom of the Apostles and the church, but he would have them know that "WE HAVE NO SUCH CUSTOM, NEITHER THE CHURCHES OF GOD."

Impromptu Flashes

By W. J. H. Bauman

Perhaps some readers of the Evangelist would like to know why I write these Flashes. Well, I'll tell you—at least in part.

In the first place, I write them because I like to. I take pleasure in doing so for I have been writing them for between 30 and 40 years.

Another reason is, a belief on my part that they form a basis for the exercise of thought among the readers of the **Evangelist**, though many whom I know are far my superiors from the standpoint of brain capacity. Again, I am quite frequently requested, personally, and by letters to keep writing them. "They are the first thing I read" often greets me. So here goes.

"We are living, we are dwelling, in a grand and awful time, In an age on ages telling. To be living is sublime," is one of the most applicable poetic sentences to our day.

Jesus Christ, the hope of earth! Say, isn't that grand?

Human life is a great school in itself. Let's study its great and wonderful lessons.

Men ought to be seekers of Christlike righteousness rather than popularity and wealth.

"Of grace, free grace, alone I boast." Can we sing that truthfully?

When we make devils laugh, heaven's angels weep.

Harmonious structure in the realm of nature proves the error of evolutionism.

A denial of the deity of Christ simply means a denial of the entire Bible.

Paul's instruction along the line of modest apparel is awfully ignored in our day, especially along coast lines.

Church members ought to attend church service to worship God, rather than to have their ears tickled by a favorite preacher.

Is the soothing preacher loyal to God when he sugar-coats error?

Long Beach, California.

THE BRETHREN PULPIT

"The Power of the Resurrection" By G. T. Ronk

TEXT: "That I may know him and the power of his resurrection."—Phil. 3:10.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

The resurrection has been justly called the keystone of the whole gospel edifice. Without it the good news becomes but an empty mockery of the dilemma of mankind, a new jargon in the comparative study of man-made religion—which it is too true our modern conceit, called higher learning, often tries to make it, even in the seats where the ministry are trained and inspired for their evangel. We still cling to this precious hope and rainbow of promise for this earthly caravan, wending its way through this shadowy vale of tears and mists, and reject firmly, pugnaciously, the shorter Bibles, social salvations, geo-centria or anthropocentric religions, still preach the Gospel according to St. Paul as well as according to St. Mark, and heed the former's injunction in Colossians 2:8; "Beware lest any man spoil you through philosophy and vain deceit, after the tradition (bibliography) of men, after the rudiments (fossils, survivals) of the world, and not after Christ." This too, from a man who was familiar with the idealism of Plato and the evolutionism of Aristotle and who on Mars Hill thought no other message worth while from this forum of the earth's great than the good news of the resurrection of the dead.

Believing in the resurrection of Christ as a physical fact and the resurrection of the saints as an imminent certainty, the next great phenomenal revelation in the progressive creations of God's chemical and physical worlds, and believing we are in the midst of God's creative program for an unfinished world see Rev. 21:1), I wish to speak at this Eastertide of the most fascinating scientific problem I know of—the resurrection of the dead, especially its power.

In the first text here used, the power that Paul speaks of is the Greek word *dynamai* from which we have received four of the most potent words in the language. To the Greek student of the Word this passage on the "power of the resurrection" thrills with meaning as he reads of the "*dynamis* of the resurrection." We wish to treat this subject from the point of view of the four great derivative meanings that have come down to us through the ages from Paul's word for power, that we may, too, feel some of the thrill of his power unto which he wished to attain. Those four words are dynamite, dynamo, dynamics and dynasty.

The Dynamite of the Resurrection

Dynamite is that great explosive which has the peculiar characteristic of striking its blow in the direction of the greatest resistance. Dynamite blows down against the solid rock and not out against the light tamping which contains it. So the doctrine of the resurrection is the dynamite of the gospel that blasted away the vain Greek philosophy which so miserably failed, "seeing that in the wisdom of God the world through its wisdom knew not God" (1 Cor. 1:21); it is the dynamite which blasted away the opposition of the mighty empire of the Caesars' with its false Gods and decadent philosophies; it is the dynamite that is blasting away the false religions which modern science is so zealous in comparing with the gospel of the power of God, as common survivals of the childhood and credulity of the race; it is the dynamite which will yet blast away the godless and irreverent modern science which seeks to do away with miracles, the cross and the resurrection but which will some day be supplanted by the super-science of the resurrections and the further activities of a living God when "He that sitteth in the heavens shall hold them in derision."

The resurrection is the dynamite which turns the colorless enthusiasms of the modern preacher for social alleviations and human religion and flattering platitudes and in-

tellectual conceits into the red hot fulminations from the throne of the living God and the fiery breathings forth of the Apostolate which breaks the hearts of smug and self-satisfied sinners and send them from the contemplation of the abysmal tragedy of their own moral turpitude, scurrying to the cross of the Lamb of God—that other tragedy which God in his infinite wisdom pronounced necessary.

The resurrection is the dynamite which yet breaks down the strongholds of heathendom before the tireless knocking of our pioneer missionaries at half a hundred rusty doors, stills the hopeless heathen funeral wail and turns death from a hideous nightmare of ruin into the sleep of Jesus. God grant we may come to know him and his dynamite and its proper use before the strongholds of sin.

The Dynamo of the Resurrection

Dynamite speaks of destruction; the dynamo speaks of construction, of energy, creative, sustaining, productive. We have but to keep the connections secure against wind and storm, the motor at our end in running order and the power flows from the source of all energy in God. "That we may know him and the dynamo of his resurrection." "Thousands at his bidding speed and post o'er land and ocean without rest," inspired by the steady dynamo of his resurrection.

There is a heart-rending tragedy in the stillness of the night; where there were two, there is now but one; silent eyes no longer flash back the light of love and comradeship; the flesh chills and stills into the awfulness of death; a few busy, anguished hours of love's last devotion and then—alone! Comrade of the spirit, whither hast thou fled! Love is rent—purpose dead—the empty chair—the silent room—the axe, the flail, have fallen in their place—must I, can I, live thus and no tomorrow? But there is droning in the air, the whirl of invisible power in the untangible Unseen. The heart catches the pulsation faintly at first and then strong; from the vast Illimitable there comes the message of assurance—Hosanna! the dynamo is still there, running smoothly; my circuit only has been interrupted. "I am the resurrection and the life." "Those that sleep in Jesus will God bring with him."

"Just a few more days to be filled with praise,
And to tell the old, old story."

This terrible aloneness is not, then, to be forever; this aging, faltering life is not all; this death is but a sleep; this parting is but for a season—and then the re-union. O that I may know that mystic dynamo of his resurrection, that all pervading power which travels on the wings of the wind, that mighty urge which is potent over the sleep of ages and the passing of history! Lord, to live! again!

The Dynamics of the Resurrection

This refers to the law of this power and to the terms of its application. At once we find that the resurrection awaits in time the fulfilling of certain conditions; that it has certain connections. It is bound up with the conditions of the end of time and awaits the dynamite of God and the manifestation of his super-science to the startled eyes and the addled minds of the intellectually conceited as well as the heart of faith. It is connected with that second great manifestation of the Son of God in person, called his second coming.

The resurrection in point of time is then set at the consummation of the age by the certain authority of revelation. Jesus himself has said that it is connected with the spread of his witness unto the nations of the world. "And this

gospel of the kingdom shall be preached to all the world for a witness unto all nations; then shall the end come." For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (Thess. 4:16, 17). Here at a glance we can see the dynamics of the resurrection—its connection with the end time and the super-scientific double phenomena of the resurrection of the dead and the translation bodily of the living against the law of gravitation.

The matter becomes of supreme importance at the Eastertide as we link up our organized effort toward this international witness with the mighty power of his resurrection. And as we so speed the evangel we speed forward the time set by the Almighty, not in the calendar of time but in the program of conditions, when the dead shall rise and the Lord himself shall bring in the reign of the super-nature which shall dwarf the weak attainment of our time and mock that poor apprehension of him which we call modern science and by which we pretend to judge even his plain revelation. The world evangel then becomes man's part in the stupendous procession of events and becomes at once a hope, an enthusiasm and an activity for the energies of the soul that longs with homesickness for the re-union with departed comrades or thirsts with undying pang for the pure reality, the absolute knowledge, the eternal **It Is** back of the mysteries of the universe. O that we might apprehend with all the saints the dynamics of his resurrection!

The Dynasty of the Resurrection

The royal line of power, that prepotent family blood that "is able" and perpetuates itself from generation to generation over the destinies of kingdoms and of men—this regal meaning, too is found in the resurrection. "And hath made us kings and priests unto God" (Rev. 1:63; "And I saw thrones and they sat upon them. . . and they lived and reigned with Christ a thousand years" (Rev. 20:4). "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28). "Know ye not that we shall judge angels" (1 Cor. 6:3)?

The power of the resurrection is not only, then, power over the bonds of death, not only re-union, but regal activity, responsibility, self expression, with growth. The power, the dynamis, toward which the nature of Paul yearned is not only then the dynamite, the dynamo, the dynamics—but also the dynasty of the resurrection, where he bride shall feast at the table with the Groom in joy and where she shall reign with him. Power to live again, to know, to have fellowship, to minister, in a world of super-reality—this is resurrection; the life which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, and which only the Holy Spirit in his moments of witness hath hinted to our souls. Grant then, Eternal, that we attain to this power; and at this Eastertide may we give, like princes of the blood, in regal munificence.

Leon, Iowa.

OUR DEVOTIONAL

The Resurrection, A Message of Victory

By Earl Huetten

SCRIPTURES

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5-6). "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (2 Tim. 2:8). "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the

print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27. Read 28th and 29th verses also). "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil 3:21). "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:24-32). "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:52-54, 57).

OUR MEDITATION

"Christ arose, Christ arose, Hallelujah, Christ arose." This song is going out from countless numbers of hearts and mouths all over the world during this Eastertide. And all of these exaltations go to prove that the great truths, which have come down through the generations by way of the Bible, are recognized as **facts**—But, in order that we may know **just why** this song should be sung, let us acquaint ourselves with certain facts pertinent to the resurrection of Jesus Christ the Son of God.

As a foreword, let suggest that in case we are approached by someone with the argument, that the resurrection of Christ is only a guess, then let us say immediately **THE RESURRECTION OF JESUS CHRIST IS A PROVEN FACT**, and that there is no **HAPPY MEDIUM** at which we might strike. There is no compromise, no concession, no, there is nothing except either a full acceptance or rejection of that **FACT**.

We know that Christ lived; we know that all during his life he was the possessor of unequalled wisdom; we know that early in his ministry he said (Matt. 5:17), "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." We, too, know that the Holy Spirit descended from him in the form of a dove (Matt. 3:17), And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Thus proclaimed, we know him to be the Son of God. Then again, we know that he said (Matt. 12:40) "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." We know these as facts and we also know the things that happened later.

We know that Christ was crucified on the cross and that when he drew his last breath, the earth quaked and the veil of the temple was rent in twain from the top to the bottom. On the same day of the crucifixion, the body was taken and placed in the tomb, which was sealed with the Roman seal and around which was placed a Roman guard. We know that on the third day the Roman guard was stricken, the seal broken and the stone rolled away, the tomb found empty except for the discarded linen in which had been enfolded the body of Jesus and also the folded napkin. Also, there were the angels sitting by.

A MESSAGE was spoken to Mary Magdalene when she peered into the tomb and that same message, "He is Risen," is the one that inspires the song we sing. This message, showing the power of Jesus to raise himself from the dead, together with the promise (1 Thess. 4:14-17). Fourteen, part of sixteen and seventeen are quoted), "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him—and the dead in Christ shall rise first: Then we which are alive and re-

(Continued on page 10)

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

An Easter Message For Our Children



By
Mrs. H. H. Wolford

My dear children: in this picture we see two tombs. The one is closed, the other is opened. One means darkness, the other light.

To see the one closed makes us sad for we know that, that must be the tomb where our dear Jesus was buried, after the cruel man had killed him by hanging him on the cross. It looks dark and lonely, as if everybody were asleep, even the men who are guarding the tomb, for fear that some one might steal the body of Jesus, look downhearted and weary. They no doubt have forgotten what Jesus told them. He told them that on the third day he would rise again. But he is still in the tomb; no doubt two days have passed already and his friends have visited his tomb a number of times and feel very sad.

This also brings another picture to my mind. A picture of many, many children in other lands who do not know about Jesus at all. They have never heard of him, and unless some one goes as a missionary to them, they may never know about him. Then they will always live as they do now. And would not that be terrible not even to know there was such a person as Jesus?

They worship big stones, rivers, trees and many other kinds of idols for their gods. They feel there is a God somewhere that they should worship, but do not know of our God, or his dear Son, Jesus. Children are even thrown into the rivers for crocodiles to eat, or are burned to death, and many other awful things are done just to please their gods.

If they only knew our God they would not do those things, for he wants them to be happy instead of sorry all the time. They sometimes think their god has forgotten them, and this is all because they do not know our God or his dear Son Jesus.

I often think how terrible it would have been for you girls and boys, also for your mammas and papas if that tomb had never opened. But children, that tomb did open, and the other picture shows us a much brighter picture.

Everything seems wide awake. See how happy the angels look. They are blowing their trumpets telling to the whole world the wonderful news, that Jesus our Savior has arisen. He lives now forever and ever.

This, children, is the most wonderful thing that has ever happened. It has given to us joy while here on earth, love that helps us to work for Jesus in carrying everywhere the news about him, and a great hope for a life in heaven.

This is what has given us our happy homes, our churches and Sunday schools, and our free country. Oh! are we not glad he arose? What a dark old world this would be if this had not happened.

Children, isn't it too bad that we do not send enough missionaries to tell every boy and girl about our Jesus? The reason we do not is because there are not enough people willing to leave their friends and homes to go and tell them.

I hope, girls and boys, when you grow up, you will want to go and tell them about Jesus. It would make them so happy. We hear so often about how they hunger to hear about him. After they do hear about our blessed Jesus and come to know him, they go right away and tell their playmates about him. I wonder if there is some boy or girl that lives near you, who does not go to Sunday school? If there is, why not be a missionary and get them to come to your Sunday school?

After you have read this, children, ask your mamma or papa to tell you more about what Jesus' resurrection means to the world.

Ashland, Ohio.

Easter gives vitality to life. Without the fact of Easter life would be dull, flat and meaningless. There would be no more value to human life than there is to brute life, and he would be of all creatures most miserable, for while the brute is satisfied with the present moment, man longs for immortality.

main shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," gives to every follower of Christ the greatest hope that any mortal can enjoy. What a glorious privilege it is to know that no matter where this body, the lump of clay, which is of the posterity of Adam, into whose nostrils God breathed the breath of life, is found with the stillness of death upon it, that body shall be called forth, glorified, as Christ's was glorified; and shall be among the bride of Christ, the queen, to reign with him during the thousand years. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" Rev. 20:6).

Victory! Victory! Victory! Are we going to be doubters? Can we not say that the "Resurrection is a Message of Victory," when we know that the God in whom we believe and trust is all-powerful? Or are we going to be a 20th century Thomas? Doubt the Christ who died for us and gives to us the hope of eternal salvation? If we would only doubt some of the cults and isms, which today are so prevalent, and demand as did Thomas, the disciple, to see the nail prints and the wounded side, I should say, 'let's all doubt.' But when the proof is shown to us that the foundation for belief, is the Bible, the whole Bible and nothing but the

Bible, then I should say again, as did Thomas (John 20:28), "My Lord and my God." Let us fall at the feet of Jesus, NOW, not tomorrow or the day after, but NOW, and ask him to share with us the great VICTORY that he gained when he came forth from the tomb, that those who are dead in Christ might shout, "O grave, where is thy victory?" and we who are alive and remain may shout, "O death, where is thy sting?"

OUR PRAYER

Most Holy God. Our Father who are in heaven. We call upon Thee, who always was, always is, and always shall be; thou who are always present, all wise and all powerful. We call upon Thee, realizing our own nothingness and ask for thy help and guidance. Our God, we pray to Thee for the cleanliness which can come only through the blood of your dear Son, Jesus. We pray that other souls may fall at the feet of that same Jesus and plead for the same cleansing. O God, give us grace to withstand the trials and temptations which come to us daily. Holy Spirit, Heavenly Dove, pervade our very soul that we might ever live in the blessed hope that Christ shall come to receive us unto himself. O Father, in our helplessness we cast our faith toward thee, fully knowing that thou hearest and answerest the prayer of thy children. Praise his holy name. Amen.

Dayton, Ohio.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Some Benefits of Union Christian Endeavor Work By Carl Grosse

Perhaps some folks may say: There are no benefits from uniting the Christian Endeavor societies into local unions, state unions, etc. But those folks, however dear Christian Endeavor is to them, have a greatly mistaken idea and are doing their society a bad turn by objecting to them.

The definition of "Union" as I understand it is two or more things, joined together for mutual strength and benefit. And as we all know Christian Endeavorer means, to endeavor to do our very best for Christ and the church. So we must admit that concentration and consecration cannot help but benefit—the individual Endeavorer, as well as the society, and they in turn will benefit the union.

And the union also shall bring her share of tithes to the storehouse. In the Acts of the Apostles 1:14; 2:1; 2:46; 5:12; 7:57; 8:6; 12:20; 15:25 and in Philippians 2:2, we read of unity and the results. Also in Romans 12:14-17, and many other passages. Christian Endeavor has high ideals and aims, and how can we better realize them than by our united efforts?

It has been said (by some people that have not thoroughly understood her standards), that Christian Endeavor is only a social society. True it has its social side, but it, like most other societies worth while, has a deeply consecrated life also. All true Christian Endeavor seeks whether in union work or in individual society efforts to cultivate the spiritual life and to train for high spiritual service.

Jesus said that where two or more have gathered together in his name, there he would be in their midst. Truly we can rightly expect to claim his promise where two or more whole societies are gathered together in his name and in his work.

In worldly affairs we think unions are mighty fine and beneficial for their members. Why not claim the same benefits for our beloved Christian Endeavor and her splendid principles? Why not protect and promote societies by unifying our work and as well "our play?" But perhaps you have already said, What good can a C. E. union do our society?

When the human body is not in proper condition we realize we are ill and send for a physician at once. His work will be to locate the trouble and prescribe a remedy. We of course must do our part by using the remedy prescribed, or at least by allowing it to be applied. Let the Christian Endeavor union be your society's physician, whether it be city, county, state or national union. Of course all union officers are selected from the most earnest Christian Endeavor workers whose training and experience make them expert in Christian Endeavor principles and methods, and whose great aim is to extend Christ's kingdom in every way possible. These officers are always at the service of your society. But you may have a fine efficient society and have no need of help, yet do you not consider it just a little selfish to keep all your good plans and methods within your small circle? Moreover there are times in all societies, when we need some advice or some fresh inspiration, or some one to come in and revive our lagging efforts. Your local union can and will supply you. Then as to the larger training we may receive. True, we receive a training in our own societies, but often we go around in a circle, or get into ruts, and so do not develop ourselves into all-round, thorough workers. We need to come in touch with those of differing or broader experience and training, so that our training shall not be one-sided, but made ready for all kinds of service. As in the parable of the talents, we should develop our faculties to the greatest possible usefulness. One received five talents, he had evidently more work to do than the one receiving two or one. Still our stewardship is just as great if we have few or many. But we are apt to hide our one or two talents because they do not seem important, and so pre-

vent the kingdom of God from growing as it should.

There is also a fellowship in union Christian Endeavor which cannot be explained on paper. The fellowship and co-operation of God's people and (his Endeavorers especially) elevates one mentally, morally and physically. It also breaks down the exclusive barriers of denominational lines and creates an equality which is very much needed in the church of Christ.

Then we all know that there is great need of enthusiasm in all societies. And a mighty fine place to get that is at the Christian Endeavor conventions. That is indeed a source of both inspiration and enthusiasm. **Try it.**

In some cases whole unions come out to these conventions and show Christ's power working through them for greater unity of effort along common lines. Also one union challenges another to the largest number represented, and to more efficient work. This friendly rivalry creates enthusiasm, and it will make you and your society want to challenge some one else unless there is something seriously wrong with you.

Come, let us go to New York in July and see something of Christian Endeavor unions; and the unity and harmony and co-operation and inspiration, and last, but by no means the least, **consecration.** If you cannot possibly come to New York, send someone else and you try for your State convention or even county convention or your city rallies.

You will "Try things once" is an expression commonly made. Try Christian Endeavor unions once and then tell us how you have enjoyed the work.

Now the benefits as I see them are more than we can realize.

First. A deeper consecration of ourselves to Christ's work.

Second. A closer fellowship with God's people.

Third. Giving unstintedly of our time and talent.

Fourth. Giving and receiving a helping hand from our fellow Endeavorers.

Fifth. A true and clean social life.

Sixth. Ambitious to do more for Christ and Christian Endeavor.

Seventh. More efficient methods and training.

Eighth. A greater realization of the needs of those around us.

Ninth. It develops a desire for greater usefulness.

Tenth. A unified work and definite assignments which are bound to bring results.

Have you a city, county or state union which you have not become a member identified with? Remember Luke 10:2. The challenge is "Come On." Will you respond and say, "Let's Go?" Start a Christian Endeavor union.

Altoona, Pennsylvania.

CHRIST THE CENTER OF ALL

All plans and proposals for rebuilding the demolished Christendom gravitate toward the Life and Work and Word of the only begotten Son of God. The driving power of the colossal machinery of the twentieth century and of all succeeding eras must proceed from him. Spin your philosophies as closely as you will, tell again what knowledge you can, but when you frame up the innermost soul of things and ask how you may be kept true to these, and crucify your hate and dedicate your love, and accept your enemies at heaven's valuation, then you must bow before him who put this prayer in the spirit of man: "Thy kingdom come." The vision of God, the dynamic of the exalted Christ, who is our Prince and Savior—these furnish the essentials for the fulfillment of that petition for the safety of the world.—Dr. S. Parks Cadman.

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WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

News From Africa

Carnot, French Equatorial Africa,
December 10, 1920.

My dear little friends:

Never before, I believe, have I neglected you so long. More than three months ago, mama wrote the last letter for me, little thinking it would be so long until she would be able to write another. The month of September was a quiet but busy month. Mama and I went out to the villages somewhat, but there was much language work to be done, and many, many letters were to be written, so mama and I passed many quiet hours together in the little grass study. By the last of September twenty-seven of the Psalms were translated and none have been translated since. Mama says she hopes to do the 28th today.

On October 11th, Uncle Antoine and Marie and Julia left Carnot for America. Oh, what a strange sad day it was! The finishing touches were put on the packing, the carrying of loads to the river was accomplished. There daddy and I spent much time together, daddy setting up his bicycle which had just come. The same little steel boat, (balamiere) which took Uncle Antoine and Marie and Julia away, brought our long delayed baggage, which had been nearly three years on the way. I mean it brought some of it, for many boxes, and many things were lost. But we are so thankful to have the big wagon, and the bicycle, that we can forget the flour that was spoiled, the aluminum dishes that were lost, and the many other things which we will never see again!

Altogether it was a busy time, with Uncle Antoine's loads going down to the river and ours coming up. While I was down at the river with daddy something stung me. I was so badly poisoned that my lip and face were swollen out of shape, but so far as I know, I have not suffered otherwise yet. Mama thinks it must have been a tsetse fly.

It was five o'clock before the last necessary arrangements were made, and Uncle Antoine and Marie and Julia were actually in the little steel boat with their baggage and started down the Mambeli River toward Nola. How I cried as I saw them go! And how I have missed them since, as I wait here at Carnot, the only little white child in all this district! How different the house seemed as we came back to it! No Marie, no Julia, no "minimini" (cat) even!

But there was nothing to do but to eat my supper and go to bed! But mama's touch was kind and loving, and Aunt Toddy's voice was tender and comforting, and dear daddy came and knelt beside me as I said my prayers, and oh! such a big hug as I gave him!

They were busy days that followed. Putting a new floor in the house; (nothing but dirt—but very necessary), arranging the baggage that had just come, and so many other things were to be done. Letters to write, for the mail so soon out-going,—but mama did not get my letter written to you, for on the thirteenth she was taken very ill. Eight days of

fighting fever, and yet constantly growing worse, and then it seemed that mama was dying. How we gathered around her bed that 21st day of October! I shall never forget the sadness! How the other people at Carnot gathered around also! We thought about it afterwards, so many different peoples and tribes represented. There were our own group of missionaries seeming just then so pitifully small, there was the French official, the Hausa chief, a Syrian visitor, a Servia Leone Christian, a Bangala woman, a Bukongo one, etc, all besides the Baya! The last good-byes were said, earth seemed receding, but heaven did not open. The Sierra Leone fell on his knees and voiced the petitions of all, as he plead with God for mama's recovery for the gospel's sake. There was no immediate change, but mama was quieter, and the people left. There was a strange stillness for Africa. Hushed voices everywhere, without and within, a quiet and peace not often known in this land of confusion and tumult. The day wore on, and life still lingered. The Sierra Leone came in the evening, and he and Aunt Toddy sang far into the night. They were the sweetest songs that mama ever remembers hearing. Daddy was on his knees pleading with God for mama's recovery, but in the midst of all, I was only a little child sweetly sleeping.

In the morning early I awoke with a start, and called out, "Oh, daddy, did mama die?" Oh, how happy I was when mama's own voice answered me! For six days mama grew gradually better, then came another severe fever lasting for many days, with so much suffering. From this second attack mama rose so very, very weak that she could do nothing. But her strength was gradually coming back, and she was beginning to go to the village again, when in less than three weeks there came the third attack, one day of which was a great test of faith. But the Lord spoke and gave the assurance that it was not for death, nor for chronic invalidism that he had called mama to Africa, but for his own healing and service. So it is strange and yet not strange that mama has risen from this third fever, her old self again; and finding very precious the life and strength that God has given back to her.

While mama was so ill, we heard of dear Aunt Mae's death at Inkongu. Mama says truly we walk here through the valley of the shadow of death. I cried myself to sleep that night, for with Aunt Mary's grave at Ikelemba, with Uncle Antoine, Marie and Julia gone, with Aunt Mae now buried at Inkongu, and with mama lying so very ill, it seemed there was so much for a little child to weep about. But Aunt Toddy comforted me so sweetly, and it seemed to bring Jesus so very near. Oh, how we need him here!

November 6th was the great day here, for we received mail for the first time in 65 days! Daddy and Aunt Toddy read letters and papers to their heart's content, and read aloud to mama as she could bear it. We were so glad to hear from so many dear friends, and

new thoughts and fresh news made us very happy.

November 11th was Armistice Day with us as well as with you. We were invited to dinner with Monsieur Pinelli. It was mama's first day out after her second illness, and as she couldn't walk even the short distance to Monsieur Pinelli, Daddy put a canopy on the wagon, and set a deck chair on it for mama. Of course I wanted to ride, too, so our faithful boys pulled us, and mama and I rode in state to the government officials. We were served with a delightful lunch. The thoughtful official had taken pains to have his cook prepare omelet, custard, fruit and other things which he considered invalid diet, and we all enjoyed it so much. One part of the day which we did not enjoy was the native dance, carried on with unusual vigor—almost everywhere. It was hard to escape from its din and noise, and it was kept up far into the night.

A few days after this Monsieur Dumont returned from a long trip, a shadow almost, he seemed to be, for he had had a long and severe illness. Four days later, he left Carnot enroute for France! When he went, we bought his horses. They are two little white ones, looking almost alike, and having the same name, Budi. One is a little larger than the other, and has a grayer mane. This one is Aunt Toddy's. It is very strong and rather wild, and needs a daring rider. Mama's horse is more gentle, but also slower. It loves to kick, however, and I am very careful about its heels. Both the horses can balk stubbornly, and sometimes it is almost impossible for us to go to the particular village for which we have started. I love to ride Mama's Gudu, but when I ride him, he is always led. We feel very happy about the horses for they enable us to carry the gospel to the distant villages.

October 29th was my birthday. I am such a big girl now, five years old, and am beginning to learn to read and write. But it was a sad birthday, because mama was ill. But daddy made me a beautiful new table. It has a lovely red top of "kuru" wood, which looks like mahogany, and beautiful yellow legs of kanga wood. It is low and just fits my little chair. I have had many happy hours drawing and writing since I have had my new table.

But mama and I can't go to her study any more, for while mama was ill, the white ants destroyed it, and daddy hasn't had time to build us a new one yet!

Mama and Aunt Toddy have such a big medical work now. Aunt Toddy has a little shed, where she dresses ulcers, and gives other treatments. Mama has a table and a chair under a tree, where she sits and prescribes for the many who come. Some days there have been from 80 to 100 patients altogether. I help, too, for I can carry medicines out and in for mama or Aunt Toddy, and I can and do roll many, many bandages for Aunt Toddy. This makes me very happy, for I love to roll them, and Aunt Toddy needs them so for the poor suffering people.

This is the dry season now, and we have so many hopes for it. Oh, how daddy would love to explore and find a mission station before the rains come again, and how we would love to move to it! Daddy says we will have to move somewhere before another rainy season, for the pillars of the house put up for us less than nine months ago are already crumbling and will never stand again the force of wind and rain.

So deadly are the white ants and the borers, that daddy is kept constantly building something somewhere. Temporary houses will give way by and by to permanent ones on the mission station, and daddy has ever so many schemes to prevent white ants from eating them up.

Now we have besides our own house, four houses for boys and their families, one for the horses, the kitchen, the shed used as dispensary, the wagon house, and other small buildings. All of them are made of grass, bamboo, etc., and need constant repairing.

I know you will want to hear about our boys. They are our constant subject of prayer. Oh, we do so long that they may be saved! Boys come and go. They do not stay with us always, especially before they give their hearts to Jesus.

Last January, little Kobe, who had come to us at Nola, the preceding October, left us. He was a naughty but lovable child, and we were sorry to have him go. Early in October we heard of his death at Nola. We were very sad about it, as he was unsaved when he left us. But he had heard the gospel message many times, and the Word bore fruit in his heart.

We hear that at his death, he reached up his arms toward heaven and said, "I am going to Jesus. Jesus wants me." With a smile of joy on his face, the little heathen born boy, now Christ-born, died. We are so glad we told him of Jesus.

Pondo and Gila, two other boys who left us in the early part of the year, have returned. They are determined to follow Jesus and have asked for baptism. Boys and girls pray on, for our boys and girls here. They are to be among his own. Lovingly,

MARGUERITE EDNA GRIBBLE.

Church School of Missions

ASHLAND, OHIO

Highly Successful

For years the writer has advocated church wide mission study. It never seemed fair to permit the women and young people "to run a corner" on missionary intelligence. Last year we paralleled the women's class with a small class for men and a larger class for young people, but the results were not entirely satisfactory.

At the August business meeting of the church, while forecasting the work of the Women's Missionary Society for the coming year, Mrs. J. Allen Miller introduced the expression she had found at the Winona School of Missions. Here it is: "Church School of Missions." It disclosed a worthy, fruitful effort for the whole church. In fact, it revealed a worthwhile task for the denomination, and we were glad for the privilege of

writing it into the religious education section of our Bicentenary Movement.

Believing that it was incumbent upon us, as well as others, to demonstrate the feasibility of the proposed missionary endeavor we proceeded to set in operation the machinery designated in the Bicentenary. We called a meeting of our Church Committee on Religious Education in conjunction with the Church Missionary Committee. The members of these committees determined the time of meeting, grouped the possible students, elected the teachers and selected the text-books. For the next few weeks through the Sunday school, Christian Endeavor, Woman's Missionary Society and church services they sought to popularize the announced School of Missions.

Imagine their satisfaction when, on the first Sunday afternoon at 3:30 o'clock almost a hundred persons reported for mission study. There was an actual enrollment of one hundred. The total attendance was as follows:

Children	156
Young People	94
Women	140
Men	111

Grand Total, 501

The children were in charge of Mrs. J. A. Garber and Mrs. Rex White, assisted by others. The leaders of the other groups were: Young People, Prof. H. H. Wolford; Women, Mrs. J. Allen Miller; Men, Dr. J. Allen Miller, assisted by Drs. Shively and Garber. All studied Hall's "Near East;" The Cross Roads of the World," except the children whose stories were taken from "Fez and Turban Tales" and from other sources.

The closing session was held on Sunday evening at the Christian Endeavor hour. The chapel was quite well filled. (This assemblage was not included in the attendance report given above). When asked as to how many had attended every session a goodly number stood. The children rendered an impressive pageant depicting child life in the Near East. Dr. L. L. Garber gave a thought-provoking message which served as a fitting close to a highly successful effort. How much good was accomplished eternity will finally tell. But we confidently believe, indeed we know on indubitable testimony, that lasting impressions were made which shall deepen and strengthen the missionary passion of the church. From it will flow a deeper sympathy, larger gifts and more workers.

J. A. GARBER, Minister.

The Hunger of the Gospel

(The following extracts from letters of Brother J. S. Gribble will be of interest to our readers and we are indebted to Brother A. J. McClain to whom they were written for the permission of publishing them.—Editor).

Well, praise the Lord, he is faithful all the same. Some day we will be located like other missionaries. It is really pitiful at times the way the natives want us to come their way when we get permission. I mean, come their way to locate our station. Of course, this is not, or at any rate I believe so, universal, as some of the chiefs have gone over to Mohammedanism, and those fellows do not seem to

care so much for us. However, the medical work is even winning many friends for us among the Mohammedans. I was very glad recently to meet a chief from the section of the country that we have been talking among ourselves about as being a possible place for the location of our first station. There is much higher country there, according to the map, and it is along the line of our long planned advance. He was among the most desirous natives to have us come to his place and locate that we have yet met, and he even seemed loath to go until he received some promise that we would come there. Of course all that we could say was that when we once had permission, we would come out his way and see about things. He was a nice looking young chief. But just as soon as some of the other natives found that we talked favorable to him, they began talking to us telling us that we did not want to go that way but come their way. And so the story goes. How much better it is to have the people want us than not so. And those about Carnot do not want us to leave there.

Wanted—Men

How I would like to hear of some strong consecrated and practical young men coming this way!!! Dear Brother McClain, I do not want to complain of the burden that is mine, but after three years of being the only man, for nearly all of the time, in the party to do a man's work in a wild country where all is wilderness, I do long for help. But as it is, after nearly three years of struggling, I myself am breaking. It seems that first of all my body weakens, then my nerves, then I go all to pieces. . . But an increased amount of prayer and patience is all, I feel, that any in the homeland can give me now. I believe that we are just on the eve of victory and the impulse of permission may be so great as to make an entirely new man of me.

What's the Matter with America?

Too many diamonds, not enough alarm clocks.

Too many silk shirts, not enough blue flannel ones.

Too many pointed-toe shoes and not enough square-toed ones.

Too many serge suits, and not enough overalls.

Too much décollete, and not enough aprons.

Too many satin upholstered limousines, and not enough cows.

Too much oil stock, and not enough savings accounts.

Too much envy of the results of hard work, and too little desire to emulate it.

Too many desiring short cuts to wealth, and too few willing to pay the price.

Too much discontent that vents itself in mere complaining, and too little real effort to remedy conditions.

Too much class consciousness, and too little democracy and love of humanity.

Too much of the spirit of "get while the getting is good," and not enough of real old-fashioned Christianity.

—The Fargo Forum.

NEWS FROM THE FIELD

FROM THE BRETHREN CHURCH Grafton, West Virginia

On February 6th, Brother J. B. Shaffer of Nestorville, West Virginia, and the writer began a series of revival meetings in the Grafton church which continued until March 2nd. It was the beginning of the revival that was looked forward to and that we told you about in our last letter, and from which we were expecting a large ingathering. Although the work was new, as a meeting by our people was never held in the city before, the interest was good from the beginning and grew greater as the meetings continued. Although there were six other meetings of the various denominations of the town going on at the same time, it did not hinder our crowds as the house was overflowing night after night. And as a reward for our labors there were 112 accepted Christ by confession. Of the number 45 were received into the church by baptism and a number were received on their former baptism in the "Conservative" church. Quite a number await baptism as they desire to go to the river, as the baptizing was done in a pool at the Baptist church.

Also two more were baptized on last Sunday after the meetings. A number were heads of families, and mostly young people, a few past the meridian of life.

Don't think the preachers accomplished all this, for a better band of personal workers are hard to find than those at Grafton. Not only in the church did they work but they went from home to home through the day and brought them to Christ, as Andrew of old.

We have a live wire Sunday school and Christian Endeavor, also a mid-week prayer meeting and preaching every Sunday morning and evening. They have asked the writer to look after them as their pastor until they get settled to a general routine of the work. As we have only a rented house of worship we have appointed a building committee to see about building a house of worship.

And as we have been organized since the first of the year only we have to first crawl before we can walk. And if any of the churches of the brotherhood have anything to give to a good cause, we would appreciate a lift on our building fund. Will you come over and help us? Send all communications to the writer.

J. E. SHEPLER,

Box 31, Kingmont, West Virginia.

MEXICO, INDIANA

I will attempt to give a brief report of the work at this place.

We are not doing great, big things, but the work is steadily and surely growing.

Our revival effort began December 13th and continued until January 2nd. While the number of confessions was not large, twelve in all, we can all say it was a good meeting, in every respect. Our pastor, Brother Clark, gave us splendid sermons. After all it is the plain Gospel truths that win men and women for Christ and that is what we heard from night to night. The messages were well received by saint and sinner.

Brother Harley Zumbaugh led the song services. Brother Harley knows how to sing the Gospel message. The music rendered by the Junior choir was much enjoyed by all; they are still helping in the song services.

A very enjoyable and profitable service was the "Watch Night" meeting when about one hundred stayed to see the old year go out and usher in the New. The time was well spent in songs and prayers, a helpful address by the pastor, a social hour and lunch served by the W. M. S. which was an enjoyable feature. The last hour of the old year was spent in praise and supplication for the New Year.

Our Sunday school is gaining under the leadership of Brother J. L. Kraming. We have a fine bunch of little folks which will mean much to the church in the future. They are well cared for by Sisters Kraming and Plummer and Brother Black. Our Sunday school is very much alive.

The Christian Endeavor is planning and hoping to do more and better work this year; we have our problems the same as the rest of you have.

Our mid-week prayer meetings have doubled in attendance; the interest also has grown. The younger members are attending more. This is as it should be.

The W. M. S. is doing commendable work and always busy. We have had a great deal of sickness within our ranks, but all are spared for service. Our devotional meetings are well attended and are always helpful and inspiring.

We are planning to do some very much needed repairing on our church building, so you people that need help so badly, if we don't respond to your call as readily as you think we should, remember, we have found it necessary to help ourselves. We are not so strong numerically as we once were, but every one is willing to do his share in supporting the work.

We rejoice in the victories won the past year. May this be a greater year for winning souls for Christ and the church.

CORA MAUS, Secretary.

"COME YE APART AND REST AWHILE"

The friends who have assured us of the benefit of their prayers to accompany us on our three-thousand mile trip across the country, will rejoice to know they have again been heard. The journey has been made safe by His Presence.

We had arranged for the continuous day and night use of sleeper from Los Angeles to Washington, D. C., but there being an uncertainty as to the change at New Orleans, Louisiana, we planned a brief stop-over. But so insistent was the hospitality of our friends that they with my sister secured the co-operation of their benign doctor to extend the rest to ten days.

I want to acknowledge, in this open way, the goodness of God in the trying siege during the past winter; if not for the sickness itself, for the good coming out of it,—for the reality of "the tie that binds;" for the Chris-

tian love so tangibly expressed in gifts that came in response to Brother Jennings' appeal, made the more precious to me because he had plead with me not to attempt to back to work so soon. But it was November, and hadn't I already rested over three months, and wasn't I for the first time to do straight teaching with only about two weeks of the organizing part in the start—the calling that always so sapped my strength, but it proved just two weeks too much.

Friends there were ready to go the whole distance, but I could not think of thus disorganizing their home, and the only logical door open to me was that of a hospital in which one of my Spokane friends held a position. Many were the lessons awaiting me to learn as I struggled through the shadow of death.

Time and again our friends urged us to become reconciled to the hopeless physical condition, that there was something better than to be able to work for our Lord. Would he indeed keep on providing for me when I was not working? Was it as Dr. Brower of Ashland, Oregon, put it when I would not give up to accept medical help, when my health first began to break last June,—that was one way they could show how much they all loved me, and among my treasures are not a few lines of tender solicitude, from different parts of the brotherhood.

"But can anyone ever do too much for our Lord?" some one asked. Could we give him a thousand years of service, we could not begin to show our appreciation of his wonderful salvation.

On the other hand, we can do and do, when it is not at the Lord's bidding. I confess that much of my over-activity was not at his command, as I was too ambitious to have the cause extended. The Brethren church stood between the Lord and me.

There is another way in which we can please our Father more than working for him, that is to pause long enough in our work to enjoy him, to really appreciate the joy of his Presence. Thus comes the great blessing to a busy person, of being laid aside, when there is nothing left but to look up into the glory of his face, and wait on him, as he has again and again bidden his children to do. Are you too busy thus to visit with him? Ask a father with the true parent spirit, which child pleases him the more, the one who puts in all the hours working for him, but never cares to sit down to visit with him, or the child who does and yet accomplishes all the work the father has required of him.

I rejoice to have learned this lesson over again. It means more to me than to have the full answer at once for complete healing. He has been graciously present in healing power, so that the practical benefit of the anointing service in the hospital will yet be realized, though nothing remained in my consciousness but the fragrance of it, but that was enough to hold me when I felt my feet slipping as I passed through the gloom. Having been raised into the sunshine of his healing power, he is waiting to do yet all and more than you ask

of him, as I take the summer's rest appointed me and once more have the permanent address of Ridgely, Maryland.

VIANNA DETWILER.

MAPLE GROVE VIA UDELL TO ASHLAND

Thinking that perhaps the good brethren at Udell, Iowa and Maple Grove, Kansas, who gave us the call to the ministry, might be interested in knowing how we are faring at Ashland, we will write them through the Evangelist. After a visit with relatives and friends in the highlands of the west we returned to Iowa where a couple weeks were spent in preparing for our journey eastward. In company with Rev. Austin Staley, we arrived in due time at Ashland. Since September we have been as busy as can be. We like our school work very much. We rejoice in the new friendships we have formed among the fine Christian people of Ashland. Especially are we glad to be under the influence of the splendid Christian professors.

To those who are not already here and who dedicated their lives to definite Christian service at the 1917 conference at Beaver City, we would say, We hope you can see your way clear to come to Ashland for the school year beginning this coming September.

N. E. DOGGETT.

FOSTORIA, OHIO

The First Brethren church at the corner of Perry and Liberty streets will open fire on the forces of sin and evil Sunday evening April 10th. At the morning services preparation for the meeting will be made, the subject being "Consecration." For two weeks, the challenge will be made to volunteer for service in the great army of Christ. Brother Roscoe Wilson of Plymouth, Indiana, will lead the singing and each evening will bring the appeal through song. To all those who live in the vicinity of Fostoria we extend to you the invitation to attend these meetings. We are desirous that the entire brotherhood pray that we might have an ingathering of souls into the church, and that the power of the Word might awaken the thousands, (yes, thousands, for more than half of the people of Fostoria do not go to church) of those without the fold.

FLORIZEL PFLEIDERER.

PLEASANT GROVE, IOWA

Editor Evangelist:

With "the thrill that comes once in a lifetime;" I, for the first time, am reporting the news of Pleasant Grove to The Evangelist, having been elected corresponding secretary recently.

When I think of the Pleasant Grove church, I think of my father, who spent the largest part of his life in service with them. I can not help but believe that his spirit of sacrifice has instilled in our flock the desire for service. Without egotism, I can say that as a small church we have a larger percent of our membership in definite walks of the Master's service, than the average church. Furthermore, I believe we have buds of latent talent lying dormant, which properly directed and gently corrected would bloom forth gracefully for the Master. I would not have you

believe our church is a Garden of Eden; but when I step among flowers I prefer to enjoy the fragrance of the bloom instead of pricking myself with the thorns. We have our faults, sure we have; just like your church, dear reader. However we can forget and press forward (Phil. 3:13-14).

Recently our pastor, H. W. Anderson resigned to accept a pastorate in Michigan. This church or churches we believe were former acquaintances of his and offered a larger remuneration. The church granted his resignation, and wished him God's choicest blessings in his new field. He, with his bride of a day departed from our borders the first of this week.

We have changed our Bible Study Prayer Meeting service to Sunday evening in connection with the Christian Endeavor. Our morning preaching hour we expect to fill with volunteer service from outside or by the laity, until we secure a minister. We hope to have one employed by Conference time. My sister, Ethel, who is in children's work in an evangelistic groups, expects to talk on "Brethren Belief" Sunday morning.

HEAR YE!

Pleasant Grove wants a preacher. There are no restrictions, married or single, but prefer a married man who has a wife that would also be of help to us. We want a "Brethren" in every meaning of the word, one who is Brethren and knows the reason why. A man who lives close to God, and who is not egotistic over victory nor pessimistic in trials. Maybe God has been preparing somewhere this man who will slide into the niche awaiting him. It may make us reach closer to our shoe tops to raise the recompense, when quality tips his hat, but give us a chance to see what the majority will do.

Address all communications to me.

Yours in the Hope of Glory, and a Minister
ERNEST E. MYERS,
Corresponding Secretary.

WARSAW, INDIANA

Since Conference we have been gaining in strength and adding new forces to our church here. The Lord has been very gracious unto us. We have just closed our third campaign for this fall and winter evangelistic program. The one has been already reported at Clay City, Indiana, hence we will not add anything to this that has already been written.

The other two we are pleased to report in the interest of the Kingdom. Through the kindness of the Warsaw church and their concern for their neighbors that needed help we were permitted to hold a three weeks' meeting at Dutchtown, our rural church near here. We drove out every evening with a few exceptions and filled our pulpit here on Sunday save one when we preached there. The outlook was not very promising. To say quit would have been the easiest way out. But we went on with small audiences at first. It could not have been otherwise for the church had been closed and the people were ready to scatter to different places. But the faithful came and we worked harder than ever. Warsaw Brethren came too to help make a crowd and boost. The end was victory, which always comes when the people have a mind to work. Definite things were accomplished

for Dutchtown church. First re-organization was affected. Brother Howard Mauzy and wife were elected to the offices of a deacon and deaconess for a period of years. This was done at a special called meeting at which time the writer presided.

Secondly, a pastor was called and we are more than pleased to announce that J. W. EVAN 9oati onnn ssnio9 nooyNjooyIy 6 Brower of Huntington, Indiana, will take charge the first of April. In the meantime we are preaching there for them every Wednesday evening.

Third, there were 14 all told that came forward. Was it worth while? We are sure it paid. Ten have been already baptised and two are awaiting baptism and other re-instated into fellowship with their Lord and Master. Brethren, let us not be too hasty in giving up these needy fields. We closed with a gracious communion and a happy spirit prevailed. We rejoice in this great victory.

Our last meeting of evangelism was in our own church here at Warsaw. We were again invited to lead the forces. We felt our weakness. It was not easy to preach to the same people every Sunday, and then to hold a second series of meetings in the same place meant hard work and much humility of heart. We were ably assisted by Dr. Olds, a chorus leader of great ability and Prof. Rapp, whose genius at the piano will long be remembered by us. Both these gifted men are citizens of Warsaw. Besides we had a great chorus choir of fifty voices, whose music certainly was inspiring and helpful. Our church was always comfortably filled and on Sunday evenings and some other evenings we were packed. We did our best. We preached Christ and him crucified. This is all we could do. We were encouraged with the presence of several noted evangelists during the three weeks and also by delegations from Brethren churches in other towns about us. Results, 25 in all, one re-dedication. We have baptized some of these and expect to receive the large part of these in the church before Easter Sunday. Brethren, we are with you in every righteous cause. We are praying that somehow all our people everywhere shall have greater blessings than ever this year.

A. E. THOMAS.

LIMESTONE, TENNESSEE

(The following good report came into our hands through Brother W. A. Gearhart, who requested a brief mission appeal for The Evangelist from Sister Pence who is pastor of our mission church at Limestone, Tennessee. We are glad for the privilege of passing on the good news to our readers.—Editor).

It might be of interest to you to know that the church here for all purposes, aside from improvements, raised during 1920 something like \$1100. I think about \$300 was expended on the building which makes a total of about \$1400. The exact figures the secretary has. I have considered this very good, taking into consideration the financial standing of the membership and the scattered membership.

The church is not as wide-awake on missions as it should be. A better spirit being that line would increase our work here. But I do not forget that doubtless not one member that started this church or that has come

into it since ever before coming into it gave over 25 cents per year to missions or to much of anything else, excepting, myself. I came in as a tither.

We have had one of the worst years here in the way of weather. High waters and bad roads, and much and many rains. Yet many have been faithful and we have had some good services, even if we could not have them regularly. We finally dismissed prayer meeting for a few weeks but will open it up again soon. In a busy farming district I feel I call the people to meet at the church often enough, perhaps, so we are going to have mission study one night each month at prayer meeting hour. More will take advantage of it then than another time.

I am praying daily for our missions at home and abroad and trust for a good Easter offering.

Your Sister in Christ,
MARY PENCE.

IN THE SHADOW

EWING—Robert Ewing was born in Montgomery county, Indiana, August 3, 1844, and departed this life at Fort Scott, Kansas, March 15, 1921, aged 76 years, 7 months and 12 days. Death came as a result of a stroke of paralysis. His early years were spent in the neighborhood of his parental home, with the exception of three years and eight months when he was with the 43rd Indiana Infantry in the War of the Rebellion. He came to Kansas in November of 1865, and has resided in Fort Scott since 1907. In 1876 he was united in marriage to Caroline Rabyor, and to this union were born 12 children, six of whom have preceded their father in death. He leaves to mourn their loss, his wife, and six children, Walter C.; Harry A.; Arthur C.; Delbert H.; Mrs. W. C. Barnett, Fort Scott, Kansas, and Lowell A., of Ashland, Ohio. The latter is an intertype operator for The Brethren Publishing Company. Besides these there are 12 grandchildren and a host of friends and neighbors who share this loss. The deceased was baptized into the Brethren church by Elder Enoch Fettes, May 10, 1914. Funeral services were conducted by his pastor, and interment was made in the National cemetery at Fort Scott.

GEO. E. CONE.

FLENNER—Serepta V. Teeter was born at Silver Lake, Indiana, on April 18, 1868. She was a daughter of David and Sarah Teeter. On September 29, 1889 she was married to Wm. H. Flenner. Surviving Mrs. Flenner are her husband, two sons, Ralph Flenner of Elkhart, and Wm. Flenner of Chicago; four brothers, Jacob and Clement Teeter of Silver Lake, Andrew Teeter of Goshen, Alfred Teeter, pastor of The Brethren church of Cerro Gordo, Illinois; and a sister, Mrs. Amanda Bolen of Cheyenne, Wyoming, and a host of friends.

She was an active member of the First Brethren church as long as her health would permit her to attend. In spite of her intense suffering during the last two years she always met her friends with a smile. Funeral services were conducted by the writer.

E. S. STOFFER.

BEERY—Joshua S. Beery, son of Jonas and Catherine Beery, was born at Logan, Ohio, June 6, 1844, and died at his home at Milo, Missouri, March 13, 1921.

Mr. Beery and Abigail Mills were married at Oskaloosa, Iowa, February 17, 1894. He united with the Brethren church, at Fort Scott, Kansas, May, 1910. He is survived by his wife and one sister, Mrs. E. St. Clair, of Columbus, Ohio, besides other relatives and friends.

Funeral services by Rev. Arthur Campbell of the M. E. church.

GEO. E. CONE.

Business Manager's Corner

TOO BUSY TO WRITE

Oftentimes pastors say they are too busy to report church news or to write an article for the Brethren Evangelist. This may be altogether true, but there are others that are in the same situation frequently. This has

been the case with the Business Manager for the last few weeks. We are pushing our working force as hard as we dare in an effort to get our Sunday school supplies completed and all in the mails this week. We believe we will be able to fill all orders that are received up until Friday morning.

The Paper Fund

The offerings for the special paper fund have about ceased entirely; the following having been received since our last report: Laura Hegler, \$5.00; Nell Zetty, \$2.60; Mrs. M. A. Gumm, \$1.00; D. H. Wright, \$2.00.

The car load of paper received last week costs some less than the last one received cost us, but still it cost about two and one-half times as much as it did before war prices struck us.

The Honor Roll

We are glad to be able to add another church to The Brethren Evangelist Honor Roll. This time it is the Vinco, Pennsylvania church with E. Forest Byers as pastor. And still better Brother Byers reports that he has another one of his congregations about ready for the Honor Roll. Since the last report the Flora, Indiana church has renewed its splendid list which gives it an Honor Roll position for the third year. W. E. Thomas is the pastor at this place. The Clay City, Indiana, church has also renewed its list, making the fourth year for it on the Honor Roll, S. C. Henderson is the pastor at Clay City.

We still have more than 5,000 names on our subscription list, even though during the last two years more than two thousand names have been dropped from the list, and I wish to call the attention of our pastors and churches to this fact so they may see the possibilities yet before us. What a grand thing it would have been could we have been able to hold all these subscribers and thus to have a subscription list above the 7,500 mark. So long as these things have been done there is still room to do it again and we will not be contented with our past attainments, but will strive to win back the subscriptions we have lost and see if it is not yet possible to secure a subscription list that will pass the 7,000 mark.

R. R. TEETER, Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll.

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., (4th Yr.),	C. E. Kolb
Ankenytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Ind., (2nd Yr.),	W. I. Duker
Ashland, Ohio, 4th Yr.,	J. A. Garber
Beaver City, Neb., 4th year	E. S. Flora
Berlin, Penna, 3rd yr.,	W. C. Benshoff
Berne, Indiana, 3rd Yr.,	W. F. Johnson
Bryan, Ohio, 3rd Yr.,	G. L. Maus
Buckeye City, Ohio,	Glen Peterson
Burlington, Ind., (3rd Yr.),	W. T. Lytle
Center Chapel, Ind.,	K. R. Ronk
Clay City, Ind., 4th yr.,	S. C. Henderson
College Corner, Ind., 3rd Yr., ..	L. A. Myers
Conemaugh, Pa., 3rd Yr.,	G. H. Jones
Columbus, Ohio,	S. E. Christiansen
Darwin, Indiana, 2nd Yr.,	W. T. Lytle

Dallas Center, Iowa, 2nd Yr., ...	R. F. Porte
Dayton, Ohio,	E. M. Cobb
Elkhart, Ind., 3rd Yr.,	B. S. Stoffer
Eaton, Indiana, 2nd Yr.,	H. E. Eppley
Eau Claire, Wis., 2nd Yr.,	J. A. Baker
Fairhaven, Ohio, 4th yr.,	B. F. Owen
Fillmore, Calif., 2nd Yr.,	J. C. Beal
Flora, Ind., 3rd Yr.,	W. E. Thomas
Fostoria, Ohio, 3rd yr., ...	Florizel Pfeiderer
Fremont, O., 3rd Yr.,	M. L. Sands
Garden City, Va.,	G. D. Donahoe
Glendale, Arizona, ....	.....
Goshen, Indiana, 2nd Yr.,	J. A. McInturff
Gretna, Ohio, 4th Yr.,	R. R. Teeter
Gratis, Ohio,	C. E. Beekley
Hagerstown, Maryland,	A. B. Cover
Harrisonburg, Va. (Bethlehem)	.....
Huntington, Ind., 2nd Yr.,	J. W. Brower
Hudson, Ia.,	Edwin Boardman
Hollins, Va., 3rd yr.,	J. E. Patterson
Johnstown, Pa., 1st. Ch., 2nd Yr. J. F. Watson	.....
Johnstown, Pa. 3rd Ch., 3rd yr., ..	L. G. Wood
Lanark, Ill., 4th Yr.,	B. T. Burnworth
La Paz, Indiana,	C. C. Grisso
La Verne, Calif., 2nd Yr.,	T. H. Broad
Long Beach, Cal., (4th Yr.), ...	L. S. Bauman
Loree, Indiana, 3rd Yr.,	C. A. Stewart
Louisville, O., (4th Yr.),	E. M. Riddle
Los Angeles, Cal., 1st Ch., ..	N. W. Jennings
Los Angeles, Cal., Comp. Av. 3d Yr.,	.....

N. V. Leatherman

Mansfield, Ohio,	A. L. DeLozier
Martinsburg, Pa., (3rd Yr.),	J. I. Hall
Mexico, Ind., (4th Yr.),	J. W. Clark
Milledgeville, Ill., (4th Yr., ...	M. J. Snyder
Milford, Indiana,	E. H. Detsch
Morrill, Kans., 4th yr.,	A. E. Whitted
Mt. View, Va., 3rd Yr.,	J. E. Patterson
Mt. Pleasant, Pa.,	W. A. Crofford
Muncie, Ind., (3rd Yr.),	J. L. Kimmel
Nappanee, Ind., 3rd Yr.,	E. L. Miller
New Enterprise, Pa., ....	.....
New Lebanon, O., 2nd Yr., ...	G. W. Kinzie
New Paris, Ind., 3rd Yr.,	W. I. Duker
North Manchester, Ind., ....	.....
N. Liberty, Ind, 2nd yr.,	A. T. Wirick
Norcat, Kansas,	J. G. Dodds
Oakville, Ind., (3rd Yr.),	W. R. Deeter
Peru, Indiana, 2nd Yr.,	Geo. C. Carpenter
Philadelphia, Pa. (1st Br.), Alva J. McClain	.....
Philadelphia, Pa., 3rd Ch.,	J. E. Braker
Portis, Kansas, 4th yr., ...	Roy Brumbaugh
Rittman, Ohio, 2nd Yr.,	Clayton Starn
Roann, Indiana, 3rd Yr.,	W. E. Ronk
Roanoke, Indiana,	W. F. Johnson
Roanoke, Va., 2nd yr., ...	H. M. Oberholtzer
South Bend, Indiana,	G. W. Rensch
Sidney, Indiana, 3rd Yr.,	L. A. Myers
Summit Mills, Pa., 3rd yr., ..	E. D. Burnworth
Terra Alta, W. Va.,	L. B. Wilkins
Tiosa, Ind., 3rd Yr., ...	Sylvester Whetstone
Turlock, California,	J. Francis Reagan
Vinco, Pa.,	E. Forest Byers
Waterloo, Ia., (4th Yr.), ...	W. H. Beachler
Washington, C. H., O., 4th Yr., L. B. Wilkins	.....
Waynesboro, Penna.,	M. A. Witter
Windber, Penna.,	E. F. Byers
Whittier, Cal., (3rd Yr.),	A. V. Kimmel
Yellow Creek, Pa., ....	.....
Zion Hill, Ohio, 2nd Yr.,	A. L. Lynn

WANTED: Teachers for the grade work at Riverside. Teachers for the same must either take the County Examination, or hold State Certificates that can be transferred to Kentucky. This teaching work presents an opportunity to do real service for the Master in a most needy field. Who will respond? Will you please write Rev. G. E. Drushal, Lost Creek, Kentucky? tf

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The BRETHERN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -

A POST--EASTER MEDITATION



We may have stood before the Cross and shed tears as we thought, It was for us. We may have been cheered and assured as we witnessed the empty tomb. But the Easter message has largely fallen on stony ground, if we have not seen in it all a program for our lives.

The Cross is the Touchstone of Human Character

and before we can rise in the exalted beauty of the Christ-life we must have shared the passion of the Cross.

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

THE RESURRECTION OF JESUS: AN EVALUATION

What the resurrection means to the individual soul is perhaps the thing of most vital importance to the thoughtful person with regard to this greatest miracle of all history. The fact of the resurrection is so generally accepted, that the average soul is more concerned about its significance for life today than in the marshalling of the many indubitable proofs that it actually took place. The proofs are all interesting, and it is both interesting and profitable to review them occasionally; and moreover it only needs that they shall be seriously called in question to bring them forth arrayed by a multitude of pens and from many viewpoints. But Christ's living presence in the world today is so universally and clearly manifest, even as the light of the shining sun, that few are so blind or perverse as not to be able to sense it. No fact in history is more faithfully attested than the resurrection and no living reality is more vital, pervasive and commanding than the person of Jesus Christ. A very ancient letter reads, "Now the blessed Polycarp suffered martyrdom on the seventh day before the Kalends of May, Statius Quadratus being proconsul, but Jesus Christ being king forever." How triumphant the note comes to us across the ages! But we are still gripped by that same conviction; it is never absent from our consciousness. The cold facts of the resurrection have been clothed with warm life and we are ever rejoicing in the abiding presence of the Son of God in our lives and in the great values which his life gives to the world.

In a personal evaluation of the resurrection the great outstanding element is the conviction that Jesus Christ was and is the true Son of God, clothed with all power, himself the author and sustainer of life and worthy of all worship, adoration and glory. Only God can successfully defy death. He who was able to descend into the depth of the grave and, with its door closed and barred behind him, come forth with power and great glory to the dismay of his enemies and the surprise of his friends must himself be the Lord of life. This is in accordance with Christ's own declaration concerning himself. He said, "I am . . . THE LIFE," and again, "I am the resurrection and the life." Again in very definite words he said he possessed within himself the power over life and death: "I lay down my life for the sheep. . . No man taketh it from me, but I lay it down of myself. I have the power to lay it down and I have the power to take it again." How gloriously he accomplished that humanly impossible work, the whole world is witness; and "it is marvelous in our eyes." Our hearts are filled with adoration, and our lips speak forth the confession of Nicodemus, "Rabbi, we know thou art a

teacher come from God, for no man can do these miracles which thou doest except God be with him." Yes, we believe all that and more. Our lips seem like groping figures in the dark seeing words to express what the heart feels, until Peter teaches us by his matchless confession, and quickly we make his words our own and say, "Thou art the Christ, the Son of the living God." When we have gone with John through his Gospel and have witnessed the death and resurrection of Jesus, we are better able to understand and are ready to believe with more certainty what he tells us in his opening chapter, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth." And we are convinced that Jesus spoke truly when he said, "I and my Father are one;" "He that hath seen me hath seen the Father."

In the resurrection we have our hopes confirmed that death does not end all; that the spirit of life with which God has endowed us cannot be holden by the grave. We remember that Jesus comforted the sorrowing sisters, each of whom met him with the same half-accusin words, "Lord, if thou hadst been here my brother had not died," by saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Is this possible? It has been the ceaseless quest of the soul. Has the answer to man's deepest longing been found? Hear him again as he comforts his disciples who are sad at the thought of his coming departure, "Because I live, ye shall live also." On another occasion he said to the murmuring Jews, "He that believeth on me hath everlasting life." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "He that eateth of this bread shall live forever." These are wonderful words, if true. They answer to the soul's satisfaction the question that is as old as man himself, "If a man die shall he live again?" Truly no man ever spake such words as he spake. They are what the soul seeks, and yet they seem almost too good to be true. Has he the power to fulfil in us the assurance he gives? Almost unconsciously we look forward for something that will convince us that these gracious words are really true. And we find Jesus willing to base the truthfulness of his claims and message on what he did. He said to the Jews, "The works that I do in my Father's name, they bear witness of me." And again he challenged them, "If I do not the works of my Father, believe me not." And it is the wonderful work that he accomplished in conquering death and the grave that convinces us both that he came from

the Father and that the satisfying assurances he gave are to be depended upon. We are assured, as was Paul, that "Christ is risen from the dead, and become the firstfruits of them that slept." Wherefore we exclaim triumphantly with him, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The resurrection gives us assurance of a glad reunion in the true home of the soul. That home is heaven and heaven is where Christ is. No craving of the heart is more unquenchable than the desire to be at home—to be with Christ and those we have loved on earth. It was to that homing instinct of the soul that Jesus appealed in his comforting words to his disciples, saddened by the prospect of his leaving them. "I go to prepare a place for you," he said. "And if I go and prepare a place for you, I will come again, and receive you into myself; that where I am, there ye may be also." Jesus knew of that deathless craving; he had planted it in the heart. It was not given to mock us with a lie, but that it might lead us home. Jesus gave it the assurance of his word and the more convincing assurance of his risen life. And in that home there will be not only the Lord of life and glory, but those whom we have "loved and lost awhile." The great apostle to the Gentiles says, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The sorrowing heart would be inconsolable if it were not for this assurance. It shrinks from the thought of being severed forever from the objects of its love. Human love is stronger than death and cries out against so cruel and unnatural a fate. We follow our loved ones beyond the "Great Divide," and our unbroken love for them compels us to believe that they still love and wait for us "over there" and in the words of David we cry out, "I shall go to him, but he shall not return unto me." It is the triumph of Easter that makes this more than an empty longing. It is the resurrection that gives us assurance that the implanted craving of the human heart, for the homeland of the soul, where we may revel with our friends of earth and fellowship with our Lord, can be realized, and that he who is the Master of life and death is preparing a house with many tabernacles for those whom he knows and loves so dearly.

The resurrection assures us of the completion of life and its possibilities. How incomplete is life and how imperfectly are man's powers developed even in the midst of the most advantageous conditions! How utterly we fail in realizing our highest hopes, no matter how long the span of earthly life may be extended! Who has laid aside the garment of flesh feeling satisfied with his attainments in life and accomplishments in service? "The musician in his noblest creation, the poet in his most inspired utterance, knows that he has failed to express the vision, and turns sadly from his work." Must the task forever remain incomplete? Must the vision forever be unrealized? Or may it be that the tasks of this life will later be taken up where we have laid them down, and that our visions, hallowed and exalted, may continue to grip us? And may it be that these are but the training days for a service that will be spiritually rendered and continually perfected throughout eternity? This seems to be the thought of John in his Revelation: "Therefore are they before the throne of God, and serve him day and night in his temple." The Christian conception of life seems to be that of one continuous whole in which attainment and service are not interrupted by death. For Jesus said to Martha, "He that liveth and believeth in me shall never die."

If this were not true, how could we reconcile ourselves to the sad fact that men are being cut down in the very prime of life. When a man has been richly endowed and carefully trained and has come up to the zenith of his power, his sudden removal seems like a reflection on the wisdom of God. Why take this man to the choir celestial when he is so much needed in the world below? We cannot but believe that he is still "serving God day and night," even as are the angels, that he has not been subtracted from the forces of righteousness, but is still in the van of the battle; he has simply been transferred to that higher realm, where unhampered by this body of flesh, he can indeed serve God "in spirit and in truth." Christ does not offer retirement from service when we have proven ourselves faithful in this life; he offers us larger and more congenial service. "Because thou hast been faithful over a few things, I will make thee

ruler over many things." Christ does not offer a static life, but one that grows and becomes ever more abundant. "Be ye also perfect as your Father which is in heaven is perfect." What does it mean but continual growing into his completeness? "We shall be like him," sang the apostle as with clearing vision he neared the shores of eternity, but that likeness is not perfected in an instant. It takes a century for the seedling to become a mighty tree like the oak from which it received its life, but it is ever becoming like its parent. So we are ever growing into the likeness of our Father, God, though it requires eternity to complete the process. Though our progress is slow and painful, bye and bye in our resurrection life we shall lose our divided affections and our weakness will be completely overcome by his strength, and with our affections and allegiance wholly centered in Christ, our hungry souls shall wait before him continually being perfected by his inexhaustible wisdom and righteousness and sanctification.

EDITORIAL REVIEW

Brother A. P. Reed reports continued progress in the work of the First church of Los Angeles.

That Brother E. M. Riddle, pastor of the Louisville, Ohio, church, is proud of his Sisterhood society we have no doubt, and we are sure that he has reason to be.

Pastors and others responsible for sending in Easter offerings should not fail to read Brother Gearhart's notice on page 13, regarding giving correct addresses of those entitled to The Brethren Missionary.

Brother B. S. Stoffer reports a number of accessions to the Elkhart church since the close of their evangelistic meeting. This church is going forward in a splendid manner under the efficient leadership of the pastor, Brother Stoffer.

Brother W. S. Bell writes of his work as supply pastor for Sunnyside, where he served while Brother Ashman was on an evangelistic tour. Brother Bell is now at Turlock, California, helping that church and others that have been without pastoral care for some time.

Brother J. W. Clark adds some items of interest to the report which was made last week for the Mexico, Indiana, church. The remark about the New Year prayer meeting is especially interesting, and doubtless the meeting was very impressive and helpful.

Brother I. D. Bowman reports his evangelistic meeting at West Alexandria, Ohio, where the people have suffered some discouragements in the past, but were greatly encouraged by Brother Bowman's ministry. Brother C. E. Beekley, the present pastor, has been seriously sick for some time and was not able to assist in the meetings.

Dayton, Ohio, March 27, 1921.

Geo. S. Baer, Ashland, Ohio.

This was Dayton church's greatest day. 812 in Sunday school. Morning Mission offering six hundred fifty-six. 20 converts, mainly through the Sunday school. Great cantata in evening service. Wish same for entire brotherhood.

CHAS. A. BAME.

Brother C. C. Grisso reports a successful evangelistic campaign at Portis, Kansas, when a change in pastors was being made, but there was splendid co-operation all around. Brother Charles Rush has taken the pastorate of this church.

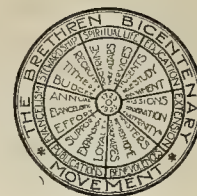
Winona Lake has been selected by the Disciples of Christ for the meeting of their 1921 international conference, to be held August 29 to September 4. Reservations have already been made by the general board for 2000 rooms, and it is said that accommodations will probably be needed for about 8000 ministers and delegates from all parts of the world. It will be well for Brethren folks to engage their rooms and cottages as early as possible.

We wrote our Easter editorial for last week, but upon receiving an Easter Editorial from Brother A. B. Cover, we gladly gave it preference and so publish ours this week. Other Easter material, such as Brother Stoffer and Brother Ringle's poem, are found in this issue. But no one will question the appropriateness of thus extending the Easter season beyond the particular day observed as Easter.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



The Spiritual Life of the Church. By J. Allen Miller

It is with some reluctance that I assume the responsibilities of a member of the Bicentenary Movement Committee. I shall however endeavor to do my very best in the tasks assigned. Already more than half the year is gone and we shall have to redouble our energies from now until Conference in order to accomplish anything worth while. With this introductory word may I here indicate briefly what I have in mind as a beginning in this Department of the Movement?

The Key-Men

In the Spiritual life of the church the pastors are pre-eminently the **KEY-MEN**. The responsibility for the care of the souls committed to them rests almost wholly with them. If a pastor is deeply spiritual and his sermons, his conversation with and among the people, his demeanor and his ambitions are attuned to the spirit of the Lord Jesus, then most certainly his people will be likewise spiritual. Brother pastor, shepherd of the flock of God, committed to your care, it is to you that we must look for results in the deepening of the life of the people under your care.

Perhaps the pastors can enlist "those who are strong" among the people to assist them. In fact, if the greatest progress is to be attained many such must be enlisted. Pastors must enlist all such to win out in any effective movement.

The Spiritual Life

Perhaps no one will question the importance of this part of the tasks undertaken by the General Committee. I am almost bold enough to assert that this is the most important of all. For if the people are spiritually minded they will promote religious education; they will give to missions; they will be soul-winners and they will be constantly about their Master's work in the community. It is just as true today as when Paul wrote it to the Corinthians that "the natural man (that is, the **unspiritual man**) receiveth not the things of the Spirit of God" (1 Cor. 2:14). The unregenerate, unspiritual man can not do the will and work of God. To do any great thing for God the church must be spiritual. It will therefore be of the first importance in the remaining portion of this contribution to indicate the goals set for us and the best way in which they may be attained. Let it be clearly noted that all that is here said is wholly suggestive. Every pastor must be wise enough and interested enough to adapt all to his ends.

The Spiritual Life—Its Objectives

I have taken the liberty to call the three main divisions of my department **Objectives**. And I use the term in a wide sense as including not only the goal or end but also the means of attaining the same. Note these Objectives:

1. **Doctrine.** Now doctrine is in its simplest meaning **teaching**. The place occupied by the teachers in the Apostolic church is in the first rank of importance. Teachers imply teaching. All teaching of the Word of God is therefore **DOCTRINE**. So here is our first task. Here is the first objective, namely, to make all our people acquainted with the Word of God. Let the Word of God find lodgment in the hearts of the people and they will be a fruitful people.

This will mean, dear pastors, that you give up the easy

method of preaching topical and subject sermons. You will have to give yourself to the exposition of the Word. It is my candid opinion that here lies the greatest weakness of the pulpit today, namely, the lack of the exposition of the Word of God. You will find this a great joy when you once taste it. And I know the people will be more eager to hear your sermon if it is full of the Word of God in text and illustration.

2. **Services.** Here again is a great opportunity to deepen and vitalize the spiritual experiences of the people of your congregation, pastors. The whole tenor of the service either makes for or against your success. But I do not wish here to say more on this. Later I hope to write you again on this point more fully and explicitly.

3. **The Family Altar.** Of course a religion that does not find expression in the home life of its professors is not genuine. The family is the unit of our best social life. God ordained the family through marriage. Its sacredness and worth can never be overstated. There are many considerations that make it vitally essential that there be some expression of the Christian life in every home. For the present let it suffice to say that in every home there ought to be three things that have a fixed place daily, namely,

- (1) Grace at the table before every meal;
- (2) Some portion of the Word of God read; and,
- (3) Prayer.

Tasks for April

As Director of the Spiritual Life permit me to suggest some definite tasks to be undertaken immediately. I will do this month by month and now for the April Program. Here are the suggestions:

1. **Doctrine.** Let every pastor make the subject of his teaching for the month **PRAYER**. Preach at least **one** sermon on some of the great New Testament teachings on Prayer. How little we know about Jesus' teaching on this subject! And what is even more serious—How few of the people know **HOW TO PRAY**! Pastors, you must teach them. Perhaps you have not learned the lesson yourself. Now is a fine time to begin.

2. **Service.** During the month of April let all the churches lay stress upon the **prayer meeting**. Promote the largest possible attendance. Give much time to prayer in the meetings. Urge those who may not be free in prayer to learn how to pray. Teach the young people of your church how to pray. As far as you can study the subject of prayer in this mid-week meeting. Work your prayer meeting.

3. **The Family Altar.** Through the Sunday and mid-week services urge upon all your members to cultivate personal devotions and the prayer-life in the home.

Report to Me

Just a word in conclusion—I am ready as far as my time permits to give personal help. I should appreciate if the pastors who will undertake the program indicated for April will drop me a postal card at once. It will cost you one cent and five minutes' time. Will all those who undertake some such definite tasks as those indicated keep a careful record of progress made and the results achieved? May God bless us in this stupendous task of awakening the people!

Ashland, Ohio.

GENERAL ARTICLES

The Power of Prayer In Saving the Lost. By George W. Kinzie

"Peter therefore was kept in prison: but prayer was made without ceasing unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel: but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went unto another place" (Acts 12:5-17).

The church was undergoing her fifth persecution. This time it was at the hands of Herod Agrippa I. He had already beheaded James, the brother of John, also a member of the "inner circle." And, seeing that it augmented his popularity with the Jews, he has now arrested Peter, another member of the inner circle, and cast him into prison, expecting soon to kill him also.

When James, with John, his brother, had requested that they might sit the one on his right hand and the other on his left hand in his future kingdom, how little did they know what they asked of the Master! He said, "Can you drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" They said, "We can." Then said Jesus, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." And here, sure enough, James has been called upon to endure just this. And it now appears that Peter is also to suffer so.

"But prayer was made without ceasing of the church unto God for him," and as a result he was miraculously liberated. And so we have here a splendid illustration of the power of prayer in saving the lost. What a picture of the sinner is this story of Peter being imprisoned and kept, or reserved, unto destruction. For the word of God declares that "He that believeth not (on the name of the only begotten Son of God) is condemned already," and that he "Shall not see life: but the wrath of God abideth on him," (John 3:18, 36), and, refusing to repent and believe, "Shall be punished with everlasting destruction from the presence of of the Lord and from the glory of his power," (1 Thess. 1-9).

Peter was also asleep. And so also the lost, is unconscious of the heinousness of his sin, and therefore it is diffi-

cult for him to conceive the alarm for which his situation calls. Few men or women but realize that they are sinners, but somehow many think that if only their good deeds overbalance the bad ones, they will be saved. Little do they realize that a person can no more enter heaven with one sin unrepented and uncovered by the blood of Jesus than with a million! Sin, judgment and hell have been denied, toned down and tabooed by the great number of false teachers, some of which occupy so-called and supposedly orthodox pulpits and places of power, until the consciences of folks have become so seared over that it is difficult for victims to secure any adequate conception of the horribleness of sin. And the closer to Jesus Christ (the Light) we come, the more keen do we become to the enormity of sin.

Then too, the sinner, just like Peter, is absolutely powerless to deliver himself. All the power and resources of Herod's kingdom were set against Peter. Here he was, behind prison walls, great iron gates and doors; armed guards were stationed here and there to keep watch, and a soldier chained to each side! How could he ever hope to escape? But how like this the sinner! Satan and all his hosts against him: demons and imps, evil angels, wicked men and women, hypocrites in the church and out of it, bad literature, false teachers and teachings, modern isms, bound with chains of habits or prejudice or family ties, and what not!

But we will just let the curtain fall upon this scene of Peter's imprisonment for a moment, and raise it upon another. This scene is a most beautiful one,—that of the church at prayer. And I would have you notice that this is "The Church," at prayer, not a mere handful of the membership. So they prayed **unitedly**. What a mighty volume of fervent prayer ascended from these devoted saints! And what mighty things would be brought about if the church universal gave the heed she should to the prayer meeting! Furthermore, the church prayed continuously—"without ceasing." The church of today needs to learn the lesson of importunity in prayer. How much more might be accomplished if we didn't tire so soon of praying. How many of our friends and loved ones, who are going out into eternal night might be saved! How many souls will stand in the presence of God in the last great day with an accusing finger pointed at you, and say, "No man cared for my soul enough to pray?" But the church also prayed specifically. They prayed without ceasing unto God "for him" (Peter). Very much better results would be secured were we more definite in our prayers. When our child wants or needs something, we like to have him to be specific, "I want a suit of clothes, a ball, etc." What would you get for that boy of yours in college should he be in need of a new hat, and would call you by long distance telephone, or by wireless, and instead of asking for a hat would simply say, "Father, please supply all my needs?" And I am sure that our Father would have us pray definitely,—for **this** weak and erring soul and **that** unsaved one; for **this** meeting; for **that** church, or pastor, or evangelist, missionary, etc.

And, when the church unitedly, continuously and definitely prays, as it is her privilege to pray, things just must come to pass. Peter is delivered only in answer to this sort of prayer! And so will sinners be also. "Prayer changes things." But prayer not only changes things, it changes **people** as well,—changes their thoughts, their attitude. But Peter was delivered none too soon, for, "When Herod would have brought him forth, the same night (or the night before) Peter was sleeping, etc." How near was his doom! Twenty-four hours later would have been too late! Suppose the church had grown tired and weary and ceased to pray, or thought there was no hurry, and had waited a day later

about praying! My friends, how near eternity's door is that unsaved friend, neighbor or loved one of yours? Only God knows! Tomorrow it may be too late to pray for them.

"If any little word of mine can make a heart the lighter,
If any little song of mine can make a life the brighter,
If any little prayer of mine can bring a soul to light,
God help me speak that little word, and do my bit of singing,
And pray my prayer while now I may and banish sin's
dark night,
And drop them down in some lonely vale and set the echoes
ringing."

And what a privilege it is to pluck souls "As firebrands out of the burning," "pulling them out of the fire," delivering them by God's grace, out of darkness into the glorious light of the Gospel of the Son of God! Some will be reached only through prayer. None will be saved without it!

But how was this brought about through prayer? In the first place we see that the powers of life were brought into play in answer to the united prayers of the church. "The angel of the Lord came upon him, . . . and the chains fell off from his hands," etc. In the next place, the powers of death were paralyzed by the powers of life in answer to prayer. The **soldiers**, to whom Peter was chained, as well as the **guards**, were seemingly caused to fall asleep, and were, therefore helpless to prevent his escape, though the penalty for doing so was death. The **chains**, by which he was bound, were broken asunder, and fell from off his hands, and so,

"He breaks the power of cancelled sin,
He sets the prisoner free."

Then, as they proceed, the great **iron gate**, leading to the city, "opened to them of his own accord." What are gigantic stone walls, great iron doors, armed guards, or even chains, in the presence of the powers of heaven? And so there is no such thing as a "hopeless case" with our God.

Then I would have you notice the joy that was brought to the saved. It seemed altogether too good to be true,—Peter "wist not that it was true . . . but thought he saw a vision." And how this illustrates the ecstasy brought to a soul delivered from Satan's power. Joy that was never dreamed of, that was thought impossible, is the very real and precious experience of the blood-washed child of God.

Perfect Freedom--John 8:36. By Mrs C. E. Nicholas

This context shows plainly we are under bondage and that bondage is SIN—there is absolutely no exception in adult life. Every class of society is cursed under this bondage; sin is the common enemy of all.

There is no more awful thought than this, that sin is all around and within us; it hangs over us and around us; we are beset by it on every hand; it has power over us—influences our very thoughts—we are under its rule.

What is sin? Some one has defined it: "Sin is rebellion,—the resistance of the human mind against the sovereignty of its Creator." You and I measure sin by the degree of injury which it inflicts on society. God measures it by the degree of rebellion against himself. Therefore we should look on sin as God looks on it, then we will appreciate God's wonderful plan of redemption and his infinite grace.

This context tells us there is freedom from sin. What is freedom? It is permission or power to do as you please. While this is true you will also agree that doing as we please sometimes gets us into a "terrible fix," and brings us into the most degrading bondage.

It is necessary that laws exist to restrain the man that attempts to do as he has a mind to do—a man that violates the material law is arrested, convicted and punished—he is deprived of his liberty. A man who does not regard the laws of health and eats and drinks what he pleases, when he pleases and as much as he pleases usually has cause to re-

And would you, my brother, my sister, withhold from a single soul in all the world, and especially from your own neighbors and friends, and indeed from some of your very own flesh and blood, such joy, by failing, or refusing, to pray for them, when your prayer would bring it? Heaven pity us if the milk of kindness is so dried up in our veins that we would be guilty of such gross neglect of opportunity.

But, not only was his soul filled with great joy, there was also a blessed assurance that was his. When he realized that this was not merely a vision, but a real experience, he seems to have burst into singing to himself, "**Now I know** that the Lord has sent his angel, and hath delivered me. . . ." So that, whereas he no doubt had given up hope of his life being spared, he now is filled with hope and assurance, and thanksgiving for God's mercy and for the prayers of God's people for him.

Nor did he stop here and try to keep all this joy to himself, but he wanted others to share in it. So, "when he had considered the thing, he came to the house of Mary, . . . and . . . he . . . declared unto them how the Lord had brought him out of the prison. . . . And he departed, and went into another place." Here he brought his message of joy to the believers who were met with Mary, then went into another place, doubtless to also **testify** of his deliverance by the angel of the Lord to others, and to preach Christ to those who had not yet realized deliverance from Satan's prison house.

Finally, let us notice the fact that not all the joy, resulting from the answer to the prayers of God's people, goes to those for whom prayer is offered. There is also great joy that comes to the ones who pray. When Peter came to Mary's house and knocked, Rhoda, who came to open the door, was so glad that she forgot to open the door to let him in out of the night but went to tell the others. They could not believe it for a while, but, when the door was finally opened, sure enough there stood Peter. And they were seemingly all so jubilant over his deliverance, and the answer to their prayers, that he had to beckon to them to be quiet, before he could tell them the story of his deliverance.

May we say, with Samuel, "As for me, God forbid that I should sin against the Lord in ceasing to pray" especially for the lost. But may we each one become intercessors at the Throne of Grace for others.

New Lebanon, Ohio.

pent of his folly afterward But the man who understands and regards the laws of health has learned how to use them and eats only of the things that are good for him.

In both instances men do as they like but the one leads to trouble while the other avoids trouble. "Obedience to the natural law is liberty." It is the only liberty that we may have.

Perfect harmony exists between the natural law and the spiritual, hence obedience is necessary to the spiritual law if we have "perfect freedom."

There must be an acceptance of the Truth, which is Christ. "I am the **Way**, the **Truth** and the **Life**."

It is absolutely necessary that we know and feel our sinfulness. God planned that we may know,—he gave us his word which teaches us "sin is the transgression of the law," and in this same book he teaches us the way of escape.

We are promised freedom if we but apply the remedy. Christ the anointed of God offers fallen man the means of grace. His blood will atone for our sins.

The strength of sin is law. Therefore every violation brings its corresponding penalty. Bad habits, evil associations, evil thoughts bring us under a bondage from which we can be released only by the means of grace. It takes the blood of Christ to wash away our sins. The bondage is so great that it took the sacrifice of God's only Son to afford means of escape. The world will never be saved un-

it realizes the enormity of its sin and applies the blood of Christ. That is our great need today—to realize and the awfulness of sin and that the only cleansing power is Christ. Would that our young people might stop and meditate before they sell their souls to sin! Would that men everywhere might consider the cost before they commit their wicked deeds! "The wages of sin is death."

Every believer in Christ ought to be thankful that he has an opportunity to be saved from death, that he is given

a chance for reconciliation. God has done his part—he has provided a way of escape; now we must do ours, by submitting to his will and by faithfully applying the requirements of reconciliation.

This freedom is the most glorious and the only freedom which liberates the soul for time and eternity. Stand fast in the liberty with which Christ has freed you and you are free from the "yoke of bondage."

Dowagiac, Michigan.

A Suggestion for Changing Some Brethren Special Days. By Dyoll Belote

For some time it has occurred to the writer that there is need for a revision of the "Special Days" now being observed by the Brethren church, to the end that the number of the days may be lessened, and the now-prevalent overlapping of appeals for finances be eliminated. I am not at all sure that the following suggestions will solve all the difficulties, but I believe it will be a start toward the desired end.

I am taking the days which I believe should be preserved, and considering them in the order of appearance through the year, using the calendar year.

Second Sunday in February—Benevolent Board. This is the date now being given to this Board and can well be left as presently arranged.

Easter Sunday—Foreign Missionary Day. This date is also perhaps as well placed as could be desired and might retain its place in the church calendar.

Second Sunday in May—Mother's Day. This is a date that has been by common consent set aside to do honor to the womanhood of the church and the world. Let this day be taken by the Women's organizations of the church as the day for presenting their claims before the church. The morning service might be given to the W. M. S. to conduct in such a way as to enlist the sympathy and support of the church for their work, and in the evening the S. M. M. girls might very appropriately present a programme honoring the place and work of the Mothers of the church and world. **But call it "Mother's Day."**

Second Sunday in June—Young People's Day. This is an old date with a suggested new name. The Sunday school has always claimed this day as essentially its own, but why not divide the honors with the Christian Endeavor society on this occasion and call it Young People's Day? The Endeavorers have been trying to have some sort of service on the Second Sunday in February and at that time lift an offering for Ashland College. Let this day be observed by the Sunday school and Christian Endeavor in conjunction (for the Children's Day service can scarce be held without using some of the Endeavorers anyway), and let the offer-

ing that is taken on that day be divided between the two organizations on a fifty-fifty basis. This would net both organizations a goodly sum for whatever purpose they chose to use it.

First Sunday in August—District Mission Day. Let this day be taken by the churches to raise their apportionment for District Missions. This gives distinct recognition to the work of each District Mission Board, and would also give opportunity for the use of the Evangelist for appeals by the secretaries—or other representatives—of the various District Boards to the churches in a public way.

Third Sunday in September—Ashland College Day. The College has never had regular recognition with a day set apart to the consideration of its needs and interests, but has been sponsored by various auxiliaries, having received gifts from the W. M. S., the Christian Endeavor, at Christmas time sharing with Kentucky and the National Sunday School Association in the distribution of the gifts received from the White Gift offerings, and having enjoyed rather intermittent recognition on a so-called Brethren Day—which hasn't been heard from for a few years. Let this be Ashland College Day, and let the W. M. S., the Christian Endeavor and any other auxiliary that has been having or wants to have a part in the support of the College look to this as the time to bestow support on old "A. C."

Christmas Sunday—National Home Mission Day. This eliminates Thanksgiving day, not because it is not entirely appropriate for us to prove our thankfulness by our contributions, but because—in my experience, there is a readier and more spontaneous response to the appeals of a White Gift service than to the Thanksgiving appeal.

With such a distribution of the Special Days over the length of the calendar year there will be opportunity for an occasional insert of some special appeal, as the Anti-Saloon League, Red Cross, etc. etc., ad infinitum, for such seems to be the frequency of the appeals that are brought to the church. What think ye, brethren?

Uniontown, Pennsylvania.

Bible Difficulties.

The late H. Clay Trumbull said that a person often gives himself unnecessary worry over what he thinks is a contradiction in the Bible when the force of the difficulty would be removed if he understood that a contradiction in form is not necessarily a contradiction in spirit. As an example of what he meant Mr. Trumbull said:

"Jesus is called the 'Prince of Peace,' and he was announced as coming 'to guide our feet into the way of peace,' yet he says of his mission, 'I came not to send peace but a sword! These things seem contradictory, but they are not so. Jesus would lead men into peace; but because men are what they are, they war when they ought to be at peace.'"

Sometimes a family has been broken up by one of its members becoming a Christian. The trouble is the result of the evil natures of those who are not Christians and who hate the one who enters upon a life different from their own. He who becomes a Christian in that family cannot help causing the trouble, for such is merely the result of an action that he must take if he does right.

Many of the so-called contradictions of the Bible exist

By T. Darley Allen

only because the men who "find" them are unable to understand the Book. For only a Christian can correctly interpret the teachings of the Bible. The critic will find what he desires to find, and his lack of spiritual insight is responsible for the "contradictions" that he tells us he finds there. His is the mind of the unspiritual man, and as the truths of the Bible are only spiritually discerned we cannot wonder that to such a man the sacred Book is not consistent with itself. As the late A. J. Gordon said: "It should be expected that under the 'scientific' method contradictions should appear and constantly multiply. The Bible is a sensitive plant, which shuts itself up to the touch of mere critical investigation. In the same paragraph in which it claims that its words are the very words of the Holy Spirit, it repudiates the scientific method as futile for the understanding of these words, 'Eye hath not seen, nor ear heard'—and insists on spiritual methods as alone adequate—but God hath revealed them unto us by his Spirit.' Not only does the Bible not yield roses to the critics, it yields the thorns and briars of hopeless contradictions. . . Faith holds not only the key of all the creeds, but all the contradictions."

Cleveland, Ohio.

THE BRETHREN PULPIT

The Death of Christ. By Bryan S. Stoffer

TEXT: But God commandeth his own love toward us, in that while we were yet sinners Christ died for us—Romans 5:8

This marvelous passage brings before us the heart of Paul's message to the Roman Christians. It is expressed in simple language yet in words which can hardly be misunderstood. The greatness of the passage lies in its thought. For in it the writer recognizes that men are sinners, that Christ died for them, and that his death was an expression of the matchless love of God.

To some however the death of Christ did not mean what it had meant for our author. Indeed he himself on his missionary journeys had encountered much opposition. He could cry out "I have determined to know nothing among you save Jesus Christ and him crucified; unto the Jews a stumbling block and unto Gentiles foolishness, but unto them that are called both Jews and Greeks, Christ the power of God and the wisdom of God." The legalistic Jews however, could not understand how Jesus was the Christ. His death was in direct opposition to their conception of a national deliverer who should set up an everlasting kingdom with power and great glory and in which they should have chief places and privileges. To the Greeks also, a suffering Christ as revealing the power and wisdom of God was foolishness; as only external signs of power and conquest would serve as an expression of God's greatness. The early Christians, however, found a significant meaning in this fact which at first had shattered their hopes and had cast a spell of gloom over their lives. Very soon they began to interpret this event in the light of Old Testament expressions which hitherto had been neglected. He became "a lamb without spot or blemish," a "propitiation," a "ransom," "an eternal sacrifice for sin." The indwelling presence of the Spirit assured them that God performed a saving work in Christ. The Christian Church since that day has made repeated attempts to clearly articulate this same great principle.

For us the Death of Christ has become an integral part of God's plan of salvation. It has shown us, in the first place, the true character of sin. The apostle in our text has recognized man as sinning and falling short of the glory of God. He says, "While we were yet sinners Christ died for us." It was the righteous, for the unrighteous; the perfect, for the imperfect; the sinless, dying for the sake of the sinner. "While we were yet weak Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die." But he died for those who had broken the Father's law. History has many examples of men who risk their lives and even die for their friends but here was one who was willing to die for his enemies, and who could say as he suffered upon that cruel instrument of barbarism, "Father, forgive them, for they know not what they do." When a man dies as the result of his own sin, its deadly effects are revealed but its deepest blackness is seen when it goes so far as to crucify the good, the true, and the noble. However through its crucifixion of the righteous, sin has struck its own death blow and tolled its own death knell. For the one seemingly crushed to earth has risen again and has become the Savior of men from the strength and power of sin. Thus while the cross reveals the blackness of sin, it also has been the means whereby men have been set free to live a life of friendship and fellowship with the Father.

Again, the death of Christ shows the completeness of his saving work. It was the consummation of a life lived for others; of a life completely surrendered to the will of God. His devotion to his great cause could not be surpassed, for he gave all. His loyalty to the path of duty led him the way of Golgotha, yet he would not turn back. Insults and a crown of thorns he endured without a murmur. A martyr, you say to a great cause? Yes, he was all this but the Chris-

tian folks of the centuries since, have found in him something more. To them he has been the triumphant Savior and not merely an example to be emulated and revered.

The way of service and self-sacrifice was the straight and narrow path of his life which reached its consummation in his death. This way has been in no way superseded in the experience of men throughout the Christian centuries. Only by sacrifice and devotion have been able to rise to higher levels of life. Since that day when Jesus gave up his life upon the cross, millions of men and women have gladly given their lives for righteousness and justice. Quietly, but heroically, men will permit themselves to be inoculated with Yellow Fever germs in order that medical science may make discoveries which will save others from the deadly effects of that disease. Fathers and mothers have gladly given their all for their children. Christian teachers, preachers, and missionaries have counted their lives of no value except in relation to the Kingdom of God. These men and women are all following in the footsteps of their Master.

By his death he placed the stamp of approval upon God's rational and moral order, declaring that it was good and that men must be saved in and through it. This does not mean that sin and evil are approved but rather that he has shown a way whereby sin may be overcome. Man's misuse and violation of God's laws have brought suffering, pain, and sorrow upon the innocent as well as upon the guilty. But God in his wise and beneficent providence has graciously provided a way whereby we may be saved. Christ became subject to this moral order; to its temptations and its struggles and proved by his perfect life and death that men could likewise triumph by following him. The moral and spiritual order is a prison only to those who make it so. By the sacrifice of the lower he achieved the higher, namely, the spiritual. We, too, by accepting him and by adopting his attitude and way of life shall also triumph in the struggle between the lower animal and the higher spiritual self.

Again his cross has assured man of God's forgiveness. Somehow the Christian church has always felt that through his death, God could forgive and still be just and righteous; that God's love and his law are not contradictory elements but necessary complements of each other in his rational and moral order. God's law is not exhausted in the inorganic world. It finds its highest expression in life, for here even in a physical sense an organism can be repaired without destroying its unity. This is certainly just as true in a spiritual sense. So it is in some such manner that God's forgiveness is possible without destroying the unity of his personality. Our analogies are always imperfect for "We see as through a glass darkly" but it is our right to use the highest concepts that we know. The indwelling Spirit has assured folks of the fact of forgiveness and it will always mean more than any of our attempts to express the way it is accomplished. Thus we see that the consummation of Christ's work is reached in his death; that the way of all spiritual progress is the way of sacrifice and the Cross; and that God's way of salvation is not in violation of, but rather in and through his rational and moral order.

In the first clause of our text we read "While we were yet sinners God commendeth his love toward us. These statements show the attitude of God toward men. They reveal his Fatherly heart as it yearns for those who have wandered from his pathway and have gone astray. But more than this they show that God has taken the initial step in man's salvation. There is no indication that he is angry and must be appeased; or insulted and requires a satisfaction to restore his dignity. He recognizes men as sinners but as a loving Father he advances to meet the sinner and is anxious to restore him. This does not mean that he is merely good

natured and indulgent. Love gives much but it also requires much. It is true that God has made the first step in reconciling the world unto himself yet he requires that man live the life of faith as revealed in Jesus Christ. Only then will he be free to extend forgiveness to erring man and to give him strength to achieve a Christlike character.

The death of Christ is God's supreme means of commending his love toward us. Could he in any way more forcefully reveal the height and depth and breadth of his love? Could we ask or even think of a stronger commendation? The cross shows the distance love will go to reconcile and save its object. It is the most powerful factor in human and divine relationships and will extend itself to the limit to overcome all obstacles. The Father's giving of his Son, of the one whom he had empowered to save mankind, exists by itself as the greatest fact in history and men have chosen well in making it central in their scheme of time. However it must become central not only in chronological reckoning but in life. This should be the Christian's ideal, and the goal toward which he should strive for himself as an individual and for society. Neither the individual nor society can be saved without a recognition of this fact. "It is in this love which seeks to save even at the cost of its own suffering that we see the supreme and final meaning of the death of Christ." It is here that the Father has given all; has proved beyond question his loving purpose; and here men have found, and will continue to find, their supreme hope for both the present and the future.

Elkhart, Indiana.

OUR DEVOTIONAL

Jesus, the Christian's Friend

By Mrs Sprague Crane

OUR SCRIPTURE

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love (John 5:10). And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life (Matt. 19:28, 29). Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels (Mark 8:38). In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you (John 14:2). Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:28). But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:14). And said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven (Matt. 18:3, 4).

OUR MEDITATION

Is Jesus the Christian's friend? "If ye keep my commandments, ye shall abide in my love." If we keep the love of Christ, we must obey him. In order to have Jesus Christ for our personal friend, we must make some sacrifices. We cannot lead a Christian life unless we are born again, we must give up the old habits and sins. The twelve disciples of Jesus gave up all and followed him, but they gained the highest reward. If we devote our lives to the cause of Christ, we gain the reward of everlasting life.

Jesus is saying to the transgressor, "Give up your sins, follow me, I will reward you; I will be your friend, you shall live with me forever." Jesus went to his heavenly home to prepare a place for his people." "In my Father's house are many mansions" (John 14:2). He wants his followers, his children, to live with him in happiness through the ages. But if we are ashamed of him now and do not recognize him as our friend, if we do not obey him and lead the kind of lives that would please him, he also shall be ashamed of us when he cometh in the glory of his Father with the holy angels (Mark 8:38).

We expect our friends to show good will, affection and sacrifice. Do we need any proof of the love of Jesus, when we read of his wonderful life of service, his agonizing death on the cross,—all this given to us that we might be freed from the sins, that we might be his friends. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Jesus said, "Ye are my friends if ye do whatsoever I command you" (John 15:14). Is it asking too much of us to obey his commandments when he made the supreme sacrifice and gave his life that we might be saved? No, it is not asking too much, and we ought to be glad and willing to partly pay back the debt we owe him.

Alas! and did my Savior bleed?

And did my Sovereign die?

Would he devote that sacred head

To such a worm as I?

But drops of grief can ne'er repay

The debt of love I owe:

Here, Lord, I give myself away,—

'Tis all that I can do.

Jesus was the children's friend, "Suffer little children to come unto me." He loved children, they came unto him and he blessed them. Mothers brought their babies to him so that he might lay his hand on their heads. If we become as a little child, Jesus will be our friend also.

Jesus Christ is not only the friend of Christians but a friend of sinners, too. He is a friend of the sinner because he knows the sinner's need and Christ is willing and anxious to help the lost one to repent and come back into the fold. The Pharisees and scribes murmured against Jesus, saying, "This man receiveth sinners and eateth with them," and Jesus told them the parable of the lost sheep, how when one sheep is lost, the shepherd leaves the ninety and nine and hunts for the one that is lost, until it is found. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). If we accept Jesus Christ as our friend and helper, we will never regret it, for that is the only peaceful, satisfying life, knowing that he is always at our side ready to share our joys, and give us strength to bear our sorrows.

What a friend we have in Jesus,

All our sins and griefs to bear!

What a privilege to carry

Everything to God in prayer.

OUR PRAYER

Our Father in heaven, we thank thee for the gift of thy beloved Son who was sent to free us from our sins and make us worthy to be called his friends. We thank thee for the assurance of thy love and guidance through life. We pray thee, our Father, make us humble as little children to receive thy teachings. May we remember thy commandment, "Love one another," and by loving and working may we help bring the lost ones into the fold. We ask it in Jesus' name. Amen.

Terra Alta, West Virginia.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio



YOUNG MEN'S BIBLE CLASS

Of the First Brethren Church of South Bend, Indiana

A Church with such a fine bunch of young enthusiasts as this cannot be repressed by discouragement, though the church house be burned to the ground.—Editor

We are pleased to present to The Evangelist our splendid class composed entirely of young men. The present enrollment is 55. We have not quite attained our goal—that of being the largest class in attendance in the Sunday school. The school's attendance on Home Coming Day when we came back to the "Old New" church was 366.

To the vigilance of the Lookout Committee, we give the credit for the size and loyalty of the class. By taking part in athletics and our class meetings, interest is maintained in the class.

In a contest with the Young Ladies' class, we were the winners by 13 points. If any class in the brotherhood would care to risk their laurels in a contest, we would be glad to accept.

Our city slogan is, "South Bend world famed." And we feel as if our class is worthy to a place in such a city and making a good reputation. Come and visit us. Let us hear from others.

W. H. SRIVER.

Teaching to Win.

By Johanna Nielsen

2 Timothy 2:15.—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We hear much as to the responsibility of the Sunday school teacher and yet, perhaps, ponder it little, so that it becomes a mere truism. We should do well to consider the Apostle Paul's advice and "study."

One of the nation's leading educators was recently bemoaning the fact, that with all the fine equipment of the modern public school, there seems not to be the same building of character that was noted in the day of the little red school house. May it not be well for the Sunday school teacher to look at the work of the Sunday school and see if the same is becoming true there? Certainly the Sunday school teacher of today is, in very many cases, better educated, more cultured, and has far greater opportunities for preparation for his work than in the past. Is he making good proportionately?

Every teacher who wishes to be truly successful is working with three goals in mind, some have four; the Sunday school teacher has five. Let us consider together these goals.

First. Winning the pupil to himself.

Perhaps all may not consider this a worthy goal. But I believe many teachers and most parents will agree, that little of lasting worth is imparted by a teacher, who does not have the confidence and respect of the pupil, and is in some measure attractive to him. If this is true where certain results are compulsory, how much more in the Bible school, where all work is voluntary.

Here must enter personality and we often consider that a vague, elusive thing, and so it is. Let me remind you that personality is largely the outgrowth of character and we have much to do with shaping our own. If the social instinct is weak, it can be cultivated so that one may become truly interested in even the uninteresting pupil; and interest may easily become a much stronger force with magnetic power. If the pupil is won to his teacher he is ready for the next goal.

Second. Winning him to a love of the subject.

What a wonderful subject the Sunday school teacher has, and what a wealth of material from which to draw! Small wonder that some teachers allow themselves to wander along its varied pathways, and often miss the wondrous center of it all. So to one it becomes only an opportunity to present the Bible as literature, here, surely, one can go far afield. To another, interest centers in what modern research corroborates of history or science. To another it presents merely an opportunity to compare philosophies. To still another it is a chance to discuss theological technicalities, of greater or less importance.

Who shall say that any one of these has no value? Happy is the teacher who is able to properly balance the one with the other, with Christ always the great central theme.

What of the great multitude of teachers (?) who let all these go by; make little preparation along any line, ask a few obvious questions, whose answers are equally obvious, wonder why the class seems to have so little interest, and go home smugly self complacent, because of having stood before the class to present—what?

One thing is certain, no teacher can give out all he knows. There must be a reserve and the message of the lesson will be forceful and reach the mark just in proportion to the reserve force back of it. So—would you have your pupil become interested in the Bible? Then show some interest yourself. Perhaps it may be catching. "Study."

Third. Winning him to loyalty to the organization.

In any educational institution this is considered of great importance. Note the enthusiasm of a crowd of high school or college students; their interest as individuals may be in a certain class, but only as that class is a part of the institution as a whole. How happy our Sunday school superintendents would be if Sunday school classes would put their class spirit back of the Sunday school organization.

Fourth. Winning him to Christ.

Here the Sunday school teacher has a unique goal be-

fore him. This goal seems to be obvious, yet, how often opportunities for presenting Christ as Savior and Friend are allowed to slip! May God help us to see these opportunities and give wisdom and tact in dealing with the individual soul. Consider how little time is spent by the average human being, in contemplating the important matters that concern the soul; and make the time spent in the Sunday school class room count. Many will say, this is the most important of all the goals; when it is reached the work is done. I believe it must be followed by another, which he shares with all educators.

Fifth. Win him to high ideals.

To the Sunday school teacher this means, of course, high ideals of Christian living. Here goals one and five meet, and here—sad to say—are the real failures. Sunday school teacher, just how high is your ideal of a Christian life? Does it embrace your everyday life, your conversa-

tion, your dress, your amusements? Does it affect your business methods, the way you spend your money and your leisure time?

Some of us would be surprised to know how much of our lives is known to our pupils. Truly, we are epistles, living epistles, that are being read by them. Only by constant communion with God, really feeding on his Word, can we even hope to lift the standard high. The members of a Sunday school class have a perfect right to look to the teacher as an example. How necessary then to "make straight paths for your feet."

It is the Sunday school teacher's joy to have part in God's great plan, so let us do that little joyfully. "Let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Long Beach, California.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Physical Training Teaching as a Life Work. By Helen Gutknecht

Among the many calls for Christian service that of the Physical Training teacher is at least worthy of mention and notice. We believe that our God designs that the whole man should function at his best and we are convinced that this body was given us to use not to abuse. The body is the agent through which the behests of the higher spiritual forces are carried out, hence it behooves us to see that the body is kept at its highest state of efficiency so that it will be the most perfect agent possible. It is within the province of the Physical Training teacher to see that the body is kept at its best.

Before we can understand what Physical Training is we must know its aims and purposes. There are six main aims of physical education—hygienic, educational, postural, corrective, social and recreative. These aims must be met if we want to make our physical training teaching a success. We must give our classes some work that they want; work that they will enjoy, but we must also give them the kind of work that they need, that will make their bodies strong.

The hygienic side of Physical Education is taken care of in the hygiene lectures that are given the classes; also in the hygiene contests held. In this work we sometimes give pageants to show the need of hygienic living. The physical education teacher is working hand in hand with the Tuberculosis Association and other health bureaus. Christ worked for the health of the whole man—body, soul, and spirit. Christianity can stand for no less.

The educative, postural and corrective aims are closely related. The educative aim is to train the pupils to obey the commands correctly and to obey or execute them as soon as they are given. The class must be keen, wide awake, and alert in order to do this. They will put into practice in other activities of life the knowledge they get in physical education of obeying commands and working for themselves.

The postural aim is to teach them to stand in good posture, in this way enlarging the vital capacity. As long as one stands, sits, or works in poor posture the vital capacity is decreased and the organs are pushed out of place. When the posture is corrected and the vital capacity is enlarged the organs have plenty of room and function much better. By gaining a correct posture people make it possible to live longer and enjoy better health. Bishop Hall says: "Our body is a well set clock which keeps good time, but if it be too much or indiscreetly tampered with the alarm runs out before the hour." We have preventatives against fire and other destructive elements, why not have preventatives for other phases and forces destructive to life? Why not train people to strengthen their muscles and be able to stand

in good posture and have better functioning organs?

The corrective aim is to correct defects of posture. This includes spinal defects. The physical education instructor always gives physical examinations when possible. From the results of these examinations the instructor learns what the defects are and aims to give exercises that will correct them.

The social aim is to train people to work together. This aim is reached through team games where the players must co-operate in order to win the game. This is also true in every day life. If we want to win we must be able to co-operate and work with others. These games teach us to be able to fit into our corner in the great scheme of life and do our share, because no matter how small a part we play the machine would not be a success without each part in place and working.

The recreative aim is to give some real recreation for those who need it. If we are doing one kind of work all the time we must have recreation of some kind or we soon go backward instead of forward. Recreation is a necessity and not a luxury. It is a preservative of creation. Recreation begins in the home where mother is the organizer of play. That is why play is good there; love is supreme. One of the large undeveloped fields in modern church life is the supervision of the recreation and play life of the children committed to her care.

Playgrounds seem far removed from health problems, but they touch the very nerve of the question. In cities they provide children with the opportunity to romp, run, jump, and develop—which means health. To prevent disease by building up strong bodies is better than applying cures. Playgrounds are missionary enterprises.

This is the field in which the Physical Training teacher is to live and move. The six aims are worth while and will challenge the best in any young man or woman seeking to help people to a better and nobler way of living. A strong soul and beautiful spirit are wonderful possessions—the best in fact—but when these are lodged in a physically fit body their wonderful qualities are increased manifold. It is the prerogative of the physical education teacher to help people not only to sound soul life but also sound physical life.

Physical education teachers who will devote their life in Christian service to neglected peoples are urgently needed. There are vast numbers of people in America and other lands who need this larger outlook on life. Huge slum districts could easily be converted into life saving areas on a large scale were leaders with the Christian vision of physical fitness forthcoming. The church has packed its grip and left

the slums, but our mission there still remains. Why not send—along with the gospel—physical education instructors to organize recreation for those people and help them to lead more hygienic lives? In a siege those that break the blockade and come with bread to the starving are welcomed. Satan has besieged our slums. We must break this blockade. Why not do it with the right kind of recreation for these people? The Christian athlete is not training for amusement or personal advantage, but for work for the world; for the salvation and happiness of men.

The great thing for a person to decide is not that he shall become a foreign missionary, but that he shall do the **Will of God**. Let God decide what that shall be. We are not all suited to the ministry. Some of us do not want to become doctors. But perhaps we can do a great work by giving to the poor of this country and other countries a more excellent way of living. A person at a forked road must choose which way he will take. Life is full of calls to decision. God meant to make it so for decisions make character and after all holy character and life are the objects toward which God's plan has always worked. Young fellow Christians, let those of us who can not preach at least consider this vast field of helpfulness to our fellowmen—the field of Physical Education.

Hudson, Iowa.

ANOTHER LIFE WORK OPPORTUNITY

The choice of a worthy, worth-while life work is being urged upon young people from many quarters. When choosing their life career young people need not feel that they are limited to one or two lines of service. Life work opportunities are as numerous and varied as the needs of man. A relatively unrecognized field of usefulness is finely described in this article contributed by Miss Gutknecht who is a student in the Physical Education Department of Iowa State Teacher's College. She writes from the Christian viewpoint, and emphasizes physical training in relation to religious education or spiritual development. The possibilities of

such Christian service should challenge the attention and devotion of young men and women who may not feel called to enter the ministry or other forms of missionary activity. Let our young people read and heed.

J. A. GARBER.

A WIDE-AWAKE JUNIOR SOCIETY

(We were pleased to receive the following clipping from "The Louisville (Ohio) Herald" sent us by Mrs. L. P. Clapper. This Junior Endeavor is doing splendid work under the wise leadership of Mrs. J. F. Painter. Several years ago Sister Painter was feeling very keenly the importance of training the children of Junior age and preparing them for service in the church. There had been a Junior Endeavor but it had fallen by the way. There seemed to be no one to take up the work. She was already loaded heavily with church work. But she could not get away for the conviction that something should be done. So she undertook the task and has kept faithfully at it ever since. The future church will be rewarded in trained workers because of this important service.—Editor).

Impressive indeed was the Junior Christian Endeavor meeting of the First Brethren church last Sunday afternoon. This was the second anniversary of re-organization, so in response to a special invitation to parents and friends to attend there were quite a number present to witness the splendid progress made by the boys and girls. It is under the efficient leadership of Mrs. J. F. Painter that these children are obtaining this Christian training and it is quite noticeable that she spares no time or energy in this important line of church work. The room was decorated in blue and white, the Junior colors, and there was a huge white cake with two large blue candles. Then as each child took his part in the meeting a small blue candle was placed upon the cake and lighted. The business part of the meeting was conducted by the president, Elizabeth Bauman, and the devotional program was led by Emily Elwood.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

ITEMS OF MISSIONARY PROGRESS

By Dr. George L. Cady, Chairman Joint Committee, Orientals and Hawaiians

MEXICAN FOLKS LIKE US

The problems of Mexicans in the United States are much the same as they are in their native country. Crossing the border has not changed them, but it does emphasize their needs by contrast with the people in their new home. Being illiterate in Old Mexico, they do not always know how to make the wisest use of school opportunities in the United States. Accustomed to the adobe hut in Old Mexico, they readily accept the wooden shack, with no floor but the earth here. Never having been trained in the duties of citizenship in Old Mexico, they do not quickly recognize its opportunities or its obligations here. The majority who came are like the majority of immigrants from other countries, poor in possession of property. Many of them would have difficulty in explaining why they have come and many will return. They are migratory, and even now thousands are crossing back to their native country; many will only spend the winter in Mexico while others will remain there, if the present administrator is able to overcome the rebellions of many years. As a whole we could

describe them by saying as Mr. Roosevelt did of us all, "There are just folks," folks who respond with a little more avidity to kindness and friendly personal interest, than some other nationalities.

There are eight denominations engaged in educational work for the Mexicans and Spanish-speaking people in the Southwest, namely: Presbyterian, U. S. A.; Methodist Episcopal; Methodist Episcopal, South; Congregational; United Brethren; Presbyterian, U. S.; Southern Baptist, Disciples or Christian church. They have more than three thousand pupils enrolled in their educational institutions in the states of California, Arizona, New Mexico, Texas, and Colorado. There is also a Protestant church membership of more than ten thousand in these states, and work for Mexicans is being carried on at approximately three hundred different points.—Mrs. J. W. Downs, Chairman Joint Committee on Spanish-speaking Peoples in the United States.

Navajoes Needs

In presenting "An Adequate Program for the Navajoes," Dr. T. C. Moffett, Secretary

of the Indian Department of the Presbyterian Board of Home Missions, U. S. A., points out that this is the largest tribe numerically in the United States (31,500) and occupies an area equal to the size of Pennsylvania. Eight Protestant denominations are at work on 22 stations. The types of work are evangelistic (camp work), educational (4 mission schools), medical (6 hospitals and dispensaries). There are 52 white workers and 24 native (some serving part time as interpreters). The great need as voiced by one of the missionaries is "man power and equipment which is woefully lacking." "It is estimated that there are 7,500 Navajo children of school age without adequate school facilities. This is a challenge to Christian America."

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What is Christianity?

The Japanese feel that for the first time a foreigner has been discriminated against because of his virtues. No one has brought against him any accusation of crime, disloyalty, poverty, or anarchy. That he is a law-abiding, industrious, thrifty, peaceable citizen—every Californian will admit. But the

Japanese is feared because he possesses in a marked degree those very qualities of thrift, industry and economic ambition so much in demand and so rare among the native born of the dominant races. For these virtues and for the further virtue of having children which, if not a crime among the newer Anglo-Saxon, is at least looked upon as not very good form in polite society, he finds himself set upon by a very respectable majority in California. If he shall bring to his farm intensive methods over against the age long extensive waste of the white man, if he shall surround himself with libraries and book stores and markets, if he shall surround himself with flowers, and if he shall further desire to do that which in all others is considered socially laudable, to own for himself and for his children a home and land—all of this will only complete his damnation for, of course, it threatens the white man's supremacy and that stands among the immutable foreordinations of a divine providence. Of course an inferior race ought to stay inferior, if the peace of the world is to be maintained, and that the Japanese is inferior and the white man superior is not admitted into the realm of discussion—the white man has long ago admitted it. But the Japanese wonders what has become of our American Democracy in the process.

But his query is deeper than that. From the missionaries in Japan and from the churches and papers here he has been led to believe that this is a Christian land and Christians that follow the Christ of Brotherhood and Love. He instinctively knows that a Christianity is a fraud which boasts loudly of its faith in the Christ and then throws into the discard the Golden Rule and the Thirteenth Chapter of First Corinthians on the Color Line. All honor to the pastors and educators and social leaders who bowed not the knee to Mammon in that Golden State during this past year of our Lord, 1920. But if we have any idea of winning the Japanese to Christ, we shall soon discover it will not be accomplished by acting the pagan toward him.

May it not be that we are standing at the parting of the ways and that we are deciding now whether we believe that Democracy is big enough and strong enough to embrace men of diverse bloods and whether the fitness of a man be included in its privileges and immunities shall be based on personal character, not color and race? May it not be also that we are standing at the parting of the ways when we are having the acid test applied to our Christian faith and we are deciding whether the Kingdom of Christ and the Brotherhood of Christ is strong enough to take and

keep in a common circle, men of different races? The intelligent Japanese listens to all our splendid missionary preaching of the gospel and then sees the indignities heaped upon him by enacted laws and he is not to be blamed if he replies "What you do thunders so hard in my ears I cannot hear what you say."

IMPORTANT NOTICE

Missionary Secretaries, Church Treasurers Pastors, or whoever is delegated to send in the Easter offering, with list of \$5.00, or more, contributors, should be extremely careful to give the correct addresses as far as possible. This is important on account of the necessity of keeping the Brethren Missionary subscription list up to date. Some write us that they did not receive their receipt or membership card, and some do not receive their magazines. If pastors will furnish the party sending the offering, with the corrected list of names and addresses, there should not be many errors made. Your General Secretary has more work than he is able to do alone, and he will appreciate any help you can give. BE CAREFUL, PLEASE!

WILLIAM A. GEARHART,
General Missionary Secretary.

NEWS FROM THE FIELD

CADIZ, OHIO

Brethren Evaneglist, Ashland, Ohio,
Dear Brethren in Christ:

Would you please allow a stranger a word in your columns? I am a member of the Methodist church but I was baptized in the Brethren church at Dayton, Ohio, and when our pastor here in Cadiz wanted an evangelist, through my acquaintance with Dr. E. M. Cobb, I recommended him to our church, and consequently he was called and although he was here but two short weeks, the people of Cadiz very much appreciated the services of Dr. Cobb.

The packed houses of earnest listeners say that they received more real Bible instruction than in any previous campaign. As a visible result 46 will be received into the church membership on Easter Sunday, and the invisible results will never be known this side of the judgment seat of Christ. Our people were greatly pleased with the sermons and Bible lectures of Dr. Cobb.

The time has surely come when the old world is starving for the old fashioned gospel known as the "Faith once for all delivered unto the saints."

Yours in the hope of his glory,
MRS. J. C. FROMM.

PORTIS, KANSAS

The First Brethren church of Portis, Kansas just closed a three weeks' revival last Friday, March 18th, under the direction of Evangelist C. C. Grisso, North Liberty, Indiana. It was a little late in the season, but there was a very good attendance all through the campaign regardless of spring work.

The meetings were a great success, in that

so many faithful men who were attending church, confessed Christ as their Savior and Master. The total number of confessions were twenty-five; fourteen men, eight women and three children. Sixteen were baptized and entered into fellowship of the church. A few joined other churches of this city.

Brother Grisso preached the "Old Time Gospel" with power and love, so that sinners saw their need of a Savior and knew that Christ was the all-sufficient Savior who could save them.

We are praising the Lord for answered prayers and for what he will do for us when we work in harmony with his will and word. We look forward with great joy in his service at this place.

MR. AND MRS. CHARLES W. RUSH.

REVIVAL MEETINGS UNDER THE AUSPICES OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE AT WEST ALEXANDRIA, OHIO

I began this meeting on February 15 and continued for three weeks.

This church has gone through some deep waters and has had many discouragements.

I cannot recall any church where they seemed so faithful and willing on the one hand and yet so many people on the other hand that once attended had lain down on the job.

At first I could not fathom the reason. But I was not there long until I saw the trouble.

After our dear Brother J. A. Garber left them, who seemed to have almost the universal good will of the people of the town, they had three unfortunate experiences in succes-

sion with preachers. This discouraged them very much. Then Brother Kinzie was called for full time at New Lebanon hence only served this church for a few months.

Then they called Brother Beekley, who was universally liked, and was on a fair way of putting the church on its feet again when he was stricken down and is bedfast in his home in Dayton, so that he was unable to attend a service while I was there.

It was through him I went there to help him put this work upon its feet but I was compelled to work without him during the entire meeting.

Brother Kinzie attended five or six nights and several other Brethren preachers assisted occasionally. After going through this awful siege of disappointments it was hard work to get them aroused.

I saw at once that the great work here was to restore confidence and put the church upon a good working basis. I feel sure that in a measure I succeeded. The congregations gradually increased until we had the largest crowds they have had for years.

Some of the members who had not attended for a long time attended almost every service. At least five members who had backslidden said that they would now be faithful Christians. Others who were discouraged came back and went to work.

We baptized five and took two in by letter, and one mother promised to be baptized soon.

This was the strangest meeting I have held for years. It is impossible to properly count the converts as there were more who came back and took hold of God again than there were who came out publicly.

So I feel safe in saying there were eleven converted besides the two taken by letter. I

feel sure others reconsecrated themselves that were unsaved.

Another peculiarity about this meeting, a dozen or more, past middle age who were deeply convicted who made no public confession. A splendid man and wife came ten miles over to New Lebanon to our meeting three times. I believe that if Brother Beekley would have been with me, or even if they were sure that Brother Beekley would be able to be their pastor again we would have had many more additions.

There was the greatest sensation created for so few additions that I ever saw. They argued Scripture in the pool-rooms, the clubs, on the streets, some who never came at all were excited over the meeting.

The Lord surely sent great conviction but not very many yielded to the Gospel message.

The offerings were beyond our expectations. There were no public solicitations and only four offerings taken a week and yet outside of the printing bill the expenses were met.

If Brother Beekley's health will permit, I believe he will put this church upon a permanent footing.

The Sunday school is growing under the superintendency of Brother Gilbert.

One great help to our meeting was the splendid singing under the leadership of Sister Susie Snyder. She went to Ashland, Ohio to school and I think graduated in music there. She is one of the best singers I have had for years.

If Brother Beekley or some other good pastor could get out among the people there are many of the members who have not attended services for years could be gotten back and many other prominent people could be gotten into the church.

Because of these peculiar conditions that I have mentioned I felt sure that the meeting was one week too short and we were compelled to close when the prospect seemed the brightest.

I found an excellent people here and was loath to leave, but duty called me to New Lebanon where I am preaching to overflow houses. Will report this meeting later.

I had forgotten to say that Brother Bame of Dayton sent out a large delegation one night and Brother Kinzie from New Lebanon also brought with him quite a delegation one night which was a great encouragement to the West Alexandria, Ohio, folks.

ISAAC D. BOWMAN.

MEXICO, INDIANA

The recent revival, which closed with 12 confessions, resulted in much good to the community as well as to the church. One important feature of the meeting was the Watch Night meeting, when about 75 people stayed for the closing services. When the clock was striking the midnight hour, we were all on our knees asking forgiveness for the mistakes of the dying year and for strength and grace for the tasks of the new year. All felt well repaid for the time spent.

At our business meeting following the revival it was decided to do some repairing, such as painting, decorating and putting on a new roof. This we believe shows evidence of new life.

Our Sunday school is doing well, but when

we see so many of our boys and girls not coming to the house of God on the Lord's Day, we feel that we are coming far short of what the Lord would have us do. We are also glad to report that the average prayer meeting attendance is good and all seem to believe in the power of prayer. The Christian Endeavor under the leadership of Miss Mabel Maus is making good progress. The meetings are well attended and with good interest. Our Women's Missionary Society is making all the goals. The church as a whole is planning great things and we know them well enough to expect great things from them. For the Lord is a rewarder of them that fear him. May we all be found on the side of him who can give victory.

J. W. CLARK.

VICTORY AT PORTIS, KANSAS

The writer was privileged in laboring with the Brethren at Portis, Kansas for a period of two weeks and three days. I arrived on the evening of March first just in time to miss the evening service and hear Brother Brumbaugh conclude the service. He and Brother Chas. Rush the new pastor, had begun the meeting a week previous to our coming. We had been informed that in view of the fact that Brethren Ronk, Jennings and Ashman had recently held meetings with large gatherings that we could not expect a very great harvest. Indeed, for the first week the battle seemed to be very difficult. The folks generally were disturbed in that there was a change of pastors in the very midst of the meeting. However after organizing our forces and getting the folks to do much praying and personal work, the clouds seemed to break away and the people began to come to Christ by twos and fours and when the last invitation had been given, we rejoiced that (28) twenty-eight persons had responded to the call. Brother Rush baptized sixteen of these in the baptism in the Church of the Brethren in the presence of a large audience. Several are yet to be received by baptism. Possibly two or three will go to the Methodist church and one was baptized by the Church of the Brethren pastor. One encouraging feature was that of those who came, fourteen were men, most of which are heads of families and such as will mean a source of great strength in every way to the church. The Brethren told us that in many ways it was the greatest meeting ever held in Portis. The building though a large one was filled almost to the limit, at every service. The other churches of the town co-operated in a very commendable way. The pastors being present to do whatever we might ask them.

Brother and Sister Chas. Rush having received a call to the pastorate arrived on the field a week previous to our coming, and helped us very materially during the meetings, by taking charge of the music, building up a splendid choir, and aided in personal work and visitation. They are willing and thoroughly consecrated workers, are winning their way into the hearts of the people and I be speak for them a pleasant and profitable pastorate. Brother Brumbaugh, the retiring pastor, was busy packing his goods and getting ready for his long journey to his new field, but was very helpful to us the few days

he was there. He has many friends in Portis.

On my return home I stopped over with Brother A. E. Whitted at Morrill and preached for him and his good people on Sunday morning. He was very kind in making it possible to visit Brother Stuckman at Falls City on Saturday evening, driving us across the country in his sedan. On Sunday evening I preached for Brother Claude Studebaker at Hamlin. I think I should say that these are splendid churches, large audiences greeted us at both places and we noted with pleasure the commendable progress in every way. I tried to encourage them as best I could in our brief visit. Their opportunities are unlimited. Though this was my first trip to Kansas and Nebraska, I would say it all looks good to me.

Until these lines are read I will be in a meeting at LaPaz, Indiana, in a union house, twelve miles from home. Yes, it's great, near home with a new sedan, just close enough to press the battle and still be with my family from whom I have been absent almost continuously since October 1. This is a great work; I certainly enjoy it, and it is with a great deal of reluctance that I am refusing calls for the coming year.

I might say in closing that I will be in a position to accept a pastorate in the early fall. Those interested may address me at my home address, North Liberty, Indiana. After our union meeting in LaPaz, I shall return to Pennsylvania for a meeting or two. In God be all the glory for the victory he has wrought through the year at our hands. Brethren pray for us, as we continue to tell the wonderful story of salvation to this old, sinful world.

Yours under the Precious Blood,
C. C. GRISSO.

WASHINGTON AND CALIFORNIA

After closing my fall work in the east for The Evangelistic League, according to prior arrangements I came home to Sunnyside and took up the work of the church, while Brother Ashman was out in the field. It certainly seemed good to be home for a season with my family and to minister to those whom I served for several years.

The Work at Sunnyside

I found the church in good condition, good crowds at the preaching services, a fine Sunday school, a well attended prayer meeting service and all the departmental work well organized and supported. The church here was never in better condition. While here we had some confessions and received some into the church as a result of the union meeting held by Bulgin which was previously reported.

Northern District of California

I had planned to come east for spring evangelistic work, but before Ashman returned, I received an urgent appeal to give aid to this field and came. While the work so near me was suffering, I did not feel justified in crossing the continent for only a short time.

The only active preacher I found here was Brother Platt, who is endeavoring to build up the work at Manteca, the work here has suffered for lack of leadership. We have a future here if things are directed right, but

if delayed much longer we will lose what has already been gained.

We have arranged to conduct "a Lineup Campaign" in connection with District meeting and Bible Institute which will be from April 12 to 18th, the evangelistic services to continue for two weeks.

W. S. BELL.

SISTERHOOD SOCIAL

On Friday evening, March 18th, the Sisterhood of Mary and Martha of the First Brethren church, Louisville, entertained the Sisterhood girls from the Canton Brethren church at the home of the patroness, Mrs. Joseph Wertenberger.

The evening was one well planned and the color scheme carried out to the letter, it being green and white, was indeed very appropriate for the occasion.

After all the guests had assembled, each was given a little Shamrock booklet in which every girl should write her name. The scheme was novel and soon all were acquainted.

Immediately following this, all were seated in a circle for a short program, which consisted of prayers by the two patronesses, Mrs. Vanator and Mrs. Wertenberger, a piano solo by Miss Blanche Bratten and a reading by Mrs. Riddle.

The remainder of the evening was spent in a social way, the games and contests were very unique and created much interest and amusement—several prizes were awarded the winners as well as losers.

The time sped all too soon and before we were aware of the lateness of the hour, we were each given a slip of paper containing directions where we might go next.

This too carried its degree of originality for the spacious hall had previously been arranged with window seats, tables, chairs, cushions, stools, etc. We formed in line and marched to the dining room where each received her plate and sought to find her reserved seat.

A two course luncheon was served in which the color scheme again played a very large part; while eating the interest of the occasion was refreshed in every one's mind when several told an interesting joke on "Pat and Mike."

The main purpose of the evening was that of fellowship; this we feel was indeed made manifest for at a late hour all returned home thanking the local society for their hospitality and expressing the thought that the occasion was one which would long be remembered by all present.—Louisville Herald.

ELKHART, INDIANA

A report of our evangelistic efforts under the leadership of Brother C. C. Grisso of North Liberty, Indiana, has already appeared in these columns. These few words of appreciation for the work done will be from the pastors' point of view.

The meetings began on February 6th, and closed on the 20th. The attendance and interest in the meetings manifested themselves from the very start as a large number came during the first week. The highest point of the meeting was reached on the last day

when people were turned away for a lack of room. Twenty-six have been baptized and received into our church fellowship, and one by relation; five await baptism and at least thirteen are to be received by letter. This is six more than the number reported by Brother Grisso. This number has been added to the list since the close of our meetings and we believe the end is not yet, as others have shown an increasing interest in our church life. We hope, and pray that many others may be led to join our church fellowship for the advancing of his Kingdom among men.

We appreciate the work which was accomplished through the efforts of Brother Grisso and wish him abundant success in his efforts to bring men and women into Christian fellowship.

The church is moving forward and we hope the new members will feel at home in our church life and will become splendid workers in the vineyard of the Master.

B. S. STOFFER.

FIRST BRETHREN CHURCH

Los Angeles, California

We are glad to report progress in our work here. Although quite a large number of the pupils of the Sunday school have been hindered from regular attendance on account of measles and mumps, yet there is a commendable interest manifested and the sessions of the different departments are really accomplishing some worth-while things. The writer has visited two of the departments lately, the Junior and Intermediate, and found the work to be of a very high order.

The Sunday school officers and teachers' prayer service each Sunday morning in the Tower room for fifteen minutes previous to the regular session is being better attended lately. A number who have become regular attendants of this early morning service have found it to be a sweet and precious place.

At the close of the morning services, Sister Lichty, widow of our late and lamented Samuel Lichty of Falls City, Nebraska, came forward and presented her letter and we had the joy of receiving her into our number here. She also brought with her a niece, Mrs. Parr, who also presented her letter. Sister Parr has been with us for some time and we know by her works that she will be a great help to us. It was with much gladness that we received both these good sisters.

Sunday, March 20th at the close of the evening service, after a very earnest address by the pastor, we had the great joy of seeing two young ladies come forward and publicly acknowledge the Savior. Their baptism will take place next Sunday evening at the close of the services.

The State and County Sunday School Association is conducting quite an intensive and extensive campaign here at the present time both for funds and to excite enthusiasm and impetus to the work, likewise to impart useful information. April 14 and 15 they will hold a number of Adult Bible Class banquets in this city at which they will have some great leaders and great speakers. Their motto is, "United Strength in Service."

A. P. REED.

4910 Wadsworth Street.

Her Easter Blessing

By Harry D. Ringler

Once a sweet and simple maiden

Longed the Master's face to see.

"He will come with blessings laden,
Surely one will leave for me."

How her heart was filled with gladness!

He would hear her pleading cry,
Filled with mingled joy and sadness;
"Bless me as thou passest by."

Long she waited, prayed and listened

For his step along the way,

Till at last he brought her mission

On a joyful Easter day.

Spoke with loving words the Master,

And his face was fair to see;

"Follow Me"—her tears fell faster,—

"Take thy Cross and follow me."

Gently was his blessing given;

Could she call it all a loss?

Bond that drew her nearer heaven,

Jesus' blessing was a cross.

So she covered it with flowers,

Lilies pure as whitest snow,

Planning how through all the hours

Sweetness from her life should grow.

Myersdale, Pennsylvania.

A CALL TO CONFERENCE

The prohibition of the Liquor Traffic is still a live issue! "The thing we need in this country more than anything else at this time, is an open, manifest, and outspoken sentiment on the part of the good people of the different communities in favor of obedience to law," writes the Federal Prohibition Commissioner in a recent letter to the Headquarters of the Prohibition Foundation. We have advised with many Federal Prohibition officers, and with their approval, we call upon the churches and Christian people of the nation to call a Prohibition Conference for Obedience to and Enforcement of the 18th Amendment and the Volstead Act, in your community, sometime between March 20th and May 1st.

It is altogether too true as the Commissioner writes, that "In too many places, those violating the law have almost the right to assume that the sentiment of the community is entirely in favor of such a course."

And this, because "Those people in favor of having the law obeyed sit by quietly while those who are disposed to violate the law are making a great deal of noise and making it appear that the sentiment of the community is with them."

We need a "sentiment in every community which shall arrest a man before his crime is committed, rather than permit him to commit a crime and then arrest him."

We believe with Commissioner Kramer who writes, "I am positive that in nearly every community in the country, a sentiment could be created which would drive the law violator out of business."

This, the Commissioner says, "is the part of our work which can be done by the people at large and must be done by the people if it is to be done at all."

Will those who read this call and confer with the pastors and a few Christian people

as to time and place for such a meeting, appoint a committee to prepare programs and thoroughly advertise through press and pulpit, as well as personal invitation. Plan to make it the biggest thing of the year. Talk about it and write about it until even the foes of Prohibition come out. At the close of the meeting adopt three sets of resolutions, to support President Harding and the new Congress; to the Governor and Legislature of your State; and the Mayor and other municipal officers, whose duty it is to enforce the law.

Telegraph copies of the resolution to the President and Congress, to the Governor and Legislature, and appoint a committee to convey the local resolutions to the Mayor.

Invite not only all the church societies, W. C. T. U., and other Dry organizations, but the G. A. R. and other patriotic organizations, the Woman's Clubs, the Masons, Odd Fellows, and other fraternal and educational societies to co-operate, assigning to each some place in the program.

Make it the business of an entire day, have morning, afternoon and evening meetings. If you can have talent from the outside, so much the better, but this is not necessary. Local speakers will be glad to appear on the program, if they think the meeting will be a success. Ask your superintendent of schools for several songs by the children, such as America, America the Beautiful, and Battle Cry of Freedom.

Let the program be helpful and practical. We would suggest such subjects as "Law Obedience, the test of Citizenship," (If You Love Me Keep My Commandments), "The Eighteenth Amendment and the Supreme Court," "The Eighteenth Amendment and the States, How and Why Ratified?" "Who is the State? The People the Principals, Officers the Agents."

Duties of State Officers, Common Pleas Judges, District and Prosecuting Attorneys. Duties of Local Officers; State Enforcement Laws.

The National Prohibition Act in Relation to Section 10, 14, Section 21 and 22 of Title 11. Section 26, of Title 11.

Dangers of the Home Brew.

Increased Appropriation for Prohibition Enforcement.

Benefits Forgotten. A statement of Moral, Physical and Financial gains from Prohibition up to date. Preventive work, Americanization of Foreigners, Education of Young. Limitation of Medical Permits.

Conduct your conference on the principle that Prohibition is a success. Both Commissioner Kramer and Mr. Richardson, Prohibition Supervising Agent for Chicago, believes that conditions are growing more encouraging for prohibition. If you wish to find optimists, go to Prohibition Headquarters. These brave men are not discouraged. They only ask the co-operation and support of the church and Christian people in securing public sentiment. Will you not help them in your community by holding a Prohibition Conference for Law Obedience and Enforcement?

If you desire further information or help on program please send to The Prohibition Foundation, 729 Manhattan Building, Chicago, Illinois, enclosing stamp for reply.

V. G. HINSHAW, President.

WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, THE SPIRIT OF THE LORD SHALL LIFT UP A STAND- ARD AGAINST HIM (Isa. 59:19)

Dear Brother:

You are no doubt aware that, in this hour when public morality has sagged and crimes of violence have increased, there is a massed movement in progress to banish Christian features from our laws and usages in order to make the nation entirely secular.

The moving picture business, largely controlled by Jews, is not only furnishing a school of crime and immorality and using the screen to disparage the Protestant religion and ministry; but is mobilizing its millions and pressing its political power to secure in practically every state legislative enactments which will permit it to commercialize the Lords' Day.

Encouraged by the audacity of these interests, the American Secular Union (various societies of agnostics, skeptics, infidels and atheists), the Seventh Day Adventists and other similar organizations, representing millions, have joined with them to annul our Sabbath laws and establish the Continental Sunday.

Christian Citizenship must present a solid front. An offensive as well as a defensive battle must be fought. Prompt action on the part of every pastor and congregation in Ohio is urgently requested to make effective the united effort of the Church Federation of Ohio, the Women's Christian Temperance Union, the Lord's Day Alliance and the National Reform Association.

House Bill No. 293, presented by Mr. Gorrell, WOULD PROVIDE FOR THE READING OF THE BIBLE IN THE PUBLIC SCHOOLS without comment. Similar laws enacted in Pennsylvania, New Jersey, Tennessee and Alabama have practically closed all controversy as to the wisdom of this action and proved a great success.

House Bill No 214, presented by Mr. McCoy, designed to PROHIBIT THE EXHIBITION OF FILMS DEPICTING LASCIVIOUSNESS, FELONY AND SACRILEGE, has passed the House and is before the Senate.

House Bill No. 203, presented by Mr. Taylor for the Ohio Screen League, proposes to repeal existing law and PERMIT PICTURE SHOWS TO OPERATE ON THE LORD'S DAY. Referred to House Committee on Cities.

RESOLUTIONS from your Ministerial Association, your congregation and all other organizations possible, together with letters and telegrams from individuals should be forwarded at once to your senator URGING THE PASSAGE OF THE MCCOY BILL; and to the proper House Committee and your representatives in the House and Senate, FAVORING THE PASSAGE OF THE GORRELL BILL, NO. 293, and PROTESTING THE PASSAGE OF THE TAYLOR BILL, No. 203.

In every state and throughout the nation Christian people and the church should realize their responsibility of keeping the public life clean, of guarding the Sabbath, exalting and extending the influence of the Bible and in every way of making it as easy as possible to do right and as hard as possible to do wrong. This will make the preaching of the Gospel the more effective.

IN THE SHADOW

EDWARDS—Susan Edwards, a native of Montgomery county, Ohio, died at Johnsville, March 9th, aged 80 years, and 22 days. When she was 68 years of age, I baptized her, her husband, five years her senior, and all her sons and daughters, with practically all of their families, receiving them all into the fellowship of the new congregation at New Lebanon. It was one of my very unusual experiences, and I count it a great privilege to have had it. The husband died while I served in California, so that I could not be with them, but at her death, I brought to her family and many friends, the assurance of Christian hope, in the presence of a very large audience, in the New Lebanon church. She was an exceptionally good woman, and one who glorified her Lord in the faithful service she rendered to her church and neighbors. Her mortal remains lie with five generations of her people, in the Trissie graveyard, near New Lebanon. MARTIN SHIVELY.

ENGLAR—Adam Englar, for many years a member of the Gratis Brethren church, was a native of Maryland, with Ohio as his home by choice. He died at West Alexandria, March 6, aged 76 years, 7 months and 18 days. I was the family pastor more than 25 years ago, serving both in joy and sorrow, receiving the daughters into the church, and conducting the service when the wife and mother was called home. It was my privilege to bring the comfort of the gospel to the daughters and other relatives and friends, at the family home, in West Alexandria, and to lay away the body in Twin cemetery, with others who had gone before to wait God's final call.

MARTIN SHIVELY.

FREELAND—Elder John M. Freeland was born in Preston county, Virginia, April 23, 1842, departed this life February 27th, 1921, aged 78 years, 10 months and 4 days. He was united in marriage to Eleanor Nordeck, September 26th, 1867. To this union were born six children, two boys and four girls. His wife and three children preceded him to the glory land. He was united in marriage to Mary Cassaday April 9th, 1885. He united with the Brethren church about fifty years ago. He served in the ministry of the church, and while he did not spend all of his time preaching he nevertheless was one of its most active members. He never tired in doing the will of the Lord. He will not only be missed by the family, but the church and the entire community mourn his departure. He was actively engaged in the banking business, having been director of the Terra Alta Bank and a stockholder in the Garrett County National Bank of Oakland, Maryland. Elder Freeland was among the oldest of the civil war veterans. He spent a part of his life on the farm northeast of Terra Alta. Later he sold his farm and purchased a business in Terra Alta, where he was engaged for several years. About twenty years ago he retired from active work but never lost interest in the welfare of the community. He is survived by his wife, three daughters, Laura A. Fraley of Eugene, Oregon; Mrs. Sadie Parsons and Vernie Fickey, both of Terra Alta. Services by the writer and Rev. C. E. Glenn. LYMAN B. WILKINS.

PAUL—May Paul, one of Indiana's estimable young sisters. Burial from the home of her parents at Huntington, Indiana. Miss Paul was a talented sister, full of grace and truth, a teacher of the kindergarten in South Bend, a helper in the campaign with myself in the first campaign in the Muncie mission. In the very prime of life, her Lord called her and she was ready to go. A capacity audience was the testimony of the estimate of her friends at her funeral. Services by CHARLES A. BAME.

FRY—Mrs. Fry of Dayton was a member of the Methodist church and the mother of one of the new families of the Dayton Brethren church. She died full of faith after the anointing service by the writer who was called to preach her funeral. CHARLES A. BAME.

TEETER—Wm. Teeter, infant son of Brother Harold and Sister Lillie Teeter. Well in the evening, his life went out before the morning, quite suddenly, leaving the young parents to mourn their loss. CHARLES A. BAME.

NEWSHAWK—Nathaniel Newshawg aged 75 years, father of Mrs. Wm. Cotterman of the Dayton church. He was a veteran of the Civil war, member of the Reformed church and loyal and honored citizen. He was a friend of the writer, who was called to preach his funeral. CHARLES A. BAME.

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APRIL 6
1921

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



ELDER SAMUEL M. LOOSE

Birthday Greetings on Your 85th Anniversary

(See page three for "Birthday Felicitations")

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The New Testament Church and its Prayer Life. (I)

(Note—The above subject will be recognized as one of a series of sermon subjects suggested to our preachers by Brother G. W. Rensch, while he was yet director of Spiritual Life Department of the Bicentenary Movement. No doubt it has already been discussed in practically all the pulpits of the brotherhood. But our treatment of it, even if it adds nothing new, will be different from what our readers have heard from the lips of their pastors. And even if we should stress some of the same points, we are sure that the importance of the subject will warrant a reiteration of the principles involved. We cannot complete the subject even in the most cursory manner in the space of one editorial, and so we will continue it in two or three numbers, not necessarily consecutive numbers however).

In this subject we are dealing with man's divine relations—his prayer life—according to the ideal set forth in the New Testament. No subject is more vital, more fundamental and more sobering than this. It draws us away from the light, the trivial, the worldly, the passing show, to the things that are profound, heavenly and eternal. It divests us of our pomp, pride and self-esteem and brings our unworthiness into glaring contrast with the greatness and holiness of God. It relieves us also of our hopeless, helpless, despondent attitude, and gives us an assurance beyond what our own powers would warrant. A worthy consideration of so momentous a subject requires the most reverent spirit and the most patient searching of God's Word. We pray that the proper reverence may here be manifested, though time and space may place a limit upon the extensiveness of our searching.

That the New Testament church requires the maintenance of the prayer life there can be no doubt, because he who is the great Head of the church has spoken concerning its necessity. "Men ought always to pray" (Luke 18:1). "Watch ye therefore and pray always" (Luke 21:36). "Watch and pray," say all the Synoptic Gospels, and in other forms they repeatedly report the Master's words enjoining and setting forth the necessity of prayer. Moreover our Lord's greatest apostle urges prayer always and for all occasions. He admonishes the Ephesian (6:1) church to pray "always," and in his first letter to the Thessalonians (5:17), he says, "Pray without ceasing." But the duty is scarcely mentioned till the matter is lifted to the higher realm of privilege, so that instead of being impressed with the duty of prayer to God, we are overcome with the blessed privilege. The Master did not wish to encourage prayer as

the mere perfunctory performance of a duty—he saw and heard too much of it in his own day,—and so he gave by far more attention to instructing men how they might realize the blessed privilege of prayer in their own experience than to emphasizing the duty.

But before we consider our Lord's instructions in regard to prayer, let us observe his example. His statement, "I have set you an example," may apply to prayer as well as to feet washing and humble service. Peter, in his first epistle (2:21) speaks of Christ as "leaving us an example that ye should follow his steps." We will be surprised, if we have never considered the matter, how many times reference is made in the Gospels to Jesus praying. In Matthew 14:23 we read that he "went up into the mountain apart to pray." Luke makes repeated reference (6:12; 9:18 and 28) to his going into a mountain and being alone in prayer, and even continuing "all night in prayer to God." Mark (1:35) records that on one occasion, Jesus, "rising up a great while before day, he went out and departed into a solitary place, and there prayed." The same writer states that after Jesus had fed the five thousand and had sent the multitudes away, "he departed into a mountain to pray." Luke informs us that Jesus prayed at the time of his baptism (3:21); and that after a busy day, healing and teaching and being pressed upon by the crowds, "he withdrew himself into the wilderness and prayed" (5:16); and again in the mount where he was transfigured, "as he prayed the fashion of his countenance was altered." Luke also records Jesus' statement that he had prayed for Peter to the end that his "faith fail not." All three of the Synoptics bear witness to his agonizing prayer in Gethsemane, where his human nature was enabled to make the great surrender that made possible the completion of the Father's plans for the world's redemption. And John alone records that high priestly prayer of the Master, the like of which the literature of the world does not contain.

Jesus was a man of prayer; he felt its necessity for himself and used it in behalf of others. He prayed in private and in public; on regular occasions and at appointed places, and on special occasions when some great need made him feel the necessity of his Father's support. He prayed for his own benefit and for the sake of those who heard him. He prayed daily and habitually; prayer was as natural and as necessary to his soul as breath to his body. He who was the Son of God and was come to be the Savior of the world prayed,

and to his church today as in the days of his flesh, he would say, "I have given you an example."

But we are interested not only in the example but in the instructions of Christ concerning prayer. And if there is one matter concerning which the instructions of our Lord are clearer and more definite than another, it is prayer, which he expected to be made a vital part of the life of his church. We are concerned about his instructions in this matter, for if we fail in prayer, we fail in that which is most fundamental. And James tells us that it is possible for us to defeat the purpose of our own prayers by praying wrongly—"Ye ask and receive not, because ye ask amiss" (James 4:3). Moreover Jesus was frequently warning his disciples against falling into the error of the Pharisees in regard to prayer. And our own feeling of inability at this point causes us to plead with the disciples, "Lord, teach us how to pray."

In the first place Jesus taught his disciples and teaches us how to pray by means of a model prayer. Here we find his most important and explicit instructions. In this example he gives us a form for opening and a form for closing prayer, "After this manner therefore, pray ye: Our Father which art in heaven, hallowed be thy name." In the beginning we are to recognize God as a Father, one who is approachable, and to whom we sustain certain definite relations and consequent obligations. We are also to acknowledge his transcendent goodness and majesty, for he is not a God who shares the passions and appetites of men and abides on the top of Mount Olympus, but his dwelling place is in heaven and his name is to be hallowed. When we address God in such a personal and dignified manner it inspires both reverence for his character and confidence in his fatherly attitude. The petitions in the model are suggestive of the things that should normally be embodied in our public prayers. And the form for closing is also suggestive, and doubtless it is well to adhere to it quite generally. You are acquainted with it, "For thine is the kingdom, and the power, and the glory, for ever. Amen." The fact that some manuscripts do not have this closing form, and that the American and English Revised Versions have omitted it, makes no difference for our practical purpose. It still remains a fitting form to guide us in closing our prayers. Another point as to the proper form of acceptable prayer is set forth in John's Gospel (14:13 and 15:16), where Jesus states that our prayers are to be made in his name. This is one of the requirements at the throne of grace for effective prayer. Truly did Jesus speak, in whatever sense we may take it, "No man cometh unto the Father but by me." And so in prayer, we must approach the Father through the Son.

Birthday Felicitations To Elder Samuel M. Loose

On This Your 85th Anniversary We Extend You Christian Greetings

It has been a long journey you have traveled since April 9, 1836, but it has been a walk with God since you were baptized into the Brethren faith June 6, 1860, at Lancaster, Pennsylvania, and it has been one of service since you were ordained to the deaconship in December, 1867, and to the ministry, June 5, 1869. Having received your education at Lebanon, Pennsylvania, you became a worthy and approved workman, and after coming to Ohio your ability was recognized by being made bishop in 1880 of the district comprising Richland, Wyandotte, Crawford and Wood counties. You were honored of God as the founder, builder and for many years the pastor of the Fremont church, and your counsel and service have long been valued as a member of the Ohio Board of Evangelists. We honor you for the 52 years you have given to the ministry, 48 years of which were spent in active service. We congratulate you on the excellent health of both yourself and wife, and on the mutually blessed companionship which has been uninterrupted for 63 years. Many happy returns of the day, and may God bless you.

EDITORIAL REVIEW

Brother Freeman Ankrum has reason to be encouraged over his work at Garwin, Iowa, where they have had the best winter yet both from the standpoint of spiritual interest and finances, notwithstanding the fact that this congregation experienced financial depression more than most church groups.

The farewell reception given to Brother and Sister H. E. Eppley by the Community Club of Eaton, Indiana, upon their leaving to take charge of the Huntington church, bears witness to their high esteem in the community and the service they rendered while there.

At Columbus, Ohio, the work is still going forward under the leadership of Brother S. E. Christiansen, who is soon to close his pastorate for a trip to his fatherland. They recently enjoyed a successful revival under the evangelistic preaching of Miss Aboud.

Brother E. L. Miller and his Nappanee cohorts are pressing the line hard. Their characteristic is **energy** and their habit is "going over the top." They both keep their own house in order and give a helping hand to others. Their offering to Near East Relief and to Foreign Missions were commendable.

Brother C. R. Koontz informs us of the closing of his pastorate in the Shenandoah Valley and the taking up of the work at Linwood, Maryland, where evidences of progress are already to be seen. Brother Koontz has proven himself one of our successful young pastors.

It is not the usual thing that the business meetings of the church are very largely attended, but Brother J. A. McInturff writes that at the recent annual business meeting of the Goshen church they had the largest attendance in years, and that they gave him a unanimous call to remain the fifth year as pastor.

Brother Homer Anderson writes concerning the work he recently closed at Pleasant Grove, Iowa, where commendable progress was realized during his pastorate. He is enthusiastic about the prospects of his present charge at Campbell, Michigan. The Pleasant Grove church is seeking a pastor. Correspondence should be addressed to Ernest Myers, Williamsburg, Iowa.

Brother Lowman, pastor of the Pleasant Hill, Ohio, church speaks encouragingly of the mission work at Camden, where Brother Jesse Eikenberry is pastor and to whom he recently gave some assistance in a successful revival effort. He is now in a revival at his own church, which he declares is "alive and working." We pray that his highest hopes for his people may be realized.

It would be hard to find a small congregation that is more enthusiastic and prosperous than the New Paris, Indiana, church of which Brother W. I. Duker is pastor. Brother Duker, one of our more recent acquisitions to the ministry, possesses to a more than ordinary degree the happy combination of enthusiasm, intelligence and good judgment so necessary to the minister, and he is greatly loved by his people.

Winona Tabernacle Again! Are you tired of seeing it? Did you think it was all settled? Some churches and people had a right to think that, while others must surely have been aware that it was not settled by anything they may have given, for there are a number of churches (and some in Ohio, too) that have not given a red cent. Now it is quite possible that some of these churches still have very good intentions, and that they will make good on this proposition as soon as they can get caught up. We hope so and we are going to believe it till the last minute. If you intend to do something, you should heed the words of Brother Dyoll Belote in this issue and write the committee indicating your intentions. Being collector for Ohio, we shall be glad to hear from those not yet having remitted their 16 cents per member.

The editor enjoyed the privilege during the month of March of visiting and preaching for the following churches: On March 6, at Gratis, Ohio, where we saw their beautiful church and met their many enthusiastic workers for the first time. We found them loyal to The Evangelist, willing to line up with the Bicentenary Movement and eagerly waiting the arrival of their new pastor, Brother Roy Brumbaugh. We enjoyed the fine hospitality of Brother Amos Fudge's home. At Bryan, Ohio, on March 13, we met for the first time the splendid congregation, of which Brother G. L. Maus is the much loved pastor. These people are loyal supporters of The Evangelist and are enthusiastically in line on the Bicentenary Movement. On Easter Sunday it was our extreme pleasure to visit the large Goshen church, where we gave an address to the Sunday school and preached the Easter sermon. This church has the largest number of subscriptions to The Evangelist of any church in the brotherhood. Brother J. A. McInturff, the pastor, is very popular with his people.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Evangelistic Victories Multiply

The reports coming in from the field are inspiring. As a church we are having a great harvest and the end is not yet. If your church has not had its annual evangelistic campaign, there is yet plenty of time before next Annual Conference. Do not fail this part of the Bicentenary Movement, nothing is more important. We cannot succeed if we fail here. And inasmuch as this is a great time of reaping,

the church that neglects evangelism at this time will do so to its own great disadvantage. Let us have a campaign in every church this year.

We are giving you another list of churches that have had successful campaigns. **Johnstown** heads the list with **123 confessions**, with **Ashman** as evangelist and **Watson** as pastor.

VICTORY CAMPAIGNS HELD

CHURCHES	PASTOR	EVANGELIST	CHURCHES	PASTOR	EVANGELIST
Johnstown	Watson	Ashman	Jones Mills	Myers	Bowman
Conemaugh	Jones	Jones	Los Angeles (2nd.)	Leatherman	Broad
Elkhart	Stoffer	Grisso	Fairview	Wilkins	Shively
Elk Lick	.....	Bowman	Sidney	Myers	Bame
Fremont	Sands	Sands	College Corner	Myers	Lytle
Oakville	Deeter	Lynn	Cambria	.....	Thomas
North Liberty	Wirick	Wirick	Roanoke, Ind.	Bright	Bright
Center Chapel, Ind.	Johnson	Johnson	Berne	Ronk	Cobb
New Enterprise, Ind.	Johnson	Johnson	Teegarden	Whetstone	Whetstone
Mt. Etna	.....	Coleman and Ronk	Tiosa	Whetstone	Whetstone
Corinth	Stewart	Stewart	New Highland	Whetstone	Whetstone
Loree	Stewart	Stewart	Salem	Cook	Kinzie
Roanoke, Va.	Oberholtzer	Oberholtzer	West Alexandria	Beekley	Bowman
Fillmore	Beal	Bauman	New Lebanon	Kinzie	Cook

Preparedness

We are familiar with that word and realize its meaning and value. If you are to realize its value... and value. If you are to have a great meeting in your church the next year, **now** is the time to **prepare**. When we go at things by chance, the chances are we will not get much. With a definite aim and definite effort we get results. Now is the time to arrange your fall or winter campaign. Secure your evangelist and set your time. I trust that in my next communication I may give an announcement of available evangelists for next year.

To Our Evangelists

You men certainly have been loyal and given our Program the best of support. Both the pastors and churches are to be commended for co-operation—it's the "co-opera-

tive" spirit that wins. Now in order to get our lineup for next year, I wish that the evangelists who can give all their time or part would drop me a letter so that I can publish your name on the Bicentenary page, so the churches will know who can be secured. This list also is to include the pastors who can hold one or more meetings. This will help me in my part of the program. Give this your earliest attention and reply promptly.

In California

I will be in the Northern District of California until July. On account of the neglect of this field, I decided to give my help here for a few months, so address me at Turlock, California, R. D. 2, Box 279.

W. S. BELL, Director of Evangelism.

Bicentenary Committee Meeting

For some time it was felt that there should be another meeting of the Executive Committee of the Bicentenary Movement for the careful consideration of some of the more pressing tasks that confront us. The writer had occasion to go to Ohio last week, and some of the leaders at Ashland when they learned of this fact, arranged on rather short notice for such a meeting. All except two members of the committee were able to be present, and a very profitable meeting was held. In addition to the members of the committee, the meeting was attended by the following brethren at Ashland whose counsel and suggestions were greatly appreciated: A. D. Gnagey, Martin Shively, Geo. S. Baer, J. A. Garber, H. H. Wolford, A. L. DeLozier and L. L. Garber.

Dr. Charles A. Bame, Chairman, presided at the meeting, which was opened with a season of prayer in which all present participated. The general work of the Bicentenary Movement was reviewed, and various related problems were considered at length. Views were exchanged and a

sincere effort was made to determine the most effective ways to promote the vital interests of the church.

It was definitely decided to prepare for distribution at the earliest possible date a Bicentenary Hand Book containing statements from all the General Directors giving instructions as to just what should be done in each local congregation to best promote the several activities of the church. With clear and definite directions at hand, there will be no excuse for any church to fail to aggressively co-operate in this Movement in a way that will be most beneficial. The preparation of this Hand Book will be under the supervision of Dr. Bame, and it will be made just as helpful as possible for all pastors and workers.

It was the unanimous belief of all present that the most pressing need before the church today is the work of Ashland College. This need will be given particular emphasis before the coming of Education Day in June; but by motion it was decided to be the sense of the Bicentenary Movement that a special emergency offering of at least 50c per

member should be asked for on Education Day, payable at sometime before July 20th.

It was further decided by unanimously supported motion that J. A. Garber shall be Assistant Director of the Department of Education and entrusted with the particular task of promoting Religious Education.

Another decision of the meeting was that each member of the Bicentenary Executive Committee shall carefully consider the matter of preparing or securing tracts or booklets that might be of use in his department of work and re-

port to the General Secretary; and that an effort shall be made to create a helpful representative church literature.

And, finally, the following resolution was unanimously adopted: Resolved, that it is the sense of this meeting that through a budgeting system and an every member canvass, supplemented by the observance of special days, to be instituted early next year, the denomination endeavor to meet the needs represented in the Bicentenary Movement.

MILES J. SNYDER, Secretary.

GENERAL ARTICLES

The Lord's Supper. By Prof A. L. DeLozier, Ashland, Ohio

By way of introduction I would say that the Lord's Supper is recorded in three of the gospels and is referred to by Paul. The purpose of the supper is largely if not almost entirely commemorative and the thing which it aims to keep before our remembrance is the Lord's atoning death. But growing out of this commemoration of our Lord's death are other truths. Some one has stated one of them thus:

"To keep ever in mind the fact that partaking of food is not more necessary to the physical than simple faith is to the spiritual existence." Students of comparative religion have spoken of the Lord's Supper as a death feast and doubtless in one sense of the word it is. But it is far more than that at least by virtue of the fact that it points not only back to the death of our Lord, but as well forward to his second coming. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26).

So much for the Lord's Supper in a general way. When we come to analyze what we call the Lord's Supper, we find it to consist of three inseparable parts. No man, pope or church has any authority to separate these parts of the Lord's Supper.

For instance, I have just as much authority for eliminating the bread and wine, also called the eucharist, and for observing only feet washing and the supper, as has any church for neglecting the supper and feet washing and holding merely to the eucharist. I have just as much right to insist only on the feet washing or on only the supper, in a word, upon any one of the three parts to the exclusion of the other two. I therefore insist that no one is obeying our Lord's last command who does not include all three of the things instituted by him—a supper, feet washing, the eucharist. These three are as inseparable as the marriage tie. But then people break that too.

The story of the supper begins with Matthew 26:20 and the parallel passages in Mark and Luke. The latter gospel occupies several verses in introducing us to John 13, while Matthew and Mark afford us only one verse each. "In the evening Jesus took his place with the twelve disciples." This was doubtless the most important vesper service ever held in the world's history.

We now pass to the thirteenth chapter of John, a whole chapter given over to the ordinance of feet washing. The ordinance of feet washing used to be observed by many churches that no longer practice it—many Methodists, United Brethren, Baptist and Disciple churches, the Moravians and the Jesuits. Twice when I have spoken on this subject old persons have told me at the close of the service that they remembered the time when Methodists and Lutherans washed feet. Were these churches under a delusion in those days, or have they come to be too proud to practice what the Word of God plainly teaches? Alas, I have found all too many Brethren People who are too proud and worldly to practice this divinely instituted ordinance.

Speaking of feet washing, Dr. C. F. Yoder of South America says in his book GOD'S MEANS OF GRACE: "That an ordinance of such humiliating nature should ever

be generally popular is not to be expected. Indeed, the very manner and record of its institution is such as to make it appeal, not to the worldly minded, or to those who seek only formal obedience, but to those who have the humble mind of Christ. Such ask, not, Is this popular? but; Is this right?"

It is crass ignorance to raise any question as to the force of "ought" in John 13:14, "If I then, your Lord and Master, have washed your feet; ye OUGHT also to wash one another's feet." In Scotch OUGHT means TO OWE. Chaucer used OUGHT in the sense of BEHOOVE. The word is the preterit of the Anglo-Saxon "AGAN"—"to owe." As a noun, the word OUGHT means DUTY. But the fact is that the Greek word means "to owe," to be in debt." The same word is found in Xenophon's Anabasis where we read: "More than three months pay was due the troops." When your rent is DUE you OUGHT to pay it and that really means that you MUST pay. Accordingly Moffat renders this verse: "Ye are duty bound to wash . . . feet." The Latin reads DEBETIS which is from DE and HABEO, i. e., SOLLT IHR," So shall ye wash . . . feet. In the fifteenth verse we read:

"For I have given you an example, that ye should do as I have done to you." EXAMPLE has as synonyms the words COPY, PATTERN, MODEL, etc. The Greek word means a PATTERN or a BLUE PRINT. Luther rendered it BEISPIEL—i. e., a precedent. SPIEL means a PLAY or PERFORMANCE. Jesus acted out the thing that he wants us to do.

Having washed the disciples' feet, Jesus resumed his place at the table and the supper was eaten. Now we pass to Matthew 26:26 where after supper the Master gave his disciples the emblems of his body and of his blood. "Take, eat: this is my body." In Latin: "Hoc est corpus meum." Churches are divided into denominations on this point. While at Allentown, I learned that the main difference between the Lutheran and the Reformed churches is the interpretation put upon these words: "This is my body." The belief of the Catholic church is that the very moment the priest says: "Hoc enim est meum corpus," the wafer is literally turned into the actual body of Christ. And hence, as Serafino Bernatto, the great Italian preacher says: "The Catholic becomes an cannibal, literally eating the body of Christ." But rather the Word of God teaches that the unleavened bread is symbolical or representative of the body of Christ. In Luke 22:20 we read: "Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you."

To recapitulate, if we obey the gospel, we shall have in the Lord's supper:

1. An ordinance symbolical of cleansing.
2. An ordinance representing fellowship.
3. An ordinance emblematic of the atonement itself.

The entire or triune ordinance will point back to Christ's death and as well as forward to his coming again. Ashland, Ohio.

The Wonderful Works of God. By J. A. Ridenour

When I consider the heaven, the work of thy fingers, the moon and the stars which thou hast ordained, what is **man**, that thou art mindful of him (Psalms 8:3-4)?

The Psalmist undoubtedly has reference to the astronomical heavens, the solar system, of which the sun is the center of gravity. And all the other heavenly bodies—the stars and the planets—revolve around it, at regular intervals, in obedience to the laws which governs them. There are two forces applicable to the movement of the planets around the sun. They are called the centripital and centrifugal. Their forces act in opposite directions; one tending to draw to the center, and the other to fly away from the center. Destroy the centrifugal force, and all the planets would immediately fall to the sun. Destroy the centripital force and they would all fly off into the unlimited space. But as they are at present properly balanced, they keep the planets moving regularly in their respective orbits, without gaining or losing a moment of time in thousands of years. This certainly is most wonderful and causes us to stand in awe of God's greatness.

But there is a property called "inertia" that belongs to all inanimate matter. When a body of inanimate matter is at rest, it can not move only as it is moved by some power outside of itself, and when put in motion it continues to move until it is stopped by some power outside of itself. Now the planets are all inanimate bodies of matter, and they are all moving forward in their orbits, and as they could not as inert bodies, have put themselves in motion, they evidently were put in motion by their Creator. And it was he who gave to matter these properties and established their laws and causes them to obey them. How wonderfully these things point to God and prove beyond a doubt his existence. The heavens declare the glory of God"

After having declared the greatness of God by showing the greatness of his works in the astronomical heavens, David asks the question: "What is man, that thou art mindful of him?"

Man is a dual character, composed of mind and matter, body and spirit. The body, the motional part of man, is wholly animal and mortal, but the spirit is immaterial, and will not and can not die. At the death of the body, there is a separation of body and spirit. James says, "The body, apart from the spirit is dead," the body returns to dust, whence it was taken, and that is the end of it. It will not be needed in the future state.

In the resurrection there will be a new body to take the place of this old mortal body. It will be spiritual and immortal.

But the spirit lives on. It can never die. It will be clothed in a new spiritual body, fashioned like unto the glorious body of our Lord Jesus Christ.

Man at present has two kinds—the objective and subjective. The objective is the mind of the best. It is not subject to the law of God, neither indeed can it be. It originates from, and is operated by the human brain, and when the brain dies with the body, this objective or fleshly mind ceases to exist.

But the subjective mind is spiritual. It originates with, and is operated by the spirit, which God formed within man, and will continue to exist as long as the spirit lasts. That will be always, for the spirit never dies. So in answer to David's question, we answer, that man is the noblest creature that God has made, the glory of his handiwork. The universe is wonderful, but man is more wonderful and speaks more plainly of God's greatness and power.

Germantown, Ohio.

A Mission for Every Child of God. By E. E. Roberts

Doubtless there are in every Brethren church, brethren and sisters that leave a desire to be actively engaged in the Master's service, but they can not preach, are not able to teach a Sunday school class, and are not blessed with the gift of song, consequently they feel that there is nothing that they can do. I want to assure such persons that there is a place for them, where they can do a great work for God's glory and man's good. For years I have printed, and distributed tracts, and God has laid it upon my heart not only to increase my own efforts, but to show others how they may do as great, or even greater work than even the most gifted preachers can, and that is by circulating the printed page. Just one of the many examples of such service follows.

Richard Sibbs wrote a tract entitled, "A Bruised Reed," gave a copy to a peddler, and he gave it to a passing boy, named Richard Baxter. He was converted and wrote, "A Call to the Unconverted." Among the thousands that were led to Christ through this "Call" was Philip Doddridge, who when converted wrote many hymns, and also "The Rise and Progress of Religion." God blessed it to thousands among them being, William Wilberforce, who succeeded in freeing all the slaves in the British kingdom and wrote, "A Practical View of Christianity." God used it to fire the heart of Leigh Richmond, who wrote "The Dairyman's Daughter." Over four millions of copies, in fifty different languages went forth to testify for God, and win souls for Christ.

How little did Richard Sibbs dream that his little tract would by God's blessing start such a train of influences for God's glory, and man's good. Just take a look at the grand "Chain of Gold," every link of pure gold,—Sibbs, Baxter, Doddridge, Wilberforce, Richmond! But it does not end there. No, nor will it end until eternity ends. Any brother or sister, young or old, may be used of God to start a chain of influences just as great. I shall be glad to help them by furnishing them tracts at cost of publication and postage.

The Lord willing, I will in the near future issue several that will be very helpful in revival meetings. There will also be tracts on the doctrine of the church. The second edition of the one on Baptism is exhausted but I trust to have a third ready in the near future. Brother Miller of Spokane ordered two hundred copies for use in their revival meetings. Others will follow on The Love Feast, etc..

For the encouragement of those being led to devote time and efforts to tract distribution I want to tell a few facts.

On a Clyde Steamer, a Christian man was giving out tracts. A gentleman from Glasgow remarked as he took one, that he feared that little good was accomplished by tract distribution. "In my younger days I did a good deal of it myself, but I never saw any fruit from it."

This was rather discouraging to the distributor, but he remembered his own conversion, and that it was a tract that was the means of his conversion. He received it when he was but twelve years of age, as he walked the streets one winter night. Passing a mission hall, a young man standing at the door, handed him a tract and asked him to go inside. He did go, heard the gospel message, that was blessed to his conviction, then turning to the tract he read it, and was saved.

He told the story, and the gentleman was greatly interested. "May I ask where this happened?" he inquired.

The distributor named the very night, the street, and the hall. The gentleman's eyes filled with tears, he grasped the distributor's hand, "It was my work, when a young man, newly converted, to stand at the door, and invite strangers in and give them a tract, and well I remember inviting a bright-eyed lad into that hall that night. But I lost heart, and gave up the work, as I could see no results from it. I thought that was useless. Now after twenty years God has let me know that it was not in vain. But alas, I have lost twenty years that I might have served the Lord, and had many souls to be stars in my crown."

A Christian man stepped on a New York street car, and before being seated, handed each man a card on which was printed "LOOK TO JESUS, When Tempted." When in trouble—when dying." A gentleman read it carefully, and on leaving the car came to him and said, "My dear sir, you have saved my life, for I was on my way to the ferry to drown myself, because of my troubles. The death of my wife and only child robbed me of any desire to live."

The Rev. J. Hudson Talyor, founder of the China Inland Mission, was led to Christ by a tract, and has been God's instrument to save thousands. Multitudes of thousands have been led to Christ through tracts.

How Tracts Can Be Used

Use them to open a conversation on religious subjects. And they are excellent to follow up such a talk. Handed

personally, or sent through the mails, they will preach when you can not. Given to your Sunday school scholars, put into letters that you write, in the presents, or packages you will send out, they will bear the message far. A tailoress puts one in the pocket of every pair of trousers she makes. A farmer's wife puts one in every crate of eggs she sells. A butcher puts one in the basket of every customer. Another has a pocket in the railroad station. A railroad ticket agent gave one with every ticket he sold, and had twenty persons write him that they had been converted through them. Indeed there is no end to the ways that they can be used for God's glory and men's good. Accompany each one with a prayer that the Holy Spirit will bless it to the glory of God and the saving of sinners. And IT WILL.

Philadelphia, Pennsylvania.

How Christ Enriches Life. By J. E. Dilling

To live such a life such as Christ would have us live, we must not only put ourselves in his keeping but every act and thought must be in perfect accord with his divine will. When we have fully surrendered our wills to his and are daily guided by the Holy Spirit doing only those things which please him and men can see by our daily lives and conduct that we have been with him and learned of him, then we are getting ourselves to a place where God can use us for service and we become a power in the Kingdom for its upbuilding.

The reason Christ is not able to use more of his people in greater service is because they are only passive Christians, not putting their all upon the altar and trusting to him for the results. When we once reach that place in our Christian lives where we are willing and anxious to claim the promises of God, not through anything that we have done but alone through faith and his atoning blood, that through these promises fulfilled in our lives we may become of greater service in his church on earth and thereby hasten his coming, then will our lives become more enriched by his presence. Most all of mankind believe that "God is," but how few by their daily lives and their conduct show that he is their constant companion, counsellor, daily guide and personal friend? Do we go to God for advice as we do to relatives or friends? Is he a real, definite, personal presence as our family or neighbors? If not, then we have not gotten that nearness we should have, and our lives are not enriched by his presence in the fullness of joy. If we would constantly obey that "still small voice," how his Spirit would continue to grow and work in us and with us, and what a life of service we might live! We pray that our sins may be forgiven, which is right. But Oh! how we should pray that our eyes might be opened to see the opportunities to do good as we pass along this road of life. I believe most Christians would be shocked if they could see the opportunities to do good which they have passed by day after day,—little deeds of kindness, a smiling face, a kind word. Helping one another on this weary road are the things that count with God. "Inasmuch as ye did it not unto the least of these, ye did it not unto me." Let us not be burying our talents because we are one-talented men, or looking for great deeds to do, overlooking the small ones which count for so much with God.

If the Christian church would, as a whole, get that Spirit of Christ, revealed in the statement about him, "He went about doing good," and would be actuated by only the purest motives, and would be supremely desirous of helping men, what a change would take place in the world! Things that now cause so much trouble would cease to be and sinners could no longer resist the power of the Holy Spirit, working through a body of people who were out and out for Jesus and wholly given to saving men through him.

If Gideon with his three hundred men and the help of God could destroy the thousands of the Midianites what could not the church accomplish, if she took God at his word and laid hold of his promises! Lord, help us to claim these promises. Help us to use them to thy honor and glory. Help

us to see every opportunity to do good and give us courage to embrace these opportunities to the upbuilding of thy Kingdom.

Martinsburg, Pennsylvania.

Non-conformity to the World

BY SAMUEL KIEHL

Paul in his letter to the Romans addresses them thus: "To all that be in Rome, beloved of God, called (to be) saints" (Rom. 1:7). These beloved saints are not in the flesh, but in the spirit, the spirit of God dwelling in them (Rom. 8:9.) They reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11). They are persuaded, that neither death, nor life, nor angels, . . . nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus our Lord (Rom. 8:38, 39). To such faithful, consecrated believers in Christ Paul says, Be not conformed to this world (Rom. 12:2).

Believers must not let the world drag them down on a level with its sinful practices (1 John 2:16). The way of God, and the ways of the world are widely different. The one leading to the home of the faithful in Christ Jesus, the other to the future abode of those who know not God, and, obey not the gospel of our Lord Jesus Christ (2 Thess. 1:8, 9).

It is possible for the careless (lukewarm) believer to be so nearly like the man of the world in word and conduct that there may be no perceptible difference between them. To illustrate—a dozen teaspoons tied together conform to each other. They are alike in all their parts. Such likeness (in everything) should not be found with the Christian and the worldly man. Jesus says, Ye cannot serve God and mammon (Matt. 6:24). No one can be a child of God, and a child of the devil at the same time (1 John 3:10). A basket of croquet balls will illustrate how those in the spirit can work with those in the flesh for the common good. Croquet balls do not conform, they touch each other only at points. In like manner can the believer faithfully discharge his Christian duty toward the man of the world by approaching him in the spirit of love, and with a warm, friendly touch on things pertaining to the world, and kindly words, and helpful deeds, in the name of the Master, possibly will win him to Christ. Are we doing so? He that winneth souls is wise (Prov. 11:30).

Dayton, Ohio.

The Bible is not an ecclesiastical book simply intended for use within the four walls of a church. It is God's revelation to the race. It has a portion respectively for the family, the church, the business world, the social world, and fully one-third of it is God's specific message to the state and nation. Here God reveals his great civic gospel for this crisis hour in the world.—Dr. James S. McGaw in "Winona Echoes."

THE BRETHREN PULPIT

"If A Man Die, Shall He Live Again?" By George A. Copp

TEXT: If a man die, shall he live again?—Job 14:14

This question has been asked over and over by not only the people of our day, but by all the people of all nations and ages. Job asked this question and later answered it himself affirmatively. Death is certain to all mankind and the question is one of most vital importance to us all. We may as well not practice self-denial and worship the God of heaven if there is no life after death. If there is no hope beyond the grave, then all the churches may as well be closed up forever and all missionaries called home and all other religious work of whatever character be dispensed with.

Answer the question. Who can do it? No living man can answer it from his own personal experience, because he has never passed out of this life. We are, therefore, compelled to base our belief in a future life entirely on divine revelation. He who has never seen any other country but the United States must accept the evidence of those who have seen those countries that they do exist. He who has never seen our forefathers and former rulers of the world must take the revealed evidence as given by those who did see and do know that such persons did live. We must, therefore, accept divine revelation as to the future life if our religious faith is worth anything. All should know what revelation teaches about the after life, but let us take up the question in a line of human reasoning:

I. LIFE A GIFT OF GOD

Life is complex and certainly mysterious in all its relations. How it came, its mysterious construction, how it is sustained and how it functions are all beyond our comprehension.

Man with all his ingenuity can not create a single atom of life. Scientists have tried to produce life chemically or otherwise but every effort has been doomed to failure. A counterpart of life in form is as far as man can go. There is a gulf here fixed so wide that it has never been and cannot be crossed. One live grain of corn is worth far more to the world than all diamonds, gold and silver of creation. For that grain may produce untold millions of bushels of grain that could feed millions of hungry souls and thereby be of far greater value than all the gold, silver and precious stones of the whole world; all because the grain had the God-given life in it and the other had none.

II. LIFE IS DIVISIBLE

If life had been created indivisible, then creation would have been a blank failure. For today there could have been only two persons upon the face of the earth, if they could have lived so long, Adam and Eve. What makes the world enjoyable and full of vivacity but the fact that there is a multiplicity of life in it? Who cares to live out on the desert or in the solitary wilds of Alaska with not a single soul within a thousand miles! Who cares to have all the gold and silver and houses and land in such an isolated place? Companionship and fellowship are part of the glory of creation and well being of mankind. Most everywhere we look we see life dividing. We see it in the oak throwing off its annual crop of acorns. We see it in all fruitful trees and vegetation. Life seed is sealed up in these embryonic packages ready for the production of other life. This life division exists in all animate life as well as in the vegetable kingdom. It began back at creation and will go on forever, and perhaps may continue in eternity. For we read of legions of devils and innumerable hosts of angels and who knows but that both are being multiplied by divisibility of their own lives in eternity!

III. LIFE IS MULTIPLE

Of course if life is divisible it is of necessity multiple. This multiplicity of life is so complex and intricate that it is beyond human mind to comprehend it in all its phases. A

hundred fold multiple of life in one cycle of production is nothing less than a marvel in nature. But who can limit the multiplicity of life! It may be possible to increase it to ten or more times an hundred-fold in one single period of production. This declaration is, of course, applicable to vegetable life, but in the animal life, which is usually single production, it may be multiplied two, three, four and even five at a single production period. And who can limit this multiple production? May it not be increased to still greater folds! This multiplication of life is not limited to one cycle of production, but may at the next period produce as abundantly as before and this may be kept up almost indefinitely, or at least so long as normal functions exist.

IV THE LIMITATION OF PHYSICAL LIFE

"In the day thou eatest thou shalt surely die." "From dust thou art and unto dust thou shalt return." If these sentences had been carried out to the letter, there could not be a living soul upon the earth today. If we were to live only for a moment after creation or birth, then God's work of life creation would have been a monstrous calamity. Each one of us has the limit of his own life largely in his own keeping. "As thy days are so shall thy strength be." The turtle that crawls out in the roadway and is crushed to death by a passing vehicle could have saved his life for years had he remained in the nearby pond. The man who exposes himself to danger is less likely to long life than he who does not so expose himself. If life forces are carefully conserved, persons may live to become an hundred or more years old. Then, if some may live that long with our ignorance of the perpetuation of life forces, how long could we live if we knew all about that law and observed it in all its relations?

V THE PERPETUITY OF SPIRITUAL LIFE

Now, we come to the most difficult part of the subject, because we are trying to deal with the future.

Enoch was the first person to pass to another world, at least, untouched by death. Elisha called a child from death to life. If death ended all, how could he call a child from death to life a second time? David declared he would go to his dead child. More than five hundred brethren saw Christ ascend to heaven, and testified to St. John after his ascension that he was now alive. On the Mount of Transfiguration Moses was recognized by three witnesses, and this is sufficient proof of life after death. Christ further assures us that "he that believeth on me shall never die." If we fail to believe these statements we may as well become out and out infidels. We have the statement of those who claim to have intercourse with the dead that the dead are alive, but be this true or not, we can not believe that physical life ends our existence. Until Christ's declaration of an after life can be disproved, we certainly can accept it as true. But why should it not be true? If man who subsists upon perishable things may live a hundred or more years, why could he not live forever if he subsisted upon imperishable things? But some will say, where are the imperishable things on which to feed this spiritual life? This is a great mystery, and no man can wholly explain it. Except ye be born again ye cannot see the Kingdom of heaven. The unborn spirit-life can no more live than the unborn physical, if such be possible. Yet we read of Isaac when yet in the loins of Abraham. In other words, life is not self spontaneous. But if it is possible for physical life to be born or come out of a physical body, may it not be just as possible for spirit-life to be born of a spirit-body when once spirit-life has been formed in that physical body? In other words, physical life was created from inanimate material and made into an animated physical

body. Now why can not spirit-life be created in the physical body and born out of it and finally live forever?

The first creation to my mind is the more intricate and difficult. For, if the body made of earth and subsisting upon perishable things may live to be an hundred years or more, why may not the spirit, made of imperishable things, live forever if it subsists upon eternal things? This spirit-life must be sustained here at least, and the "Bread of Heaven" was given for that very purpose.

But some one will ask, how are we to know we have this spirit-life? Ye shall know them by their fruits. The fruit of the spirit is fully recorded in the 5th chapter of Galatians. If we understood all the laws of matter and spirit, then spiritual things could be more easily understood, but as we do not, we must accept them as given. Mr. Edison says we do not know a thousandth part of what electricity is, nor even what water is or any other substance. If we can not understand all about material things, how can we know of eternal things? Forty years ago, if some one had declared he could see through an opaque body and talk a thousand miles, he would have been considered a rash fool, but now it is an accomplished fact and he is a wise man who has discovered these things. But this much we do know, that if this our earthly house of this tabernacle were dissolved; we have a building of God not made with hands eternal in the heavens. We do know, too, that love is of God and so is spirit and that they can not die, and that they are as imperishable as God, and God is eternal and immortal.

David said, we are going to live.

Job says, we are going to live.

Peter says, we are going to live.

John says, we are going to live.

Paul says, we are going to live.

Christ says, we are going to live.

And God says we are going to live.

Who is foolish enough to contradict such testimony?

Strasburg, Virginia.

OUR DEVOTIONAL

The Benefit of Daily Bible Reading

By Bertha I. Oyster

OUR SCRIPTURE

These were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few (Acts 17: 11, 12). And I beseech you, brethren, suffer the word of exhortation: for I have written unto you in a few words (Hebrews 13:22). And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them (Deut. 17:19). And Jehovah answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it (Hab. 2:2). Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:5). Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own souls. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass (James 1:21-23). And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God (Luke 4:4).

OUR MEDITATION

Regularity counts for more in Bible reading than most people fancy. The spasmodic person, who at seasons gives a

great deal of time to the reading of the Word, and at other seasons quite forgets it or neglects it, even for a day at a time, does not achieve the results that he does who reads on regularly day after day.

When you read the Bible do not simply read it to cover so many pages but study and see what it means to you and to your life. The Bereans were wise as well as "noble" in that they "searched the scriptures daily."

A man who is well known among the Christian college students of America, once remarked at a student convention, that he had been at many conventions and had received great blessings from them, but the greatest blessing he had ever received was from a convention where there were only four persons gathered together. The blessing had come to him in this way. These four had covenanted together to spend a certain portion of every day in Bible study. Since that day much of his time had been spent in traveling, in hotels and at conventions, but he had tried to keep that covenant, and the greatest blessing that had come to him in his Christian life had come through this daily Bible study. No one who has not tried it realizes how much can be accomplished by setting apart a fixed portion of each day for the study of the Word, and keeping it sacredly for that purpose under all circumstances. The length of time chosen may not be more than fifteen or thirty minutes a day, but it certainly ought to be at least an hour.

Many will say they cannot spare the time. But it will prove to be time saved. Lord Cairnes, one of the busiest men as well as one of the most eminent men of his day testified before death, that the first two hours of every day were given to the reading of the Word and praying, and he attributed the great achievements of his life to that fact. It will not do to read the Bible only when we feel like it. It will not do to read the Bible only when we have leisure. We must have fixed habits and principles in this matter, if we are to read the Bible to the greatest profit. Nothing that we do could be more important than our reading of the Word, and it cannot give way to other less important things. What regularity in eating is to physical life, regularity in Bible reading is to spiritual life. Fix upon some time, even if it is no more than fifteen minutes to start with, and hold to it until you are ready to set a longer period.

Select for your Bible reading the best portion of the day that you can give to it. Do not put your Bible reading off until nearly bed time when the mind is drowsy. It is well to take a parting verse for the day when one retires at night, but is not the proper time for your real Bible reading. No reading demands as much of you as the reading of the Word does. Do not take the time immediately after a heavy meal. The mind is more or less torpid after a heavy meal, and it is unwise to put it on the stretch then. It is almost the unanimous opinion of those who have given this subject careful attention, that the early hours of the day are best for Bible reading, if they can be secured free from interruption. It is well, wherever possible, to lock yourself in and lock the world out, when you are about to give yourself up to the reading of the Bible.

In all your Bible reading look for Christ in the passage being read. Jesus Christ is the subject of the whole Bible and the subject pervades the Book. Some of the seemingly driest portions of the Bible become full of interest when we learn to see Christ in them. Some people, in their early reading, may think of Leviticus as a rather stupid book, but it will seem different to them when they learn to see Jesus in the various offerings, and sacrifices, in the high priest and his garments, in the tabernacle and its furniture, indeed everywhere. Look for Christ in every verse you read, and even the genealogies and catalogues of the names of the towns will begin to have beauty and power.

Read your Bible diligently daily. Do not neglect it. Read it privately; read it freely; read it both for instruction and for spiritual enrichment.

OUR PRAYER

Our Father in heaven, we are indeed grateful to thee for the book of thy Word, the Bible. Help more people to realize

what the teachings of the Bible mean to a life. May we have a greater desire to read the Word and study it daily, which is the only way to learn to fully appreciate what it means to us. And as we gain a knowledge of the Word, through our study of it, may we be as the good Samaritan and help some

poor soul who is lingering by the wayside in sin. Father help us to be real brethren, working together for the furthering of thy Kingdom. Bless us all, we pray in the name of Jesus Christ. Amen.

Louisville, Ohio.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

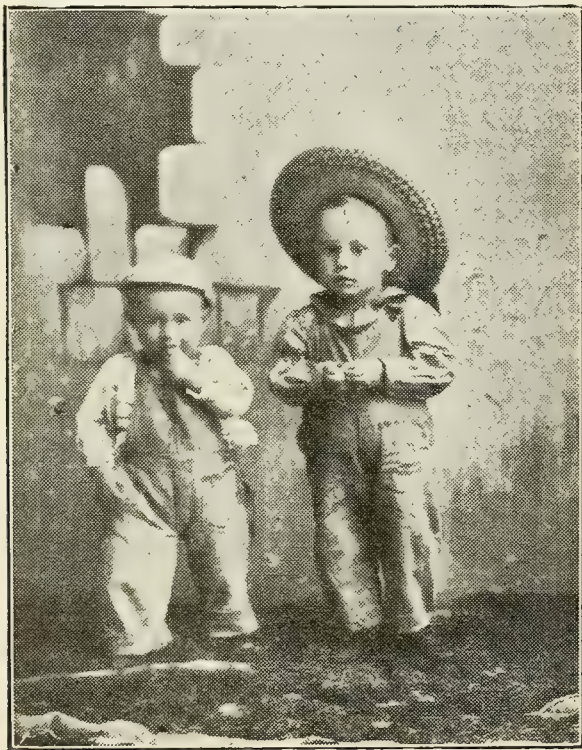
H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

MAKE WAY FOR THE CHILDREN

Foreword by Religious Educational Director

According to the service schedule of the International Sunday School Association April is to be devoted to the children. In the Teacher and Educator we have endeavored to supply our Sunday school officers and teachers with suggestive points of procedure and usable material. Additional suggestions and helps will be found on this page. Below we reprint a leaflet prepared and distributed by the United States Department of Labor, Children's Bureau, Washington, D. C. Copies may be had on request of the distributors for distribution among the parents and teachers of your church. The reading of such thought-provoking material will tend to create a sense of parental responsibility toward the child.

J. A. GARBES.



What Do Growing Children Need? A Problem for Parents

Child-welfare experts consider the following necessary for the child's best growth and development.

SHELTER.

- Decent, clean, well-kept house.
- Plenty of fresh air in the house, winter and summer.
- Warm rooms in cold weather.
- Separate bed, with sufficient bedclothes to keep warm.
- Sanitary indoor water-closet or outdoor privy.
- Pure, abundant water supply.
- A comfortable place to welcome friends.

Has Your Child These?

FOOD.

Clean, simple, appetizing, well-cooked food.

The daily diet should include:

Milk, at least 1 pint a day.

Butter or some other form of fat.

Cereal and bread.

Green vegetables, especially leafy vegetables.

Fruit.

Egg, meat, or fish. If no one of these three is used, an additional pint of milk should be given.

Three square meals a day.

Meals at regular hours and sufficient time for them.

Dinner at noon for children under 7 years of age.

Has Your Child These?

EVERY CHILD HAS A RIGHT TO BE WELL BORN,
WELL NOURISHED, AND WELL CARED FOR.

CLOTHING.

Clean, whole garments.

Different clothing for day and night, suited to the climate.

Change of underclothes and nightgown at least weekly.

A change of stockings at least twice a week.

Warm underclothing and stockings in cold climates.

Heavy coat, cap, and mittens for cold weather.

Shoes, free from holes, and long and wide enough.

Foot protection against rain or snow.

Has Your Child These?

HEALTH AND PERSONAL HABITS.

Bath every day, or at least once a week.

Hands and face washed before meals and at bedtime.

Natural bowel movement every day.

Hands washed immediately after going to the toilet.

Teeth brushed at least twice a day (morning and night).

Regular bed hour.

Ten hours of sleep at night, with open windows.

Correct weight for height.

Has Your Child These?

PLAY AND COMPANIONSHIP.

A safe, clean, roomy place for outdoor and indoor play.

At least two hours outdoor play every day.

Constructive and suitable playthings and tools.

Some one with sympathetic oversight to direct the play.

The right sort of playmates.

Has Your Child These?

WISE PARENTS ARE A CHILD'S BEST ASSET

EDUCATION AND WORK.

Schooling for at least nine months a year from 7 to 16 years of age.

Not more than two hours of "chores" outside school hours.

Not enough work either in school or out to cause fatigue.

Vacation work, if any, must allow ample opportunity for the proper amount of rest and recreation.

Has Your Child These?

RELIGION AND MORAL TRAINING.

Opportunity for religious training.

Proper moral and spiritual influence in home.

Teaching of standards of right and wrong in daily life.

Has Your Child These?

IS YOUR CHILD GETTING A SQUARE DEAL?
IF NOT, WHAT ARE YOU GOING TO DO ABOUT IT?

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

"SERVE OUR CHURCH" MONTH

Introductory

Christian Endeavor stands for loyalty to and service for the church. When preparing our Handbook we deemed it wise to provide a Service Department similar to the one conducted by the Ohio Union. Persons possessing the Handbook will find the work of this new department fully outlined on pages 18-21.

To avail our Endeavorers of the experience of one of our leaders we took the liberty of appointing Brother Chas. W. Abbott superintendent. He has demonstrated his leadership ability in our Dayton society and in the Montgomery

County Union. At present he is serving this organization as chairman of the Entertainment Committee, whose business it is to provide entertainment in the Gem City for delegates to the coming State Convention.

In his article, given herewith, Brother Abbott tells our Endeavorers how they may serve their church. Officers and committeemen should adopt these suggestions and strive to make the society a mighty factor in the church life during the month of April. Here is your chance to render a service that will silence critics, convert doubters and make friends. Let's go the limit!

J. A. GARBER.

"Serve Our Church." Program for April

By Charles W. Abbott, Superintendent Service Department

I am taking it for granted that each society in the brotherhood has received the Bicentenary Christian Endeavor Handbook recently distributed from our National office and that the contents have been carefully noted.

Nothing could be more appropriately outlined than a "Serve Our Church" campaign in the month of April when nature is unfolding the sleeping verdure and new life is springing everywhere. Our motto "For Christ and the Church" should be an incentive to a very active campaign, and the slogan, "Let's Make it Unanimous" suggests enlistment of the interest of every one.

In the Handbook on page 20, you will find a list of "Aims." You will note that the unanimous term "every" is designated in each division.

This, of course, refers to your associate list, as all active members are (or should be) church members.

What a wonderful opportunity for some hand to hand work?

Why not make a special systematic effort to get your Asociates to your prayer meeting or the mid-week prayer meeting. Ask your pastor or leader to make a short, sharp appeal for decisions to accept Christ and by prayer and hard work, gain your full Associate list for Christ and the church?

Then your Lookout Committee must get a new list of Associates. IT CAN BE DONE.

Under No. 2, "Every Endeavorer at Sunday school every Sunday." What would be more helpful to the church than a unanimous turnout of the Endeavor society at Sunday school?

Why not a unanimous attendance of the young people of Sunday school at Endeavor meeting. A program of well planned, systematic invitation can work wonders. TRY IT.

Under No. 3, "Every Endeavorer at every Sunday morning and every Sunday evening church service." Those of you who are faithful, take note of those who do not attend church regularly and through hand to hand work, by phone and letter, try to establish them in the habit of church going.

You might have the pastor give at least a part of his sermon time to a talk on "The advantage to the Christian of regular church attendance," having taken special care that his sermons appeal to the young and are not too long.

Under No. 4, "Every Endeavorer at one or more mid-week prayer meetings."

Endeavorers, why not get the pastor to let you have charge of the mid-week prayer meeting during the month?

Why not establish a contest for attendance by directing your society into two sides, allowing the usual line of points, also allowing points for the enlistment of new Associate members.

Have a social at the end, given by the losers, and have everybody (make it unanimous) there, **You Can Do It.**

Under No. 5, "Every Endeavorer a contributor to the church treasury." Under the Budget-pledge-envelope system used by most societies, the Endeavorers are learning systematic giving.

Take time in the sermons, Midweek-prayer service and the Endeavor meetings to emphasize tithing and stewardship during the month. Set for your goal, one hundred percent increase THEN GO TO IT.

Under No. 6, "Every Endeavorer a Booster for his church and pastor" and for Christ and the church. Christian Endeavor has no place for any but boosters and when they take the position of "knocker" they are no longer Endeavorers.

If you see where the society can be bettered take it up with the pastor and officers of the society and if worthy, it will be considered.

Everybody BOOST and NOBODY KNOCK.

"Come on, Folks! Let's make it Unanimous."

Dayton, Ohio.

He Turned to the Psalms

President-elect Harding is a God-fearing man. Upon the ship which carried him to Panama he conducted religious services. To what part of the Bible did he turn. To the Psalms. To one of rejoicing? No, to one of humility, a cry for help.

"Consider mine enemies; for they are many; and they hate me with cruel hatred," read the President-elect.

"Turn thee unto me, and have mercy upon me; for I am desolate and afflicted," intoned the President-elect.

"O keep my soul and deliver me; let me not be ashamed; for I put my trust in thee," cried the President-elect.

Not boastfully, but pleadingly; not rejoicing, but humbly asking the guidance and mercy of God, comes our new leader. We sometimes envy those in places of pomp and power. Rather, are they not to be pitied—such shining marks for the arrows of critics and the bullets of assassins?

There is never a night so dark but rosy-fingered "Dawn" shall pluck its ebon doors apart and let the morning glory in. He who lets the sable curtains fall for a time about a life, or a home, or a church, or a nation has set the hour when he shall roll the shadows back, and let the morning light come in with healing in its beams. New light, new hopes, new opportunity—a new dawn of life is in store for every pilgrim of the night, whose faith is fixed on God.—DuBose.

NEWS FROM THE FIELD

NAPPANEE, INDIANA

Since our last report we have received four into relation with the Nappanee church. We have also been called upon to officiate at four funerals in that time, three of them being from our membership. One of the most remarkable experiences in conversion in our time of service was that of one of the four reported above. The church is on the move for the best things and all the auxiliaries are lined up with the church in the effort. The Sunday school is a live institution with an average for the last quarter of considerably more than three hundred per Sunday. The Sunday school gave an offering of one hundred and twenty dollars to the Near East Relief during January. It also assisted nobly in making the Easter offering for missions the largest in the history of the church. With all reports not yet in the offering now totals over five hundred and twenty dollars. Everything considered we feel this is excellent. We have a host of annual memberships in the F. M. S. and this Easter we had the pleasure of having the first life membership taken in our church. And the beautiful thing about it all is that never one word of begging was used to get any of this money. We believe in the information method. It is an all the year proposition with us to get old and young to understand the needs of the field and then consecrated folks come across with no special effort. And Easter Sunday was most disagreeable with us as to weather, but that didn't dampen our mission ardor one whit. The end of this quarter finds the church in the best financial condition ever. With this we believe from all the responses made the spiritual condition is well up to standard. Yet we do not believe in letting it go at that; we want to do better all the time. Our last communion was well attended, but the next will be better, for coming in June as it does nearly all conditions that keep folks away during winter and spring will be out of the road and we look for the best in our history.

During February the church granted us permission to go over to Muncie and help them in a series of meetings. We went. I want to say right here that I never preached to a more attentive and appreciative people than at Muncie. We did not gather as many in as we would have liked to, but the place of worship will militate against any great ingathering. I hope that they can get their new church in the near future and then it is my humble prediction that Muncie will make some of our older churches sit up and take notice. I feel that I know something about missions and mission points, having been in mission work from the time of my conversion until about three years ago. Brother Kimmel is universally liked and a jolly good fellow to hook up with. His good wife is also a great asset to the work in Muncie. Just a matter of careful, prayerful progress and Muncie is over the line a victor. While at Muncie the local men and women kept the home fires burning nicely for us. This inspires a pastor.

Reverting to the Nappanee work again we can say that we always have enough work to do until tomorrow. Our Teacher Training class is keeping at it, even though we have had lots of meetings postponed for other work of the church. The W. M. S. mission study class is quite through with its course, being led by the pastor. Our prayer meetings are well attended and they are PRAYER and BIBLE study meetings. Let us not pervert this mid-week step between the Sundays to any other use than the most spiritual and spirit-building. The pastor also has a troop of Boy Scouts that are live wires and a means of keeping us young and in good physical trim. Some pastors could well adopt this means of helping the boys and themselves at the same time. The next big thing for us is the Vacation Daily Bible school which the churches of this burg are going to put across in big fashion. We have had our part in getting it into shape and with the free use of the public school buildings for five weeks we will be able to make good in this means of getting the youthful mind to assimilate truth that is so much needed and so much neglected.

And in order to get away with all the work and make all the engagements falling to us, as well as to get around to our folks oftener we have acquired a "bus." So Nappanee is going on and on and on, and we want to be remembered in the prayers of God's people. We hope to see you at Winona.

E. L. MILLER.

NEW PARIS, INDIANA

We are glad to report that the work here is coming along fine under the splendid leadership of our pastor, Rev. Duker. The Sunday school as well as the church services have been steadily gaining in attendance, which is very encouraging. Our last business meeting showed all departments with a good balance in the treasury which helps much in keeping the work for the Master going. Most of the members of our church tithe, and we find tithing is the only way to solve your financial problems.

We held our revival meeting sometime ago and certainly had another splendid meeting with Brother J. A. McInturff as evangelist. The results of this meeting totaled 15, and we think this very good for a small church. This is the second meeting that Brother McInturff has held for us within the year, and we certainly appreciated the kindness of the Goshen people in sparing their pastor again for the short time. Shortly after the close of these meetings, we held our communion service which was a blessed service and very well attended.

The ladies of the W. M. S. are busy with their work and expect to report this year their best, thus far.

We have had quite a little sickness in the congregation, but at this writing all seem to be improving and we pray their health may be restored.

Easter we took up our foreign mission offering which totaled \$150.00. Our pastor

brought to us this day the best Easter sermon that we have heard. Brother Duker is a very busy man with both of his charges and his school work, but not too busy to bring to us the best kind of messages from the Word of God.

We certainly enjoy reading the fine reports of the many evangelistic meetings held throughout the brotherhood and hope and pray that the splendid work may continue to bless us in our work for him.

MRS. FRANK ROSCOE, Cod. Sec.

GARWIN, IOWA

Perhaps another report from this part of the brotherhood will not be obtrusive. We have been busy on the job all winter and have been compelled to meet some new problems owing to the process of financial deflation. While we have not reached the end of the road, neither have we gone to the place where we could not see anything ahead of us to do. This field may be somewhat peculiar in that it is only limited by the ability of the individual to labor.

The solicitation for the budget was carried on after products seemingly had hit rock bottom, even though the budget is the same size of last year's, the amount has been subscribed. This we consider no small matter, and which indicates the spirit of going forward. Our morning church attendance has been the best this winter of any time during our four years here. With the coming of spring and summer our attendance will be even more increased. An offering was taken during February for the needy children of Europe. Our offering was \$114.07 and was the largest offering reported by any church in the county. We received favorable comment from the editor of the county paper. The Superannuated offering was taken, and went above the twelve and a half cents per member. At this writing the Foreign Mission offering is being taken, and, considering the money given to European relief, will go splendidly above the Easter offering of last year.

An election of two deaconesses and one deacon was held. Sister Pearl Lowry, and Sister Charles Richards were elected to the office of Deaconess. Sister Lowry is a worthy daughter of Brother Fett Hall, the founder of this church, and can rightfully wear the mantle in the perpetuation of the faith. Sister Charles Richards is one of our consecrated women and can well fill the office of Deaconess. Brother Harvey Richards was elected to the office of deacon. He has been and continues to be a loyal worker and supporter of the church here and will be able to fill well the office of Deacon.

A pageant, entitled "The Resurrection, A Devotional Interpretation of the Easter Story" was given Sunday evening, the twenty-seventh of March. This was well rendered and was given to a capacity audience.

The Sunday school is being efficiently carried on under the superintendency of Brother Oscar Rank. An epidemic of measles has in-

jured attendance, but with the coming of summer weather the attendance will make a good growth.

While we have our problems in this field we are still interested in the work at large, and realize that what is beneficial to others is likewise helpful to us, as well as that which is harmful to other likewise being detrimental to us. May we have the interest of the brotherhood at large in the work at Garwin in order that it may continue to go forward.

FREEMAN ANKRUM.

FROM THE SHENANDOAH VALLEY TO LINWOOD, MARYLAND

This is not meant to signify that I had charge of all the work in the Valley but that my work was scattered over a large part of the heart of the most wonderful valley. When I left Ashland College in the Spring of '17, I located in the Valley, having my headquarters in the hospitable home of Elder P. W. Wisman, and endeavored to serve the Brethren at Akrtion, Liberty, St. Luke and Trinity. After about a year and a half I discontinued the work at Akrtion and divided my time between the other three places until last Fall when I tendered my resignation to accept a call from Linwood.

During my four years of residence, I say four, because I spent the summer of '16 there, I learned to know many, if not the majority, of the Valley's best Brethren workers, I was entertained in many of their homes, and worshiped with them in their churches. My work was not confined to the above mentioned places but while there, I had the pleasure of visiting also at Dayton, Bethlehem, Mt. Olive, Maurertown, Laurel Hill, and Mathias, West Virginia. At each and all of these places I found a group of folks who were loyal to and eager for the principles of Brethrenism. And too, I am not forgetful of the host of friends I learned to know that hold membership in other denominations, but worshipped with us.

To say the least I was very reluctant to give up the Valley when the call came from Linwood. But on the other hand when I considered that it came from my own home church, the church that had received me as a member in '05, called me to the ministry in '16, and now four years later to her own pulpit; in addition to that the privilege of being at home with my aged parents, whose company I have shared very little of during the past nine years, I felt that I dare not reject the call, despite the fact that many say a young minister ought not return to his home church.

When I came to Linwood the first of the year, it was truly like "coming home," yet it has suffered many changes since I left for school, and did not seem as much like home as one might imagine.

Now that three months have rolled by very pleasantly, a certain amount of the newness worn off, and the strangeness gone, I feel perfectly at home. The folks have responded very heartily to their new leadership and I believe I can safely say without boasting a bit, that the work of the church in general is "picking up" right along. We hope to be moving right along in the near future—not

exceeding the speed limit, for there is a fine imposed for so doing—but making good steady progress. It will be remembered by some that the work here has been disabled because of the lack of pastoral support for eighteen months. They sometimes had a chauffeur but seldom a mechanic along to look after the mechanism. Much credit is due the faithful few who have preserved the work as well as it is, and by their co-operation and help and Divine guidance we hope to have something more to tell you the next time.

I might say at this time that during the last three months our Sunday school attendance has increased 15 percent. Our church attendance has increased about 25 percent, and in the near future we hope to re-organize the Christian Endeavor society, and organize a Teacher Training class.

Faternally yours,

C. R. KOONTZ.

PLEASANT HILL, OHIO

Just a word again from that pestilent fellow Lowman, at Pleasant Hill, Ohio. First, I want to tell you a little something about our young church at Camden, Ohio. You know they are only four years old and when we opened there we only had two members there, Brother and Sister Jacob Shanks, but a field white for Brethrenism. Like all new works they have had their ups and downs, sometimes it seemed more downs than ups, but glory to Jesus' name, they are going forward under the leadership of Brother Jesse Eikenberry, himself only in the ministry a little over a year, but praise God, he is made of the kind of stuff that knows no defeat, and he knows the Lord too, and talks to God in his prayers as to an intimate friend. He is an everlasting, tireless worker, going right out among the people, and after all, Brother preacher, this is a great secret of success.

I went over to help Brother Eikenberry a few days in a two weeks' meeting climaxing at Easter. I was there four days of the first week of the meeting and over Sunday, March 20. That day we had 15 confessions and on account of my own meeting beginning the next week I felt I could not stay, but I do not know of a young church that has a better prospect. They now have more than 100 members and at this last meeting Brother Eikenberry preached on each night for a week after we came away and had 11 confessions in his meetings, so they had finally 26 confessions and on Easter Sunday they baptized 19 of them and the rest will be baptized later. The community is stirred and as we visited over the field and found the situation good. Many whole families that do not belong anywhere are ready to hear the whole Gospel as the Brethren church stands for it, but leadership means much to them as of course it does anywhere. I want to ask you to pray for the Camden church. They have their own property there. They owe some few hundred dollars yet, and if any brother or sister would like to help a going movement send them a few dollars on their building fund then hold them up in your prayers and see them grow.

Send money to Jacob Shank, Camden, Ohio. A lot of our churches over the country are so

dead they need an undertaker, but not Camden; they are going over the top.

I must say just a word about our work at Pleasant Hill. Just now begun on Easter we are having an evangelistic campaign with Miss Aboud as the evangelist. This meeting will be reported later by our church correspondent. Our work is steadily climbing up now, since the bad, well almost impassable roads are improving.

Satan the arch enemy of the church is ever on the job and it seems sometimes Satan would almost deceive the very elect, but then we always stand the old blood-red cross up before him and he flees.

Our Sunday school has come up, and many of the church services find the church room well filled with earnest listeners.

Now about Easter, well we had victory then, too. There were two came into the church that morning and the Sunday school rendered a splendid program after which Miss Aboud spoke a short time. Then we asked for the Easter offering for Foreign Missions, and the response was \$77.25, almost three times as much as this church gave last year, and the largest amount they ever did give for Foreign Missions. This in spite of the money panic on and farm products less than half what they were a year ago. But we are waking up (See.) The Christian Endeavor and all organizations of the church are alive and working. We have broken so many records in this church in the last year we hardly know which way to turn to break some more. But they are coming. Watch old Pleasant Hill grow. She is 45 years old, but that is just a good start. Pray for us and come and visit with us.

S. LOWMAN, Pastor.

PLEASANT GROVE, IOWA

Feeling that under certain conditions already on the field when we were called to Pleasant Grove as pastor, we could not be helpful to them, we decided to leave and take up work elsewhere. Had we had some experience along this line we might have been more helpful. Then we received a call from Michigan to serve the Campbell church and this hastened our resignation.

On March 6, we preached what might be called a farewell sermon. Had the church been as enthusiastic throughout the last five months as they were the last week, we might have remained with them. The farewell reception was larger than the reception given me when I went there, and it had a twofold meaning (Wedding bells were ringing for the pastor and bride.—Editor).

The work was blessed by souls added to the church, eight confessing Christ the first year and seven being baptized. The second year 31 confessed Christ, 12 being baptized, 12 reclaimed and seven coming from other faiths. Pleasant Grove is in fine shape for some spiritual pastor to do a great work. They are a fine people and an idle preacher wishing a job will do well to write Brother Ernest Myers, Williamsburg, Iowa, R. F. D. No. 2. May God bless Pleasant Grove with a shepherd to feed those lambs, 19 of them, born into the church while I served it as pastor.

We are now on the field of the Campbell

congregation, and if we love the people as well as we like the country, it will be a long time before they will be pastorless. Like Paul, we were not altogether strangers to them. Having been here once at the Michigan state conference, we felt somewhat at home. We have always had the Michigan fever, so if we get what we want we ought to be contented. The Campbell church is the strongest congregation in Michigan and has been served by some of our pioneer soldiers of the cross. On June the 16th, 1888, they had their first love feast. While they know what it is to be pastorless, they have kept the home fire burning, and I am sure that they have a chance for a future. They are the most active church we have ever served.

We have now located one-half mile east of the church, and our address is Lake Odessa, Michigan. For those who might want to write to us we are putting our address in the Evangelist along with the church items.

We come here to work for the Lord. And while Michigan was almost entirely pastorless there will be plenty to do.

The prospects are good with 27 at Sunday school on March 12th, 51 on March 20th, 43 March the 27th, and with roads almost impassable. When the roads get settled we expect a full house. Pray for us at Campbell.

H. W. ANDERSON.

COLUMBUS, OHIO

Our three weeks' service closed in the best of manner. The best of feeling exists among the members, and all of us agree that the best service ever had in Columbus was the one just closed under the direction of Miss Emma M. Aboud. The question may be asked, Why was the service good? We were prepared by prayer and were anxious for souls. Some we had on our prayer list we did not get, others whom we did not have come. Although for six weeks we had preached nothing but evangelistic sermons and had for several weeks had two prayer meetings each week, yet we must say that Gipsy Smith helped the few of our people that went down to hear him. I say "few" for many of them did not try to get in, others were too far to walk. But those who went, reconsecrated themselves for a fuller service to the Lord. These renewed with the other good members helped the pastor to prepare for a long-prayed-for revival. I said a long-prepared-for revival, as we have other revivals which were preparatory for this that was just closed.

The total confessions we had this time was forty-four. We baptized fourteen during the services and have several to be baptized next week; some will be baptized in the river. There would have been more of the converts baptized at this time but due to the order given in this city, every school boy or girl who had not been vaccinated or had not been vaccinated less than five years ago, had to be vaccinated again. This included common and high schools alike. The last week of our services the arms of several were in full bloom and we did not advise them to be baptized until later. Then there are others in this community whose parents would not consider their children to be baptized in our church. But we know that by persistent living and

teaching the Whole Gospel, many of these younger and older who now refuse to be baptized shall see the light, the true gospel light and yield to the teaching of our dear Lord and Master. Three whole families were added this time. This is a great help to our church.

It is an easy thing to preach or to talk before an audience, but the great power behind the speaker is not oratory, nor a big front but an out and out dependency in the God whom we preach and a life filled with the practices of Jesus Christ through the Holy Spirit. Sister Aboud's life and dependency on God is the power of her ministry. She hates hypocrisy or low standards of Christ among the Christians, and goes after these in her discourses and God blesses her work. This revival is just a beginning of the ingathering expected and looked for. God will give us our hearts' desire and souls will be gathered, we expect, each week. Our time here in Columbus, Ohio, may not be long, but while here we feel the great responsibility of souls being at stake and our earnest desire is to do our best in the Lord's work while here and hereafter.

For three months we have tried to get a good man for the church here but the process has so far been a delaying, lingering and waiting one. I do not see any reason for this as Columbus is a field with many rare opportunities. The work here will help the minister to be a better man, depending more on God than before, learning to know him more fully.

Further, the minister's wife will be faced with many fine opportunities. She will here learn how to run a Sister's Society, to lead a choir in music and songs, besides developing many other hidden qualities which she possesses. I would have been handicapped without my dear companion and helper in this work here, as the growth here is as much to her credit as to any one here. Her willingness to sacrifice at home and to work in Sunday school, in Christian Endeavor, in W. M. S., besides being responsible for our music and choir.

It would be hard to get along here without help of this sort, and our earnest prayer is that God may overrule all to his glory and the advancement of his work here.

We are looking forward with great joy to see mother. The children with anxiety of seeing "Grandma," and even wife would like to see and learn to know some of the ancestors of our flock. Our time is drawing near and we are hoping that God will send a good man to Columbus. If the church here does not get a dependable man I would rather stand by the old ship and sacrifice my trip home than to let it go like mission points have gone already.

In conclusion, I will say that the best communion service ever held in our church here was held Friday before Easter. Forty-seven were at the tables and several more would have attended, but sickness or other things prevented them. This number was about sixty percent of the membership, which was better than before.

We have so far baptized while in this place sixty-two, of whom six are not with us but withdrawn or backslidden, and two died, giv-

ing a loss of eight in three and one-half years. This is to our regret and sorrow but it is true and I would rather tell it than have others do so. Our membership is now going toward the eighty mark and by God's help we will have them before long and our aim is one hundred members before leaving.

Sincerely,

S. E. CHRISTIANSEN,

317 W. 3rd Avenue.

WINONA TABERNACLE AGAIN—AND SOME MORE

Without wanting to "pat ourselves on the back" the committee from National Conference of 1920 on the Winona Tabernacle Fund takes this occasion to say that it thinks it has been very patient about the matter of the responses of the congregations to its appeals. And there was cause for this patience, for it was evident that more harm than good would be done our cause if we should attempt to press our claims while there was a recurring frequency of appeals for the established interests of the denomination. But Thanksgiving, Christmas, February 13 and Easter are past with their calls for the Missionary and Benevolent interests of the church, and now the field is clear for the presentation of the claims of the Winona Tabernacle Fund. So here we are!

Already there have been several appeals made through the columns of The Evangelist to the congregations to raise and forward their quotas to some member of the committee. But as yet we have not had word from quite a goodly number of the congregations—and they are not all the small congregations, either—as to their intentions in the matter. And it is not the smaller Conference Districts that are in arrears, either. In fact, Indiana Ohio and Pennsylvania are the districts in arrears. And in these three districts there is a shortage aggregating \$650.00. It is high time that there be a "stirring among the dry bones" somewhere, that the Brethren church may retain her reputation among her own people. We gave a perfectly good promise to the Foreign Missionary society that if they would loan us \$1,000.00 we would pay them back in sixty days—but we didn't—because some folks went home from National Conference and immediately forgot all about their promise. And now we are going to have to pay back the money we borrowed—and with interest—and that justly. And who is going to pay that additional \$60.00? Surely not the churches who made good on their promise?

The only thing to do now is for the congregations that have shunted this interest onto the side track to make way for other calls to run this business out onto the main track and give it right of way. For if they do not they are going to fall heir to the appellation of "slow." That is the church I mean. The committee stands ready to lend any aid possible in accomplishing this desired end, and a letter addressed to us will receive prompt attention. But we mean to hold our patience but little longer. After April any church which has not communicated with some member of this committee will be published in a delinquent list in The Evangelist. Understand that does not mean if you do not pay, but if

you consider the whole business too small—or the committee—to pay any attention to, then we will take such measures to protect ourselves. As for the members of the committee, we are not worrying. Our churches have paid, and we have done our best to give fair warning and notice to every church in the brotherhood, but when we report at National Conference next fall we intend to have our "skirts" clear of blame of not having tried to accomplish the work committed to us.

Communications concerning this matter may be addressed to the parties whose names appear at the bottom of this article. This article was written by the last named member of the committee, and without previous consultation with the other members. But whether they would agree as to the exact wording of the same they will most heartily co-operate in helping to carry forward the work of the committee.

Yours Expectantly,

Herman E. Roscoe, Goshen Indiana,
C/o Salem Bank.

Rev. A. E. Thomas, Warsaw, Indiana,
Pastor Brethren Church.

Dyoll Belote, Uniontown, Pennsylvania,
61 Highland Avenue,

COMMITTEE.

FAREWELL RECEPTION

FOR REV. EPPLEY

Community Club Reception Well Attended
And a Good Time Enjoyed

Over a hundred guests were entertained at the farewell reception given in honor of Rev. and Mrs. Eppley of the Maple Grove church, by the Mississinewa Community Club of which Rev. Eppley has served during the past year in the capacity of vice president.

The Community hall was made into a cozy reception room with chairs comfortably arranged and rugs on the floor. Ferns and flowers decorated the room.

The guests were received at the door by a committee of ten ladies.

Rev. J. J. Fred gave the address of appreciation for the help received from Rev. Eppley and stated that the community was not only losing a minister of the gospel but also a Christian gentleman.

Mr. Eppley was called upon to give a response, and he gave an affecting talk, stating that he would return every two weeks up to October first.

Mrs. Eppley was presented with a bouquet of flowers, by the president.

The following program was given which was enjoyed by all:

Song Male Quintet
Solo Mrs. John Hankinson
Monologue Miss Hazel McClain
Selection by the Eaton Band.

Reading Clyde Hyer

After the interesting guessing contest refreshments were served to the guests.

Mr. Eppley has been a prominent booster in Community affairs and he has served with a spirit that has won hosts of friends. It is with regret that Eaton and Community lose his co-operation and trust he will receive the best of success in his new field of service.—The Eaton (Ind.) Enterprise.

An Appreciation

An appreciation is an attempt to do some-

thing that is seldom if ever, accomplished. It is an attempt to express in words or actions, a feeling that is cherished within on account of some deed of kindness performed by some fellow being. So this is an attempt. We are sure we shall fail even before we have begun. To try to express in words our appreciation of the thoughtfulness and kindness shown by the community of Eaton in the farewell reception tendered us in the Hall Monday night would be little short of trying to do the impossible.

Our stay among the people of this community has been very short. Too short, it seems to us to have done much, and far too short to have merited the honor shown us last night. If we have done anything it was merely with the idea of helping some one along the way. In fact as we look back it seems as though we might have and should have done much more than we did.

It is our desire that this community should have the best. Our well wishes are for the best and finest things possible to be obtained. Keep the spirit of the "Dinky Engine" in the minds and hearts of the community and ever keep saying within and without, "I think I can."

We can say no more. We want it known that we do appreciate the "Doings" of Monday night. If we have failed to express it in words just accept the attempt in the same feeling you would experience if you had been in our place. Thank you.

H. E. Eppley and Mary K. Eppley.—The Eaton Enterprise.

MISSIONS WILL NOT SUFFER IN THEIR HANDS

..... March 24, 1921.

"William A. Gearhart,

"Dayton, Ohio.

"Greeting—:

"We suppose you are getting all kinds of letters of excuses for not giving more money for missionary work. Well, we are all hit hard, and were it not that we have a few cows, say four, and about 1800 chickens, we would be worse off. But these help out. Three banks closed their doors here yesterday, and one about two months ago. There is where we lost, so we ran short also. You see we don't keep any money in the house, but we pay as we go by check, so the money that we have is in the bank. Ma had hers in one and I had mine in another. Ma's bank busted, but mine didn't. But we are short in money. Ma thought we had better send you about \$50.00 or so now, and then send you more later. Well, that would be all right, but maybe we would get careless and feel indifferent about it after awhile. You see that would not do. So I asked our banker if he would loan me \$100.00 for tithe money and I pay him in three months. He said, Yes, so he gave me the \$100.00, and we send you a bank draft for \$110.00 for foreign missions. Put it where it is most needed; we don't know. Gribbles are not settled, and so we will leave it to you. You place it where it is most needed.

"Yours very truly,

Mr. and Mrs."

Editorial Note—Through the kindness of

Brother Gearhart, we are permitted to give this letter to our readers. You will rejoice in the spirit of fidelity that is herein manifested. If every member of the Brethren church were just as loyal as this isolated brother and sister, the various interests of the church would not be the first to suffer when financial reverses come. May God bless them, and give us more of their kind.

Nicotine Will Tell

By Will H. Brown

Our battle against tobacco is not without warrant; there is very good reason for it, and that reason becomes apparent when we stop to consider the harm wrought by this weed. The harm that is most far-reaching is the injury done the individual who uses it. And that injury is not imaginary, as those who are financially interested in the tobacco trade would have us believe.

What Nicotine Does to Blood Vessels

The Tobacco Merchants Association of the United States, in a booklet entitled, "About Cigarettes," mentions Robert Louis Stevenson, with others, endeavoring to show that smoking does not lessen mental or physical power and strength. Mention is not made, however, of the fact that this gifted man was in poor health and died at 44, from a stroke of apoplexy. Dr. D. H. Kress, of Washington, D. C., says apoplexy is often caused by smoking; that nicotine increases the blood pressure, thus paving the way for the fatal stroke. Scores of other physicians of note concur in the statement. Apoplexy has increased 83 percent in the last thirty years, keeping close to the increased use of tobacco.

In sharp contrast with Robert Louis Stevenson may be mentioned William Cullen Bryant. With a constitution always delicate, yet by careful living he reached the age of 84—almost twice that of Stevenson. In addition to his strenuous journalistic career of over half a century, as editor of the New York Evening Post, Bryant did much literary work. Concerning his habits, he himself wrote: "I never meddle with tobacco except to quarrel with it."

In an effort to show that smoking does not affect the voice for singing, the booklet above quoted says: "Caruso smokes cigarettes almost continuously." The press dispatches carried the news that Caruso bursted blood vessels in his throat twice within ten days during the month of December, while singing in New York—another instance showing that increased blood pressure from the effect of nicotine is not desirable. Even though smoking should not noticeably affect the voice of a singer, any school boy or girl knows that a vocalist can not long continue bursting blood vessels in his throat and "get away with it."

Nicotine will tell. It may speak very gently with a tiny bursted blood vessel, or it may speak in rage, thrusting a dagger at the heart. And to the young it may speak in still more telling ways. It may dwarf the life and stunt the mind. Here is a striking illustration.

Dwarfed Dogs and Stunted Boys

Margaret J. Bilz, at one time national lecturer for the W. C. T. U. was in Paris before

the great war, where she met a man with tiny dogs for sale. The mother dog, though small, was normal in size for her breed, but her puppies were abnormally small—tiny bits of ears, legs, head and body. She asked why the offspring were so very little.

At first the man refused to tell her, but after a little friendly conversation he divulged his secret. With many cautions and speaking carefully he explained: "You see, I put a speck of nicotine in their food when they are quite young. Then a little more and a little more as they grow older, and in this way I keep them from getting their growth."

Calls to the Church

Armenia Calls

The oldest Christian nation in the world!

The nation that has given more martyrs to the Christian faith than all other nations combined!

A nation in exile! Deported from their homeland in 1915. In 1921, two years after the armistice, still debarred from their homes and again ejected from their temporary abodes, forced to accept the fare and fate of refugees!

Assyria Calls!

The Ancient Chaldean Church!

The nation that has suffered more and lost more, size considered, than any other nation in the great war; decimated, harried, the remnant banished with no prospect of return to their ancestral homes now occupied by Moslem enemies!

Syria Calls!

From the Mountains of Lebanon, whence came the timbers of the Temple, thousands of orphaned Armenian and Syrian children mutely plead for life and an opportunity to become the Christian leader of the New Near East that will forgive and forget the atrocities committed upon their parents.

All Asia Calls!

From Jerusalem and the Holy Land, where Jesus commanded "Let the little ones come unto me and forbid them not." From Cilicia, the birthplace of Paul; from Phrigia, Capadocia, and throughout all Asia, the CALL comes to Modern Christendom to practice as well as preach the precepts of the New Testament and to follow in the succession of the Great Founder of the Christian church and of the Apostles of the early centuries, who in these very "cities went about" ministering to the necessity of the Saints "and carrying relief to the Brethren."

A Call to All!

During the holy days of Lent, 1921, can we expect to have his spirit abiding in us if we follow not in the paths of self-sacrificing ministry which in these very lands, he first trod? Let not the spirit of this sacred season pass too soon, and do not imagine that you have sacrificed too much as long as you have home and comforts and there are brothers and sisters in their lands dying for the lack of food, clothing and medical care. Most especially are you urged to remember the thousands of orphaned children of the Near East. The work is yours. The Near East Relief, 1 Madison Avenue, New York is your servant.

The Steady Subscriber

Selected and dedicated to the Brethren Evangelist By Mrs J. M. Morgan, Gardner, Kansas.

How dear to our hearts is the steady subscriber,

Who pays in advance at the birth of each year,

Who lays down his money and does it quite gladly,

And casts round the office a halo of good cheer!

He never says, "Stop it;" "I cannot afford it;"

"I'm getting more magazines now than I read."

But always, "Send it;" "Our people all like it,"

"The fact is, we think it a help and a need."

How welcome his check when it reaches our sanctum!

How it makes our pulse throb! How it makes our heart dance!

We outwardly thank him; we inwardly bless him—

The steady subscriber who pays in advance.

(Mrs. Morgan adds, "The Evangelist is the only paper I take, except a little farm paper. I could not do without it.")

THE GARVEY MOVEMENT

Marcus Garvey is a native Negro of Jamaica coming to New York in 1914. With a background of a good education, with a Catholic upbringing but at present out of sympathy with any organized church, with experience of a newspaper man and of travel in Europe, especially London and England, his coming to New York in 1914 gave him the opportunity to immediately gather about him a large number of the West Indian residents in Harlem and elsewhere in New York City with the gifts and genius of the Negro orator of the popular type his influence has gone beyond his first West Indian followers. Now he has a considerable following in all the larger centers of the country through membership in his Universal Negro Improvement Association and African Communities League of the World of which he is President-General. He addresses largely attended meetings in a Negro tabernacle in the Harlem area. Weekly there goes to his extended membership copies of "The Negro World," the official organ of the Movement. During August a so-called "World Convention" was assembled in New York City. At that time a Constitution of Negro Liberty was supposedly written.

Fundamentally Garvey plays upon the idea of race consciousness now at the front among the colored people of America as with other races of the world. In connection with it he advocates the idea of Negro colonization in Africa, and of Negroes being responsible for leadership in the Negro World. His plan is not without financial relations involving the Black Star Line with its one steamer plying between America and the West Indies and its two subsidiary boats. We also read of the Negro Factories Corporation, of the Co-operative Laundry Plan, etc. It cannot be fully

told what the outcome of this Movement will be. It is to be feared that it is a largely inflated and unstable affair. It does serve to emphasize the importance of a right use of the present race consciousness of the Negroes as also sane methods of thrift and investment.

THE TIE THAT BINDS

WALKER-OYSTER—Donald Walker and Miss Della Oyster, both of Louisville, Ohio, were united in marriage at the First Brethren parsonage, at 6 o'clock, February 24, 1921. They are both members of the Brethren church. Mrs. Walker has been a teacher for several years in our Sunday school. Their many friends wish them the choice blessings of heaven upon their home. The ring ceremony was used by E. M. RIDDLE, Louisville, Ohio.

WHITEHEAD-SMITH—Mr. Emerson W. Whitehead and Miss Clara Smith were united in marriage at the home of the writer, on the evening of February 10th, 1921. They have the best wishes from a host of friends for a long and happy life together. J. S. COOK.

Eggers-Dobson—Wednesday, February 16, at one o'clock at the home of Brother and Sister Charles Dobson occurred the marriage of their daughter Kietha to Mr. Chas. Eggers. The wedding march was played by Miss Lura Strong as the couple took their place under an arch decorated with pink and white. After the ceremony refreshments were served to the relatives and invited guests: They will make their home on her father's farm near the Carlton church. The bride is one of our good workers and will not be lost through marriage, to the church. Ceremony by FREEMAN ANKRUM.

Watson-Brooks—At the home of the bride, west of Green Mountain, Thursday afternoon, February tenth, occurred the wedding of Miss Mable Brooks to Mr. Everett Watson of near Marshalltown. The wedding was before the relatives and a few invited guests. After the congratulations a three-course luncheon was served. The bride is the only daughter of Mr. and Mrs. Charles Brooks, the groom is a son of Mr. and Mrs. T. Watson of near Marshalltown. They will make their home on a farm east of Marshalltown.

Ceremony by FREEMAN ANKRUM.

Myers-Swank—Miss Hazel D. Swank and Mr. Arthur R. Myers were united in marriage at the First Brethren church, Mansfield, O. They will make their home in Galion. They enjoy the esteem of many friends, who wish them real joy and success through life.

Ceremony by the writer. A. L. LYNN.

Maust-Solomon—On March 23, 1921, at the home of the bride's parents, occurred the marriage of Miss Mary E. Solomon to Mr. Norman M. Maust. The bride is the youngest daughter of "Deacon" and Sister S. W. Solomon, of the Uniontown, Pennsylvania congregation, and an active worker in the congregation. The groom is an estimable young man, employed in a company store in a near-by coke town, and a member of the Church of the Brethren. The young couple will make their home at the Bittner works, where the groom is employed, and will be within easy reach of the church where it is expected they will continue to attend. They have the sincere good wishes of their many friends for a long and blessed married life. Ceremony by the undersigned, pastor of the bride.

DYOLL BELOTE.

WANTED: Teachers for the grade work at Riverside. Teachers for the same must either take the County Examination, or hold State Certificates that can be transferred to Kentucky. This teaching work presents an opportunity to do real service for the Master in a most needy field. Who will respond? Will you please write Rev. G. E. Drushal, Lost Creek, Kentucky? tf

APPLE BUTTER

Pure Apple Butter made of cider, apples and granulated sugar. Write at once for prices to

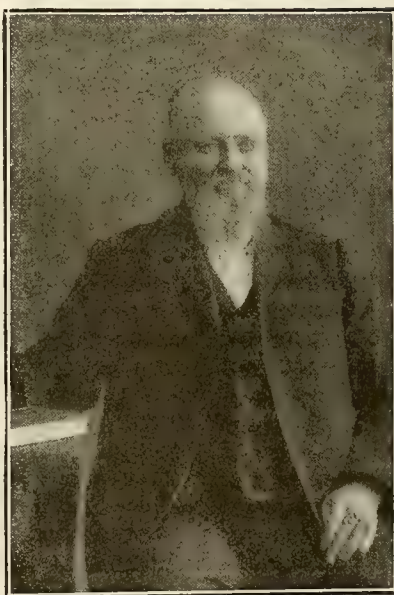
D. M. Hartzler & Son, Smithville, Ohio.

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APRIL 13
1921

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



IN MEMORIAM

The Late Elder A. J. Hixson

See Brother Martin Shively's
Biographical Sketch, page 16

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George S. Baer, Editor

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EDITORIAL

THE BIBLE AND SCIENCE

The proper starting point in any discussion of this question is not the first chapter of Genesis, nor the Book of Jonah, nor any of the modern scientific theories, no matter how fascinating and plausible they may seem to be. The proper point of departure is the Lord Jesus Christ! Regardless of his learning, no man is competent to approach this problem until he has sat at the feet of Christ and with a receptive, believing heart has heard him say, "If ye believed Moses, ye would believe me. . . But if ye believe not his writings, how shall ye believe my words" (John 5:46-47)? And, "The Scripture cannot be broken" (John 10:35)! And again, "Thy Word is Truth" (John 17:17)! And, (lest any one should be tempted to yield to that particular dishonoring Kenosis theory which makes him a fallible, erring Christ), "I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say and what I should speak" (John 12:49)! as to the harmony between the Bible and all science. **The Bible although not written primarily to teach science, is nevertheless, when correctly interpreted, in harmony with all the established facts of science.** This does not assume that the last word has been spoken in Biblical interpretation, neither does it assume that science has arrived at ultimate and final truth in all its departments. It does assume that Jesus Christ is in the most absolute sense both the Creator of the universe and the Author of the Bible. Therefore the facts of the one must agree with the statements of the other.

There are some who, while professing to be loyal friends of the Bible and its Author, contend that since the Bible was not written as a scientific treatise, therefore, it cannot be held responsible for error upon scientific subjects. To us, this seems a cowardly plea. The Bible comes to us making the tremendous claim for itself of speaking accurately and truthfully on the highest and most difficult of all the sciences—namely, **THE SCIENCE OF GOD!** Remember that this is a science of the **invisible**. If therefore, the Bible does not speak with accuracy in the science of things visible, how can we believe when it speaks of the **invisible**? No; to allow such a plea would only get us into endless difficulty. If we would say, "the Bible was not written to teach natural science; therefore we must overlook its errors in this department;" we would need to go on and say the same of philosophy, of history, etc. There would be no stopping place short of the position which says the Bible is only a book like other human productions.

We dare not forget that the Bible claims to come from God. Since this is true the Bible cannot be viewed as other books are viewed. It is conceivable that a man might be right in his morals though mistaken in his scientific views. "To err is human." But when God speaks there can be no mistake. If God is mistaken anywhere, on any point, then he is no longer God! This is all the more seen to be true when we recall that God created all that has existence, that his all-wise Mind planned it all, that his omniscient eye pierces instantly to the most distant extensions of space and time, that nothing is hid from him. This being true, any book which is from him must be true in all its statements.

But it may be granted that, while the Bible does not teach anything which is false, it does not use the exact language of science. A man may be perfectly correct in speaking of a subject of science even though he does not use the technical language and terms of science. There are very good reasons why the Bible does not use such language and terms.

1. **Technical scientific terms are constantly changing and becoming obsolete.** New ones are constantly being brought into use. Now the Bible as the Revelation from God had to come at a given point in history. But had the Bible used the scientific terms of any particular age, it is very apparent that the Bible would have been out of date in a few short years. It is a mark of inspiration that the Bible did not use such terms. As a rule it employs those terms and that language which describe things as they appear to the eye. Such terms never go out of date, but are understood in every age by every man.

2. **The greatest scholars are accustomed to speak of the phenomena of science in the ordinary language of appearance.** If one of the great astronomers of today should desire to arise in time to observe the first rays of the sun, it is not likely that he would say to his servant, "John, when in the revolution of the earth upon its axis the solar ray falls upon the longitude of this observatory, then call me!" He would not be so foolish. Like a sensible man he would say, "John, call me at sunrise!" But some one says, this man is excusable because he knows better! Certainly, and don't you suppose that the God who gave us the Bible also "knows better?" This would be a terrible world if we demanded that men should always use the exact language of science. We would then ask the grocer for "Chloride of Sodium" when we wanted "salt," etc.

Here is an excellent specimen—A surgeon was called to testify

in an assault case. He stated that he had found the injured man suffering "from a severe contusion of the integuments under the left orbit, with great extravasation of the blood and ecchymosis in the surrounding cellular tissues, which were in a state of tumidity!" The jury composed of "twelve good and true men" naturally were led to suppose that the victim was almost killed until they learned through an interpreter that the medical savant was describing what is commonly known as a "black eye!" Now of course, a "black eye" is not really black! It is blue or indigo! Nevertheless, when a man says "black eye," we know what he means! We thank the Lord that he didn't write his Book in scientific language!

3. The Bible does not use such language because it was written for the "common people"—the weary, careworn, struggling, suffering millions of the human race who have no time to master the terminology of science and keep abreast of the times. It is the glory of the Book that the mind of a child can understand its language, yet the greatest minds have confessed their inability to sound its depths. And it is worthy of notice that the most distinguished scientists of the present day are following to some extent the Biblical method in imparting the secrets of science to the mechanic, the farmer, and others who may not be trained in its language.

Many attacks upon the Bible for alleged scientific errors have been based upon what the Bible was supposed to teach and not upon what it actually does teach. And unfortunately, the friends of the Book have sometimes based their defense of it upon the same fallacy. As an example of the former, Professor Huxley once made an almost stupid blunder in an attack upon the Bible. The alleged scientific error existed merely in the Authorized Version, not in the Hebrew. If he had consulted a concordance the blunder and consequent attack would never have been made.

Again, many attacks upon the Bible for alleged scientific inaccuracies have been based upon scientific theories, not upon well established facts. It is well in this connection to recall that many scientific theories have lived only for a day. It is therefore, not impossible that even some of our most modern theories may pass away in days to come. It was a noted geologist, Professor Lyell, who once remarked that "in the year 1806, the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of these theories is held today."

In conclusion we may say that before any man has a right to pronounce the Bible utterly at fault scientifically, he must first demonstrate the correctness of his translation of the passage in question. Second, he must prove that his interpretation is exactly that idea which the Author intended to convey. Third, that he must prove that he is dealing with an established scientific fact and not a theory. When he has complied with these three requirements, it will then be time to speak of the "mistakes of the Word of God."

ALVA J. MCCLAIN, Philadelphia, Pa.

EDITORIAL REVIEW

You will notice that the National Statistician is getting busy and he will expect church clerks and pastors to get busy also. You will hear more from him.

From the New Highland church near Akron, Indiana, comes word of a successful revival held by the pastor, Brother S. M. Whetstone, who was his own evangelist, assisted by Brother Harley Zumbaugh as song leader.

Our correspondent at Oak Hill, West Virginia, reports that the church at that place is seeking a regular pastor. She also reports a sad and fatal accident to her son. We bespeak the sympathy of the Evangelist family in her behalf.

The entire Goshen church seems to be on the toe pressing forward in the work of the Lord. The very successful Easter services and the recent largely attended business meeting bears witness to the widespread interest that obtains there.

It is a matter of the greatest urgency that all churches that have not yet paid their apportionments to the Winona Tabernacle Fund shall do so immediately. If you don't know who your state collector is, send your money to Rev. Dyoll Belote, 61 Highland Avenue, Uniontown, Pa.

Don't forget the Armenian sufferers in your gifts of charity. Great numbers of little children are in dire need, besides the many women, old men and cripples who cannot help themselves.

Brother Gearhart announces that Easter offerings are coming in fine, and also that those having pledged for the support of our Kentucky Mission work should make payments as soon as possible. If you have no pledge send an offering any way.

It seems to have been hard sledging, but the "sparks from the anvil at Vinco" indicates that it was not in vain. Brother J. F. Watson was the evangelist and Brother Forest Byers was the pastor. The future of this congregation has greatly brightened as a result of this campaign.

We imagine that those churches that found it impossible to take the offering for the Superannuated Minister's Fund at the time designated will be taking it before long and sending it to Herman Roscoe, Goshen, Indiana. We can hardly imagine any churches refusing to take an offering at all.

The statement made by our correspondent that the Flora church has received "45 additions in the last six months, finances good and prosperity and influence best ever" speaks well for both the pastoral management and the local leadership and co-operation. The various departments are in good condition.

We are in receipt of another excellent church "Year Book," this time from the growing congregation at Berlin, Pennsylvania, where Brother W. C. Benshoff is the aggressive pastor. It gives a record of all funds received by all members for all purposes whatsoever, besides the membership roll and other items of interest.

Nothing has been said in these columns recently about the China Famine Fund. The response made to our appeals was splendid. More than 375 dollars have been received and relayed on to Vernon Munroe, Treasurer, Bible House, New York. And we feel sure that a much greater amount has been sent direct. Two large gifts deserve special mention, one of \$144.81 from Sterling, Ohio and another of \$60 from Summit Mills, Pennsylvania.

We learn from Brother A. J. McClain that the work of his church is making splendid progress. The Sunday school class of which he is teacher is being given a series of lectures on the "Prophecies of Daniel," the various subjects of which are printed on a neat folder for distribution. Brother McClain has given his church people the benefit of two series of special Sunday evening services, one an exposure of "Russellism" and the other of a miscellaneous nature.

Brother Austin R. Staley reports progress that is commendable at both Homerville and Williamstown, where he is serving as pastor. As he graduates from Ashland College in June he announces his intention of leaving his college pastorates and of taking up work elsewhere. Brother Staley, who had experience in the pastorate before coming to Ashland, is still better equipped for that work and, taking the responsibilities of the pastorate seriously as he does, we bespeak for him success wherever he may be called.

Brother Horace Kolb, superintendent of the Sunday school of the First church, Philadelphia, has these "Jottings" among others in a folder program for Easter Sunday, "January we added 45 to our enrollment. February 43 were secured. March we aim for 42 more. . . Do you know that 100 names were added to our enrollment on the first eleven Sundays of this year?" Then he adds "Wanted —" and goes on to name the various classes of people that are wanted by his school. When a school wants folks that badly they will surely get them.

It was not our privilege to come personally in touch with the late Elder A. J. Hixson of La Verne, California, but we have had correspondence with him and he has always shown himself to be broad in his interests, generous in his attitude toward others and loyal to the Word and the church. In his death we lose another of the heroic pioneers whose service, sacrifice and counsels have greatly indebted the church to them. May the leaders of the church everywhere let no opportunity pass of encouraging the growth in the minds of the young of a spirit of gratitude for what these stalwart souls did for the defense of Gospel liberty and true Apostolic church practices.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



THE PROBLEMS OF THE CHURCH COLLEGE: (I) The Material Equipment

BY PRESIDENT EDWIN E. JACOBS

By the kind permission of the Editor, I want to present in a short series of brief articles, what I regard as the outstanding problems confronting the small church college such as Ashland. The order in which these problems will be taken up does in no way suggest their relative importance.

Material Equipment

This is important and must not be overlooked when one comes to consider modern college standards. Time was when the churches relied altogether too much upon that too oft repeated error, viz., that a college consists of the teacher, the pine bench, and the pupil. This never represented the necessary equipment of a college and hence does not now, and anyone exposed to that kind of educational influences will find himself far short of a real education, although by this method one may gain a world of enthusiasm. No college course can be thus given, i. e., without equipment. The humanities demand a library and the sciences make an equal demand of laboratory equipment.

Now church colleges have been altogether too slow in recognizing this fact. We have been anxious, and rightly too, about the religious teachings of the school and have been reluctant to send our children to colleges which we have come to regard as a bit faulty on certain Christian fundamentals and then have, in all too many cases, turned around and sent them to state or non-denominational schools, where the cherished religion was nil, but where, mark you, the material equipment was larger. And the reason why young people go to state schools is just this,—a larger in numbers and richer in material. It is impressive, I grant you, to enter a physical laboratory and there see exposed to view many costly precision instruments,—balances, galvaniscopes, micrometers, thermometers, and the

like. And in not a few cases it never enter the mind that a church school both SHOULD and COULD have just such equipment.

A graduate of a first grade school in another state recently seeing an Ohio college, said with scorn, "Oh, our high school at home is bigger than that." And true enough, but it never entered the mind of that young and wholly indiscriminating young lady that in her high school only high school courses were given while in the college, college courses were taught. And where did that young lady enter college? Why in a "state" school where the buildings were "bigger than those of our high school at home," to be sure.

Now be it far from me to even suggest that the real end of a college may be accomplished by material alone, but it is sheer nonsense to expect, in the first place, that a church school can do respectable work with no equipment, and in the second place, to expect that young people will in any larger number, seek out a school where the equipment is too meager. Parents themselves will pray with one eye closed for their church college and with the other set upon the big school for their children.

Every college association, college union, college group, and college gathering is closed to the understandardized college even if the Faculty be manned by geniuses, supermen, and immortals. You can not break into these associations with all the intellectual dynamite in the world or under the world, if material equipment is not up to standard. Nor can you teach Physics, Biology, Chemistry, Literature, etc., on faith alone. No one knows these facts so well as those who try to cripple along day after day in this manner. To be specific, Ashland needs a (1) Library Building supplied with books, (2) An overhauling and equipping of her three laboratories, physical, chemical and biological.

ASHLAND COLLEGE AND EDUCATIONAL DAY

BY MARTIN SHIVELY, BURSAR

Since the announcement was made through the minutes of the meeting of the Bicenentary Committee, held recently at Ashland, that an offering of 50 cents per member is to be asked for, the question has no doubt been raised in the minds of many, as to why such a request should be made. The question is entirely legitimate, and it gives me pleasure to answer it, so far as the immediate occasion is concerned. It is true that most of the congregations of the brotherhood have been approached in behalf of the permanent endowment of the college, and that the response given was splendid. In fact I shall be telling no secret, when I tell you that in all probability, the doors of the institution would now be closed, but for that response. The figures which are to be given later in this paper, will show the reader how large a part is performed in the maintenance by the income which is derived from that source. But it perhaps is not known to you that \$40,000.00 of those endowment pledges are not yet collected, and that there threatens to be somewhat more than \$5,000.00 which will not be paid. It is known though, to many of my readers, that many of the pledges were paid in Liberty Bonds, so that we hold almost \$50,000.00 in that kind of securities,—as sure as the government itself, but it is not to be forgotten, that the rate of interest they bear, is not as high as that which some other securities pay. This reduces the amount of our income from the endowment in-

vestments. Our sources of income and expenditures, are approximately as follows—

Receipts from tuitions,	\$ 4,000.00
From endowment funds, invested,	7,500.00
National Sunday School Association,	1,200.00
Woman's Missionary Society,	1,700.00
Publishing house building,	1,200.00
Summer school,	900.00
Gifts,	500.00

Total receipts,\$17,000.00

Principal items of expenditures as follows:

Salaries for 15 persons,	\$15,000.00
Insurance on property,	860.00
Advertising and postage,	750.00
College and dormitory expense,	1,700.00
Miscellaneous items,	690.00

Total cost,\$19,000.00

In explanation of some of the items of expenditure, I wish to call attention to the fact that 15 persons are on the pay roll of the college, and this number includes the janitor and bursar. A single glance at the figures showing the

amount of money distributed among them, will at once convince any one, that self, or love of it, is not the impelling motive of those who serve the church here. I am ashamed to tell you how it is divided, for I do not want the folks outside the denomination to know what is being paid to the men who serve in its halls of learning,—men who are the equals of any who serve elsewhere, and by far the superior of multitudes who are employed in the large institutions of learning. I do want to say, however, that by far the most of our pastors who are serving congregations of 200 or over, are receiving larger salaries, than the president of our college receives. All who serve under the president receive less, of course.

This year we added \$50,000.00 to our insurance, but even now we are carrying only \$75,000.00 on buildings

which could not be duplicated for \$200,000.00. This increase in the amount carried, explains the figures above.

The item of college and dormitory expense, comprises repairs, and renewal of equipment, and all allied things. The dormitory is intended to be self-supporting, and rarely makes a showing much better than that. Room rentals are supposed to take care of fuel costs in both college and dormitory, and we shall feel well satisfied if receipts and expenditures balance, this year. For on account of the very high cost of fuel, the bill will be at least one thousand dollars more than ever before, but we are still hoping for the best.

Ashland College is your college, Brethren, and I assure you that we who serve you here, are doing our best for you, and for the Master whom we all serve.

GENERAL ARTICLES

THROUGH DEATH TO LIFE. BY DR. S. B. GRISSO

Brother Baer, our editor, has asked me to write an article for the Evangelist. It was with some reluctance that I consented to do so, since there are so many better writers than myself. I, however, feeling that each one has a part in the good work of making a worthy church paper, finally consented to do so.

John 12:24 in the Revised Version has so often made an impression on me that I decided to use it as a basis for a short contribution to The Brethren Evangelist, and have given it the above subject. The text reads, "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

Every material element in God's universe testifies to this fact. From this universal illustration our Savior draws for us a profound spiritual lesson. Times almost without number does the New Testament scriptures set forth the fact that the death of Christ has a most vital relation to the salvation of men. It is the basis of our redemption, the groundwork of our hope. The epistles and Book of Revelation are crowded with this claim, and Jesus himself stated it frequently. His earthly ministry was opened with these words, "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth on him might not perish, but may have eternal life," and closed with the words of my text.

Our Savior had been deeply moved by the coming of certain Greeks who came to Philip and said, "Sirs, we would see Jesus." In their coming he sees a vision of the abundant harvest that is yet to come, but before this is possible he must die: and herein comes what I consider the Savior meant to teach—that through his death, much fruit was to come forth,—the salvation of millions of souls. The day of Pentecost verifies this fact. The Savior's illustration is simple, yet sets forth a beautiful thought. The analogy is quite fitting. The grain of wheat is cast into the ground by the sower; it dies; there is however a germ life within the grain which is not effected by the disintegration of the body. If it be not cast into the ground it abides alone—a mere grain. There is a definite purpose hidden within this germ which cannot be manifested unless the law of decomposition sets in; it must perish; the tabernacle of this germ must be dissolved; its substance must be transformed; and in doing so it brings forth much fruit.

The full redemptive power of Christ was not comprehended even by the apostles at his death and resurrection, for they knew not the scriptures that he should rise from the dead. It was not necessary then that he should go forth and die. If he had not done so, the cry would yet go forth "O! that I knew where I might find him." Somehow, we know not how, when our Savior was laid in Joseph's tomb "it was not possible that He should be holden of it."

Such language was never spoken of any other person. Lazarus, the Shunamite's son and others were brought forth from the ranks of the dead, but it never was said of them that "it was not possible that he should be holden of it." It was possible, most possible. They were permitted to leave the ranks of the dead but for a season; sooner or later they had to return to the ranks of the dead; it was life on parole. But not so in the case of our Savior. The body of his humiliation became at his will the body of his glory. He arose the mighty conqueror over death, hell and the grave, the first fruits of them that sleep in him. When Jesus died few followed him to his last resting place; no funeral dirge was played; and yet from that sepulchre came the worlds' hope—the risen Christ.

A Spiritual Application

What was true of the physical body of Christ is true of us; we must die. We must lay aside this body of flesh. As the grain must pass through the stage of decay, so must we. But in doing so, the larger, grander, nobler life is revealed; the mortal will then have put on immortality, the corruptible will then have put on incorruption; death will have been swallowed up in victory.

A keeper of a flower garden, who evidently had no vision of the heavenly bliss, wrote a verse from the poem of John Clare on the hour glass of her garden.

To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom,
From dust that I shall be!

A friend noticed the card and wrote beneath, these words:

To think when heaven and earth are fled,
And times and seasons o'er;
When all that can be shall be dead,
That I can die no more,
O where will then my portion be?
Where shall I spend eternity?

So, after all, there is room for cheerfulness even in the midst of tears. It is not wrong to weep; our Master wept, and sorrowed.

Some one has beautifully said:

"Weep not for the saint that ascends
To partake of the joys of the sky;
Weep not for the seraph that bends,
With the worshiping chorus on high.
Weep not for the spirit now crowned
With the garland to martyrdom given;
O, weep not for him—he has found
His reward and his refuge in heaven."

Hannibal, Missouri.

Are the Young Preachers Remaining True to the Brethren Distinctive Doctrines?

By W. R. Deeter

Just how much scope this article may seem to cover, or how much the subject may appear to take in, I shall attempt an explanation from my own viewpoint and observation.

To me the loyalty of our young preachers to the Brethren Distinctive Doctrines is as vital as it was of the ministry two hundred years ago. As a rule I think as large a percent are proving that loyalty by their faithfulness to the task, as was shown by the pioneers of old to the Word of God.

I. Brethrenism stands for the Word of God, first, last and all the time. If in our efforts to preach the Word, we are instant in season and out of season, who can question our loyalty? The Brethren church was born in an atmosphere of Bible study? And if we are a Bible church, and a Bible ministry well might we say, "We are conceived of the Holy Ghost, and born of that divine passion to bring men to know God more fully and completely." We have ever been a Bible people, and praise God we shall ever continue to be a Bible people.

There will be no protection for us as a church tomorrow, because of service rendered yesterday, unless we continue to cling to the Old Book and its teachings. "The Whole Bible" has been our slogan in the past, and by the grace of God should be now and in the future. We have never been partial. When that day comes that we divert from this policy, we shall no longer be a whole Gospel church nor have a whole Gospel ministry.

Not in a generation has there been such a restless hunger, such a prophetic yearning to know how to bring men to God, how to find and lead the great crowd of wandering sheep, how to life up the heavy eyes of materialism to see the skies, as in this twenty-first year of the century which is to behold the mightiest triumph for the kingdom of God this world has ever seen. The inner heart-cry of this transition age is slowly but surely gathering into a great chorus: "The Word of God endureth forever."

If the cry of souls is for the "water of life" to quench that longing thirst, it becomes our God-given privilege and opportunity to give them the Word in all its abundance, simplicity and power. We as young ministers of the Gospel are united in striving to know the will of God as taught in the Holy Scriptures. And it is our purpose to walk in the ways of the Lord, and to make known his will unto others.

II. We believe in the fundamental doctrine of Christian faith as taught in the Bible. In this we find ourselves much in harmony with nearly all orthodox Christian denominations. We accept as essential the New Testament church ordinances. In this respect we are scripturally "a peculiar people." **We are not guided by any conference decision, but leave the Bible to be its own interpreter.** We hold and affirm the Bible to be the inspired Word of God, and accept the New Testament as our rule of faith and practice. It is a sufficient revelation and a perfect law of liberty.

We believe in God as the Creator of all things (Gen. 1:1), and that he has revealed himself to man in nature (Ps. 19:1-6), and through his prophets (Heb. 1:1), and through his Son Jesus Christ (Heb. 1:2).

We preach that Jesus Christ is the Son of God (Mark 1:1), the Only Begotten of the Father (John 1:14). While having a perfect divine nature, he was also perfectly human (Phil 2:7. He arose from the dead (1 Cor. 15:3-4), ascended on high (Acts 1:9), and will return again to receive his own unto himself (1 Thes. 4:16-17).

We believe in the Holy Spirit as the third Person in the Trinity, and that he is the leader of the church and guides it in its great mission on earth (Acts 1:8; 13:2-4).

We believe in the doctrine of Man, of Sin, and of Salvation, as all ministers of God should. Since sin is universal (Rom. 3:23), salvation is the supreme need of the world. And since salvation is a gift of God, that cost the sacrifice of his Only Begotten Son, we can only be saved—or recon-

ciled to God—through his Son Jesus Christ, by faith and obedience to the commandments laid down in the New Testament. So man's part in the great plan of salvation is faith, repentance and willing obedience. We as a church have always emphasized both faith and obedience. Every applicant for baptism must publicly declare his faith that "Jesus Christ is the Son of God, and that he brought from heaven a saving Gospel."

III. This leads me to the third thought. We have always held that a willing obedience to the means of grace as laid down in the New Testament were essential to our daily Christian living, to church membership, and to the promises of salvation. Alexander Mack made the ordinance of baptism very prominent in his reply to the critics of the church. There has never been any serious question in the church about the necessity of this ordinance. In Matthew 28:19-20; Acts 2:38, Jesus and the Apostles commanded and practiced it. If it was essential in that day, as a means of grace, why deny the practice now? We hold that baptism is for the believer only and those who have genuinely manifested repentance (Mark 16:16, Acts 2:38). This naturally excludes infant baptism.

We believe that immersion, three times, face forward, is the only mode taught in the New Testament (John 3:23; Matt. 3:16.) Hence we baptize into the name of the Father and into the name of the Son, and into the name of the Holy Spirit. Baptism is a symbol of cleansing, and of the new birth (John 3:5), whereby the individual dies to sin, is born into the kingdom of God, and arises to walk in newness of life.

We believe and teach that faith and repentance are antecedents to baptism. Hence upon occasion of leading the applicant into water we say, "Upon this, thy confession of faith which thou hast made before God and these witnesses, thou shalt, for the remission of sins, be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit."

We believe in, and accept the ordinance of feet-washing, which was established and commanded by Jesus Christ (John 13:1-17). We herald this 'upper room' incident as one of the most sacred means of grace in the whole realm of commandments. It is a striking lesson in cleansing, unselfishness, humility and in loving service for one another. The disciples soon learned to understand it. The apostolic church evidently continued it (1 Tim. 5:10), and we Brethren have never questioned it in the least.

The Lord's Supper: In using this term, we refer not to the "bread and cup," as most denominations do, but to the full meal which Jesus ate with his disciples in the upper room. A meal had been prepared (Matt. 26:19; Luke 22:13); and while it was called a passover, it differed in many respects from the Jewish passover. It occurred at least twenty-four hours before the Jewish passover. Paul calls it a supper. Jesus had already washed the disciples' feet (John 13:12); and was eating with his disciples (18-26). After the supper, the memorial of the bread and the cup was instituted. This common meal eaten together by the believers is the covenant which always symbolizes brotherhood and peace. All differences are forgiven and a pledge of peace and mutual fellowship is made. Surely nothing is more fundamental in Christianity than brotherhood and peace which are symbolized in this agape or love-feast.

The feet washing, love-feast and the communion constitute a service of great importance. It may be observed any day in the week, and at any time of the year. We usually observe it in the evening in harmony with the time of the first service.

The anointing service according to James 5:13-16 is one in which rich blessings have come to many who were sick. The purpose of the anointing is two-fold: a. The restora-

tion to health. b. The forgiveness of sins. It is promised that if the sick person "have committed sins, they shall be forgiven him." We also read, "The prayer of faith shall save the sick,"—that means he is to be raised up from sickness. This is done in the name of Jesus, feeling that God will do for the sick that which is for their good.

Such in brief are the doctrines of the New Testament which we as young ministers preach. There are of course other things, not mentioned in the above; such as "the simplicity of life," the doctrine of love; a separate people, etc.

"IT COUNTS."

Recently while glancing through the pages of the Gospel Messenger my attention was attracted to a report from the North Winona Congregation in which the words "IT COUNTS" stood forth very pronouncedly and repeatedly. The correspondent was Bertha M. Neher and the report included a brief story of the growth of the congregation herein referred to, followed by a reason or reasons for the rather unexpected success of the work in that local church organization. "After giving due credit to the fore-mentioned life-blood in the faithful few," the writer says, "Their undaunted efforts, and the efficient work of our pastor through eight years of service, I may say that much is due to the influence of little things."

The writer then proceeds to enumerate the "little things" in the following order:

It is a little thing, when a visitor comes to church, to see that he is provided with a song book, but IT COUNTS.

It is a little thing, when a visitor or a stranger comes to our services, for the regular attendance to greet him with a hearty hand-clasp of welcome, and make him feel that we want him to come again, but IT COUNTS.

It is a little thing, when aged people come to church, for the younger members to give them special greetings, to make them feel that their presence makes us happy, that we need them, but IT COUNTS.

It is a little thing, when the minister preaches a good sermon, to tell him so, but IT COUNTS.

It is a little thing, when your neighbor misses church, to call him on the phone, ask him why, and tell him he was missed, but IT COUNTS.

It is a little thing, if a Sunday school class makes special showing in attendance, for the superintendent to call attention to that class, but IT COUNTS.

It is a little thing, if any individual renders some special favor or service to the church, for the pastor to express public approbation, but IT COUNTS.

It is a little thing, when a strange brother or sister happens into the neighborhood, to see that a way is provided for him to attend services, but IT COUNTS.

It is a little thing, by dividing the membership into special committees, to see that all the old, the poor, the sick and the shut-ins are visited regularly, but IT COUNTS.

It is a little thing to provide special entertainments, now and then, for the various Sunday school classes, but IT COUNTS.

It is a little thing for the church to supervise and plan for the social activities of her young people, but IT COUNTS.

It is a little thing for the church to invite the co-operation of all Christians in the vicinity, whatever their denomination, but IT COUNTS.

It is a little thing, if a member becomes cold or indifferent for all the others to love him all the more, and let him know it, but IT COUNTS.

It is a little thing to say good things about each other, whenever we can, but IT COUNTS.

It is a little thing for us to keep still about the faults and mistakes of each other, just as loyally as we would for the members of our own families, but IT COUNTS.

It is a little thing for us to learn by heart the thirteenth chapter of First Corinthians, but IT COUNTS.

These bits of paragraphs, it occurs to me, contain some very wholesome suggestions which might prove helpful in

As ministers we feel that the Gospel is evergreen and ever adequate and it can be preached as long as the world stands. We believe in a Whole Gospel church. Just after Lincoln's first inaugural address on March 4th, 1861, he passed through the corridor of the Capitol and stood before the stars and stripes, beholding its blue field with reverence, and said: "Not one star shall be blotted out of that field." Rightfully may we declare, Not one fundamental doctrine shall be blotted out of the Old Book we love so well.

Oakville, Indiana.

BY A. D. GNAGEY

other than the congregation referred to. The writer suggests that these "little things" cease to be little when taken in the aggregate. Much of the credit for the rather phenomenal growth of the church of which the correspondent is a member is attributed to a careful observance of these "little things" which on the whole have COUNTED immensely for good.

Brethren pastor, church officers and Sunday school teachers, might it not be worth while to practice occasionally on these "little things?" After all IT COUNTS. Furthermore, these are amon the things in which, not alone the pastor, but every member of the church may have a part. Yes, IT COUNTS. Try it.

Ashland, Ohio.

Is the World Growing Better?

By N. J. Paul

A hard question to answer. One "Post" Brethren seems to gleam only on the slowly but surely coming great moral and social reforms many of which are even now at the door. The drink curse, the gambling evil, the social vice, all are under sentence, and their execution is as certain as tomorrow. The common average man is in possession of larger rights than ever before. Human slavery is gone, and industrial, social, mental and religious emancipation is more and more becoming a reality. The idea of service is wider and stronger. The stewardship of life and property is more generally recognized. Self-determination and self-expression are considered sacred. Womanhood has ceased to be chattled. Nations as well as individuals are recognizing the obligation of neighborship. While religion as a dogma and tradition is dying out, religion as a vital and inspirational force in daily living is gaining ground. These are some of the things which incline the "Post" to say that the world is growing better.

But there is another side to the picture. There is much to suggest a negative answer to the question The "Pre's" seem to think the world is growing worse. And therefore go to prove it, by citing us to the divorce evil which is largely on the increase. Parental authority has gone out of fashion. Then tendency toward the nude condition in woman's dress is a bait to lust. The surrender to greed through profiteering, both in trade and wages, is wide spread. The abnormal and unholy appeals made to the sex impulse and crime instincts through indecent pictures is educating a generation for disaster.

The Christian home is in ruins. Education in many cases leaves the moral sense either undeveloped or twisted. The church has reached a dwindling constituency. The Bible to many is unknown or discredited, and the Sabbath is increasingly disregarded. Professed Christians try to see how little of God's Word they can buy, and be passed on as disciples of Christ. Each saloon that has gone out of business, has sent back ten violators of the liquor law. These are some of the things that tempt us with the "Pre's" to say the world is growing worse. People usually find what they are looking for.

Losantville, Indiana.

THE BRETHREN PULPIT

BRINGING IN THE KINGDOM OF GOD

BY R. F. PORTE

Text: From the time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

An ancient writer has said, "Without the vision the people perish." The truth of this statement has been demonstrated over and over again in the lives of many people. The right of God to rule his people in his own way was rejected by the people at the selection of Saul the son of Kish (1 Samuel 8:7). History demonstrated the folly of their choice and the loss of the Kingdom and the enslavement under foreigners. In spite of this great calamity the prophets of God never lost hope in the coming of the Messianic King and government (Isa. 9:6). Even in the worst calamity of the Babylonian captivity when the last vestige of any temporal power of the Jews was completely swept away we find that God had a man of vision and courage who could see the future and understand the wonderful restoration that would eventually come (See especially Ezekiel 40). This did not come to pass, yet the promise of God is sure and in the early chapters of the Gospels we read of John the Baptist preaching, "Repent, for the kingdom of heaven is at hand." After John's imprisonment Jesus himself takes up the same text and begins his ministry of restoring God's people back to allegiance to the God of their fathers. In the ministry of Jesus on earth we have the beginnings of the establishing of the Kingdom of God in its definite and visible power.

The Kingdom of God Defined

This is not easy to do and perhaps our answer to the meaning of the Kingdom of God will be more the form of a suggestion. At least we may say with Prof. James Orr, "The Kingdom of God is more of inspiration and less of dogma." If Canaan had any inspiration for the Children of Israel, and we believe it did to some of them, we may say that the prospect of the visible manifestation of the Kingdom of God will be to the faithful disciple a real inspiration. We are here led to say that the call to "Repent" brings to our minds the need for a new life within. Without this new life we would probably make the same mistake the Israelites did on their way to Canaan, that is, murmur after the flesh-pots of Egypt. Such a mistake can be expected from people with a fleshly nature whose spiritual life has not been quickened. When we look for Jesus' definition of the Kingdom we do not find any axiomatic definition but rather concrete illustrations of its characteristics. The Kingdom of God is the introduction of the divine life within the individual heart. The person who does not know the touch of the Master does not know citizenship with his Kingdom. "Many shall say unto me in that day, 'Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And I shall profess unto them, I never knew you, depart from me, ye that work iniquity'" (Matt. 7:22). Who will dare attempt to define or describe that Kingdom whose King lives in the hearts of his people. His presence means the removal of all sin by humble submission to the cleansing power of his blood. This is the real essence of the Kingdom of God. It is as truly real as the spirit of patriotism to the ideals of our nation. Saints have given up their lives because they knew the reality of the Kingdom of God and felt its power. The key that unlocks the gates of that Kingdom to the seeking soul is the key of genuine repentance which means nothing less than rejecting alliance to all other distracting influences and giving our life and love to the King of kings. The kingdom of God is the implanted divine life, working its way out through the activities of your life and mine, touching other lives and influencing them for God and righteousness. This growing citizenship constitutes the earthly part of the Kingdom of God and we believe that the

indescribable glories of the Kingdom will not be revealed until we have completed God's will on earth and made possible the revelation of greater glory.

The Mission of the Church

The commission which Jesus delivered to his disciples as he sent them forth into the world was to preach that the Kingdom of heaven is at hand. This meant that the world's opportunity had come. The release from the bondage of sin was proclaimed. The Jews rejected it and felt the sting of the slave-driver's whip among many nations. The Gentiles heard the word of God and to as many as received the opportunity of salvation to them was given the right of citizenship in the Kingdom of God. I cannot emphasize too strongly, I believe, that it is the business of the church to preach the Kingdom of God. We have been under tribute and vassalage to the power of evil too long. It is to be deplored that the churches have been so occupied with the defense of dogma born within the mind of theologians and have done so little in presenting the message of Jesus and the Kingdom. Jesus began his preaching on earth with the announcement of the immediacy of his Kingdom and his closing words were, "I will come again and receive you unto myself." There would be no sects and denominations on earth if we had let Jesus teach us from the Gospel. Personally I may say that I have no reason for practicing the ordinances of the New Testament save that I desire to be fully loyal to my King. The wonder of the Kingdom will be the fact of its manifestation of complete obedience to God and our Savior. I cannot conceive of complete harmony and perfect delight without first having the spirit of complete obedience to every command of our Lord. It might be later discovered or rather revealed to us that the Brethren people were over zealous in their adherence to the Bible ordinances but that does not disturb me, our doing of them should reveal our desire to absolute obedience to Jesus and I consider that most important. A Christian can do all things for Christ, a hireling will quit his job when his master asks him to do what his carnal nature won't let him do.

The preaching of the Kingdom of God by the church is necessary to the final glorification. "How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? (Romans 10:14). We have the statement that "this gospel must first be preached in the whole world." The Kingdom of God comes not by force. It is builded upon love. The glory of Christ will come, as I believe, because the true believers have suffered with Christ. In the midst of a world filled with all kinds of sin there are many whose love of the gospel and for Jesus our Savior is not waxed cold. It should be the chief interest of every Christian to augment that blessed number of the saints whose citizenship is in the Kingdom of God though they live in this world as ambassadors in behalf of Christ, entreating their friends to become reconciled unto God through Christ. The Brethren people should remember our historic position as an apostolic church and realize with greater vividness that we have a distinct mission in the world of preaching the Kingdom of God through absolute obedience to Christ.

Co-operating with God

The early church during the first three centuries after Christ was enthused with the hope of speedy completion of the task and the final consummation of the age in the establishing of the Kingdom of God. The disappointment of their

hope mixed with persecution and the abuses in the age of Constantine led to a complacency and very formal idea of Christianity. Out of the corruptions of the age during the process of the Reformation such souls as Alexander Mack went to the Bible to get the theory of the church and its organization. In other words, it was a return to the authority of God in his church as against the authority of ecclesiastics. It has been easier it seems for the "sheep" to follow other sheep instead of the Good Shepherd. It is not an easy thing to develop a faith that will anchor your life to God. The world has not been flooded with faithful men and women, but it has been those kind of people that have wielded the greatest moral influence. We have had too many like the people St. Peter tells of who said, "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning" (2 Pet. 3:4). Such a spirit is a deadening drug upon spiritual advancement. It denied to God power to work his will in the earth. The possibility of human achievement in company with God in this age ought to be the greatest of any age. We have had the uplifting influence of the Gospel of Christ spread abroad among many people waiting for our more loyal co-operation with God in order to turn the preaching of the centuries into a glorious harvest for God. Without doubt we are near the time of harvest. God has been patiently waiting for the precious fruit of the vineyard, therefore all Christian people should get closer to God and hasten the fruitage from these years of faithful sowing on the part of God's servants in the past years.

The Task of Bringing in the Kingdom of God will Unify Our Efforts

Just read First Corinthians and see how Paul deals with the party spirit among the members of his church. God's people have been too much engaged in the same effort of upholding certain ideas and petty notions while the powers of darkness increase and destroy the good. Centered around our Savior and the supremacy of his life over every other power is the great unifying motive of the church. Whom do we desire to see made the one supreme power in this world? Why we want to see God supreme and his power and dominion extended with righteousness and justice and peace to all. What should be the attitude of each Christian? It should be none other than the most earnest attention to the commandments and leadership of God. We need only to remember how completely all party differences were dissolved in the recent extremity of our country. This goes to show that there are great fundamental principles that every one must have and these differences do not have any significance in the light of these greater needs. Certainly we cannot all see the same thing alike if we did we would be all perfect but we can at least all press toward the same objective. It seems to me that a people with the historic ideal of our founders before us should be most solidly united in the effort of restoring the teaching and practice of the apostolic church. The task is big enough to engage our utmost endeavors, and it is grand enough to inspire us with apostolic zeal for the study of the Word of God and the preaching of the gospel of the Kingdom. A careful study of the part of the prayer Jesus taught his disciples in Matthew 6:10 will reveal the fact that around the one objective, namely that of the Kingdom of God, centered the interest of Jesus. In the picture of triumph in the book of the Revelation we see presented a glimpse of that wonderful triumph of Jesus and the redeemed when finally he shall turn over the Kingdom to the Father and perpetual peace shall prevail. It is a wonderful prospect, a glorious work to hasten the coming of that Kingdom in which we desire citizenship. Let every Christian plant the seed of the Word of God in the hearts of mankind. Let us have that faith that will accept as true the message of salvation which has come to us through the Bible. Let us preach it as authoritative and all sufficient to convict the world of sin. Let us not be deceived in trusting to our own understanding but tune our understanding to catch the voice of God as he speaks

through his messenger the Holy Spirit. I have presented what I believe to be our task as servants of God and I pray that this message may be used by the Holy Spirit of God to arouse the people of God to a loyal support of the Gospel of the Living God.

Dallas Center, Iowa.

OUR DEVOTIONAL

The Great Source of Courage

By T. Darley Allen

OUR SCRIPTURE

"Let not your hearts faint, fear not, and do not tremble. . . . For the Lord your God is he that goeth with you" (Deuteronomy 20:3, 4). "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me" (Psalm 23:4). "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psalm 34:17). "In God is my salvation and my glory; the rock of my strength, and my refuge, is in God" (Psalm 62:7). "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isaiah 40:31). "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

OUR MEDITATION

In a world such as this, with danger on all sides, the coward is indeed a pathetic object. The man who is without a stout heart and is unable to face without flushing what must be faced is a poor creature for a world like this. There are times when dangers must confront us, and no time when we can be sure that such will not face us; and he is to be pitied who is not fitted to meet all the conditions of life with composure.

Courage can be cultivated. Nothing could be more foolish than to try to keep that which is inevitable from our minds. Some men and women will not think of death if they can help it; yet they must die. A writer refers to a man who slept with two lights in his room, for he so dreaded the dark that he feared one light might go out, while with two burning he felt secure.

William Ernest Henley's great poem, written after he had suffered much from a tubercular disease and passed through a severe surgical operation, is commendable from the atheistic standpoint. If we are merely creatures of fate, the wise man is he who so schools himself that he will be prepared for whatever comes and will be heroic because he must be so, if life is anything but a daily round of fear. Stoicism is the philosophy of common sense if atheism is true, and from such a standpoint the attitude of Henley's mind is to be commended. Says Henley:

"In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the buldgeonings of chance
My head is bloody but unbowed."

But, thank God, the Christian knows that there is no need to fight life's battles in his own strength; and the man who lives without the consolations of religion has only himself to blame. The person who tells us that he cannot believe in the God whom Christ reveals not only ignores the testimony of the best and the wisest men and women, who have found in him a perfect source of strength, but refuse to put the plain promises of the Bible to the test. Only those who have not proved the promises of Jesus Christ can be skeptical as to the fact that there is a God who loves us; and the person who ignores the Bible invitation to "taste and see that the Lord is good," when there is every oppor-

tunity to test the promises that mean so much to Christians, has no sensible excuse for his unbelief.

A young man who fought in the late war says that he entered battle with perfect composure because he realized that Jesus was with him and "where Jesus is 'tis heaven." The writer some months ago heard an old man testify in substance at a meeting that cowardly as he was he was without fear, because he had beneath him the Everlasting Arms.

The majority of Christians live far below their privileges. Every nominal Christian, probably finds comfort in the thought that some time, somewhere, he will find happiness. But not all believers, even among those who have long been on the way, have learned to cast all their cares upon God. Yet the meaning of Christ's message to us is that here and now we have no need to feel lonely or melancholy but should always find in God the Great Companion. The way to reach such an experience is not easy. We must constantly keep God in our thoughts. The command to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is not an arbitrary statement, and means more than that God is entitled to our constant service. By the very nature of things we cannot reach a perfectly satisfying peace unless we continually strive to keep God in our thoughts. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

The way to perfect peace is through the mind becoming so stayed upon the Lord that trust has come to be what we might well call a habit. There is no other way to attain this peace than through the constant endeavor to love God. And such peace is worth all that it costs. Indeed, a religious experience without it is scarcely worth while. We have a multitude of promises and the experiences of the saints to show us that the believer has no reason to be content with

a religion whose chief blessings are not to be enjoyed except in the life beyond, but that if we are willing to pay the price we can attain to an experience in this world that in its essentials differs only in degree from the state of the redeemed in heaven. God has made us for his companionship. All depends upon us when the great object of God in creation is attained. Common sense teaches that the only reason there is for God's delay in bringing us to that perfection which is his great purpose in creation is found in us. We do not strive to be all that God wants us to be. We care too little for the things that are alone worth while. But only—as we strive with all our powers to be everything God expects us to be can we attain to a Christian experience that will enable us to feel perfect security in every condition of life.

OUR PRAYER

Almighty God, we thank thee for faith. We are so glad that we can have thee for a Companion and that no one has need to be sad or to worry, for we have learned, through Jesus Christ, to call thee Heavenly Father. But we are weak. We ask thy help to see things in their true light so that we shall always realize that only in thee is real peace possible and that a worth-while experience is the privilege of us all. Help us to be willing to pay the price of that perfect peace that comes from thee and may we become more like Christ each day so that we shall be fitted to lead sinful men and women to the cross and that many who are seeking satisfaction elsewhere than in thee may through our efforts be led to realize that thou alone canst satisfy the human heart. These blessings we ask in the name of Jesus Christ our Savior. Amen.

Cleveland, Ohio.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

THE PRESIDENT'S PLEA FOR THE RELIGIOUS EDUCATION OF CHILDHOOD

Childhood is the basis of the future, and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions or controversy between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled.

WARREN G. HARDING.

CHILDREN'S WEEK

Children's Week will be widely observed by churches and Sunday schools from April 24th to May 1st. The primary purpose is to awaken the American conscience to the religious needs of children. This awakening is past due as is evidenced by the fact that at least thirteen millions of the twenty-five millions of children under twelve years of age are receiving little or no religious education. The aim is to generate public sentiment that will help to correct this amazing, menacing condition.

First Sunday

In the morning service ministers are asked to preach on some appropriate theme. Suggestive themes are: "Christianity and Childhood;" "The Value of Childhood to the Church;" "The Religious Education of Children." In this message our pastors will have an opportunity to stress Point 1 of the Religious Education section of our Bicentenary Movement, namely "The home made the initial center of Christian Education."

Week Day Activities

Various activities may be engaged in during the week. There might be a meeting for parents, which could take the form of an institute. There should be a meeting of Sunday school officers and teachers when they will consider what they are doing for the children and what should be done for them. There should also be a meeting for the children, say a picnic, song and story festival or a motion picture entertainment. The school might survey the community to ascertain the number and names of children not in any Sunday school. Where these activities are being constructed in a community fashion let there be the heartiest co-operation.

Second Sunday

If new scholars have been found during the week let them receive particular recognition in the Sunday school. Forward steps, such as, the installation of new equipment, the organization of Parents' Classes, may be announced. The children should help to provide the program for the regular morning service and be given a special message by the minister. A consecration service for Cradle Roll children would add impressiveness. Older children who have made the good decision might be received into the church.

J. A. GARBER.

The New York Bible Society is rejoicing in its new building, 5 East 48th Street, New York City. The building is a gift from the estate of James Talcott. It is a beautiful specimen of Gothic architecture. Over the large windows in the centre of the building there is in the stone work an open Bible bearing on its pages, "And God spake all these words." Over one of the entrances is inscribed, "Thy Word is Truth," and over the other, "Preach the Word."

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

AMUSEMENTS TESTED BY CHRISTIAN STANDARDS

BY EARL HUETTE

"SIGN HERE"

This line appears at the bottom of almost every salesman's order book. Why? (Answer). So that the office may be reasonably sure of the acceptance of the filled order. The signature of the purchaser is the sign of his approval.

Friends, we professed Christians are all salesmen. Our line is the Religion of Jesus Christ. OUR LIVES are our order books. EACH ORDER should be signed by Christ himself. Inasmuch as he paid the price for our souls in his own blood. Read Romans 14:7-23.

The phase of our lives which we shall consider in the following remarks is the one about which many, many people raise the question, "What amusements are allowable for the Christian?"

Before getting into this question, let us define amusement. AMUSEMENT is that which cheers, diverts, entertains and delights, such as fun, frolic, pastime, sport, recreation and merriment. Amusement may be spasmodic, periodic, or sustained; it may last a minute, an hour, a day or even longer. Some amusements appeal to the body; others to the mind; while still others are merely for pastime.

Now let me enumerate five modifying Christian principles which are good to aid us in our decision as to what shall be our amusements.

First, the true Christian will realize the true relation that should exist between work and pleasure. Work, not amusement, is the chief end of man. When the main thing in school, in college, and university life is athletics, I maintain that we are justified in protesting that life's main purpose is being lost sight of. Play and amusement is but a side issue of life; when it becomes the whole thing, then it is harmful and sinful, no matter whether that amusement is in the questionable column or not.

Second, the true Christian will see to it that his amusements are really recreative, and not dissipative. Having a good time is not always recreation; it may be just the opposite. The amusements of a Christian should rest the tired body, rejuvenate the exhausted mind. They must build up the whole man—physically, mentally, morally and spiritually. Young men have died from over-running; many girls have been ruined for life by excessive rope-jumping. Many pleasures dissipate the powers of the body instead of recreating them.

Apply this test to the most popular amusements of today—the theatre, the dance, and the card party. Do they violate the laws of physical health by their late hours, impure atmosphere and mode of dress and conduct, or do they coincide with the ideas of the laws of good health and hygiene? If these amusements violate the laws of health, then the Christian should put them on the forbidden list. The pleasures of the Christian should RECREATE MENTALLY, as well as bodily. The physical must not be developed at the expense of the mental. Let us ask ourselves this question, "Do my pleasures build up, ennoble, purify, sanctify; or do they debase, befoul, besmirch, debauch? Is my thinking higher, nobler, and more God-like because of the pleasures in which I engage?"

Third, the appeal to the Christian's conscience. As Christians let us accept as our guide Psalms 31:1, "In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness." If the question comes into the Christian mind, "Is it wrong to go to the theatre or play cards, or to dance," then it is fair to say that they should not be indulged in, for if we practice what our conscience condemns, then we are sinning just as much as if there were a definite commandment prohibiting the practice of the

things that we are doing. We do not ask, "Is it wrong to pray or read the Bible, or to go to church," because our conscience is settled on the fact that we are not doing wrongly.

Fourth, the influence of our example upon others. Romans 14:14-21 tells us what attitude the great apostle took concerning these matters. The principle that "No man liveth to himself," cannot be cast aside by anyone, much less by the Christian. Did not Jesus often forfeit his rights for the welfare of others? Let us give you an illustration from life. A young man is talking to his pastor; "Pastor, is it a sin for me to chew or smoke tobacco? Can I be a Christian and do this? Lately I have been troubled in my conscience about this." "Then," said the pastor, "if your conscience troubles you, it is wrong and sinful for you to continue in this thing, even though all other Christians are able to do it." Immediately the young man emptied his pockets of all of his stock of tobacco. Later they walked down the street together. They saw a group of young men coming out of the church. Among them was a young preacher, known to both this young man and the pastor. On coming out of the church this preacher struck a match and lighted a cigar. "See there," said the young man, who had just made his surrender. "There is a preacher smoking; if he can do it, why can't I? And I am going to do it." He turned away from his pastor and from the church, too; for he gave up the Christian life after that.

Fifth, the submission of the whole matter to Christ for his approval. Some time ago a young woman came to speak with her pastor regarding the question of amusements. This question evolved in her mind for several months, but her pastor told her that he thought they together could solve it in a few moments. This statement came to her with somewhat of a surprise. She mentioned the theatre and the dance. The pastor opened his Bible to Colossians 3:17, which reads: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Now," said the pastor, "Let us kneel and pray. 'Our Father, this young woman desires to submit the matter of her amusements to thee. She wants to give thee thanks for the theatre, and the dance, believing that she can glorify thee there. That it is the proper place where she should spend her time and that her attendance there will strengthen her influence for thee.' The pastor felt a touch on his shoulder. The young lady said, "This question is settled, I cannot say that about the theatre and the dance. I want to wholly surrender to Jesus."

Again, friends, let us say that we will do likewise. Present our amusements which we wish to have in our lives for the signature of Jesus. Let us in closing refer to Mark 8:38, "Whosoever, therefore, shall be ashamed of me and my words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Also, 2 Timothy 1:12, "For the which cause, I also suffer these things: nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

In all of our discussion, we do not wish to drown out the fact that amusement has a part in our human make-up, but we do claim that our amusements should be censored by Jesus Christ himself. And further we claim that it is the duty of the church to supply some means whereby the amusements of her people, especially the young people, shall be led directly in the way that they should be. We truly believe that this phase of the work comes under the head of Christian Endeavor activities.

Dayton, Ohio.

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MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

A HOME MISSION TASK: Making America Safe for the World

In these days when our national leaders are discussing the various phases of the immigration question, it would seem to be proper to submit some figures showing the real strength of the Protestant Church in America. Statistics are always dry, but we need to know the facts.

Less than ten per cent of the population of the following states is identified with the Protestant churches—Montana, Wyoming, Idaho, Utah, Nevada, New Mexico and Arizona. In the next list, less than fifteen per cent have Protestant church affiliation—Maine, New Hampshire, Massachusetts, Rhode Island, Michigan, North Dakota, South Dakota, Colorado, Oklahoma, Washington, Oregon and California. From fifteen to twenty per cent of the population are Protestant communicants in this list of states—Vermont, Connecticut, New Jersey, Illinois, Wisconsin, Minnesota, Nebraska, and Louisiana. In the next classification, from twenty to twenty-five per cent are Protestant—Kentucky, Tennessee and Mississippi. And in five states more than thirty per cent are Protestant—Virginia, North Carolina, South Carolina, Georgia and Alabama.

There are two forces working together to Americanize the new colonists who come to our land, the American Protestant Church and the American Public School. The figures quoted will suggest the distribution of the church forces responsible for this great task. The total Protestant church membership is less than twenty-five per cent of the entire population. It will be a painful surprise to many to discover that old New England is no longer the rock-ribbed stronghold of Protestantism, and a pleasant bit of information to know that our faith is most strongly rooted in the heart of the old South. It is worthy of note that the blackest section of the Protestant church map is in the frontier section of the Rocky Mountain district, and that the second classification includes the states having the largest foreign populations, with the exception of Oklahoma, which is still largely frontier in the development of its Protestant church life.

The popular idea seems to have been that Uncle Sam can make Americans out of anything, and the dream is not all a dream, but he must be given a fair chance and time enough to accomplish his purpose. No citizen of this country should be allowed to pass his school years without some part of his education being gained in the American public school. Thirty years ago our immigrants were largely from Northern and Western Europe, and they had some acquaintance with the fundamentals of American institutions. They came to America to find asylum and home. Our recent immigration has been from Southern and Eastern Europe, the idea being in many cases to earn what would be a fortune in the native land, and then to return home. In the exploitation of this new immigration

America is lowering the standards of her own people. Instead of real Americans, in too many instances, we have a people ignorant of American institutions, impatient of American traditions, contemptuous of American standards. In our large cities there have grown up colonies of the various hyphenated Americans. It is the aim and purpose of the Roman and Greek Catholic churches to keep these colonies from yielding to American influences. Parochial schools have been established in all parts of the country, and many of them are conducted in other languages than our own. The American public school is the great leveler of cast, and the great "melting pot." The hope for the preservation of American institutions, and of making "America safe for Democracy" rests with the public schools, and the Protestant Church.

There are 13,000,000 people of foreign birth in the United States. Seventy-two per cent of them reside in our cities. In Boston, 74.2 per cent are foreign born; in Cleveland, 74.8 per cent; in Chicago, 77.5 per cent; in New York, 78.6 per cent. Probably 85 per cent of this entire foreign population is Roman or Greek Catholic, and a large proportion of the men and many of the women are drifting into neglect of the church, and ultimately into infidelity and atheism.

Democracy is not enough—it must be Christian.

The American public school is the product of the American Protestant church. These two agencies must work together if we are to make America safe for the world.—Charles H. Beck, in *The Methodist Protestant*.

Saving the Armenian People

The best estimate that I could secure from Armenia, semi-official sources, indicates quite clearly that not less than 500,000 persons are living in the Caucasus today who would have perished had it not been for the relief sent from America. If the far larger relief activities among Armenians, Greeks and Syrians and others of Turkish Armenia, Anatolia, Syria, Mesopotamia and Northwest Persia are included, the total of lives saved will approximate one million.

Perhaps I can best visualize this for you by picturing one scene in Erivan, the capital of the Republic of Armenia, on August 19th of the present year, typical of the experience I had in practically every city that I visited in Armenia.

We were seated at luncheon in the Near East Relief headquarters when we heard a brass band in front of the building. At first we paid no attention to the music, but a delegation entered the house and asked if we would not come to a window in the front of the house. Going to the open French window we found that the street in front of the house was filled, as far as eye could see, with people. The spokesman of the delegation mounted the steps of the house and addressed

the Board of Trustees of Near East Relief and the American people through me, in substance as follows:

"A little more than a year ago the streets in which we are now standing were strewn with our fellow-citizens, dead, or dying of starvation. At that time we were carrying from these streets 150 to 200 bodies per day, victims of starvation from among the homeless refugees, exclusive of citizens who died in the shelter of their homes. That we who are standing in these streets today did not also die is due to the relief that came from America in time to save us. We have assembled here today for the purpose of asking you to take back to America, assurance of our deep appreciation of all that America has done for us and for our country."

That this statement, made in the presence of hundreds if not thousands of his fellow-citizens, was something more than the impassioned utterance of a street orator, is perhaps indicated by the more official utterances of the following day.

The Premier-President of Armenia, Mr. Ohandjanian, was giving a dinner to which were invited members of his cabinet, heads of departments and all the leading officials of the Armenian Government. In the course of his speech at this dinner the President used these words: "These people would not be alive today had it not been for American relief," and practically every speech made at the dinner that day by various cabinet members and other officials, in some form reiterated the same fact and expressed appreciation.

Since returning to New York I have received an autograph letter from Mr. Ohandjanian in which occur the words: "America literally saved us from starvation."

CHARLES V. VICKREY,
General Secretary, "Near East Relief."

ANNOUNCEMENT

We are pleased to report that Easter Offerings are coming in fine considering the fact that we are passing through the reconstruction period which affects all lines of business. Relative to the Kentucky field of our home missions, we wish to remind those who have unpaid pledges made at the last National Conference for that work, the Board could use all money due on those pledges to good advantage. Should others wish to contribute to that fund we would be glad for your gifts in the near future, if convenient, to facilitate the execution of some important plans of the Board in the Kentucky field! Thank you in advance for cooperation.

906 American Bldg., Dayton, Ohio.

WILLIAM A. GEARHEART,
General Missionary Secretary.

Forty per cent of the people of India live in areas where the proportion of Christian workers to the population is only one in 115,000.

NEWS FROM THE FIELD

ADVANCE NOTICE—NO. 1

The statistical blanks are going forward. If any church fails to receive blanks write to the undersigned at once for your supply.

H. E. EPPLEY,

Nat. Statistician.

417 Indiana Street,
Huntington, Indiana.

SPARKS FROM THE ANVIL AT VINCO, PENNSYLVANIA

It was my privilege a few weeks ago to lead the forces of the Vinco church in a special evangelistic campaign. I entered this work with some misgivings as to whether the results would justify the expenditure of energy required for a two weeks' campaign. I am glad that the results exceeded the measure of my faith at the beginning of the meeting. This is a strictly rural community and we faced all the drawbacks encountered in the spring of the year, mud and rain. However this militated little against the interest and the result was a real refreshing spiritually from the Lord. The visible results were twenty-four by confession and letter. This will greatly strengthen this work which was badly in need of an awakening. Many changes in the community had reduced the Vinco church to such straits numerically that the future was despaired of. This is the beginning of what I believe is a new lease on life and a greater future. Vinco has a future in conserving the Christian forces moving in that direction from the city. It will only be a few years until those leaving the pent up city will give the Vinco church the greatest opportunity of its life. Brother Forest Byers is the pastor and he is doing a splendid work on this charge. Under his able leadership this country charge will continue to develop into a substantial working force. They are now doing bigger things than ever before in their history. I fully expect that the Vinco church will vindicate its right to a present existence by its future works. My prayer is that pastor and people may continue to be loyal to each other and the work. It was two weeks pleasantly spent and well spent.

J. FREMONT WATSON.

GOSHEN, INDIANA

In our last report we spoke of the mid-week services in charge of the three largest classes of our Sunday school, while our pastor was in Pennsylvania holding a meeting. The services were largely attended. Two hundred and fifty was the attendance at two of the meetings, the largest attendance ever reached at a prayer or mid-week service. The goal set for our Easter service was seven hundred at Sunday school and had the day been pleasant, we think the goal would have been reached but the day was rainy. But with all that there were six hundred present and the collection was equally good. But best of all, the Editor, Brother Baer was with us and gave us a timely address on reaching

goals, also preached for us following Sunday school. Come again, Brother Baer. On last Wednesday eve the regular quarterly business meeting of the church was held. A great deal of important business was transacted. The moderator, Brother Sharp was reelected. Brother George Howell was elected recording secretary, Brother Glen Barkey was reelected financial secretary, and Brother George Yoder treasurer. Brother McInturff received a call for another year following October 1st. The business meeting was said to be the largest in attendance in the history of the church. We almost forgot to mention the fine musical program given by the choir on Easter evening. Many compliments were given the choir for the splendid program rendered.

A number of our good people are sick at present. May the Lord bless them, and may we call and give our comfort and cheer. We miss them at the regular services. The funeral of Sister Perry took place at the church last Tuesday. Brother Rench of South Bend, preached the sermon, and was assisted by the pastor.

M. E. HORNER.

HOMERVILLE AND WILLIAMSTOWN

Homerville

The work at this place is steadily moving forward. We have not made a report through the Evangelist for some time. But this does not indicate that we have not been at work. The regular church services have been well attended. When we take into consideration the muddy roads we feel that these people have indeed been loyal in their support of the work the past winter. We planned for a revival meeting during our holiday vacation but were forced to give this up on account of bad roads. However, we began to make special efforts in the regular Sunday services to win souls for Jesus. The membership gave us the best kind of support in this work. We preached the old time gospel the best we could, with the result that seven young men have made the good confession. We are hoping and praying that the end is not yet for there are several others attending regularly whom we feel are about to make the good decision.

The Sunday school under the leadership of Leonard Hummel has kept up in fine shape through the winter. Now that spring is here everything seems to be taking on new life, our attendance is growing, but we hope to be able to interest many more in the work of the Sunday school.

Williamstown

We are also glad to report that the work in this field is moving forward by the help of God to do greater things for Him. Here too, we have loyal workers who are willing to work for their Master. The regular services are well attended by both the young and old, but we are especially well pleased with the interest the young people are taking in the Lord's work. A few Sundays ago when the

invitation was given a fine young man came over on the Lord's side. He is also taking up as his life work the advancement of Christ's cause among men and is coming to Ashland to prepare for the ministry. May God richly bless him in this great decision. Two weeks later a father made the good decision and accepted Christ as his Saviour. Both of these men have been baptized and received into the church.

The Sunday school at this place is steadily advancing under the efficient leadership of Brother George Searfoss. The attendance has more than doubled. We have set the goal at one hundred and see no reason why we cannot reach it. The young people have recently organized and have the largest class in the school. The school cabinet meets regularly going over the lesson, discussing their problems, and making plans for the betterment of the school.

It has indeed been a pleasure to work with the loyal people of both these churches.

As we are finishing our school work in June, we are closing our work with these places, and will be in a position to accept a pastorate any time after the close of the school year. Those interested may address us at 827 Grant St., Ashland, Ohio.

AUSTIN R. STALEY.

OAK HILL, WEST VIRGINIA

Dear Evangelist Readers:

It has been many weeks since I tried to write any thing for our dear paper, and this is not a report of the work here as much as it is just a letter to many of our friends who will read it.

As the Evangelist readers know we are seeking a regular pastor. We have all of the regular appointments filled each month however.

We reorganized Sunday school today with a good crowd and hope to have a good school the coming year.

As no one has written from here for so long a time I am going to try to tell my friends why I haven't written.

On the 31st day of last August, my darling boy, Cobert Dalton Boothe, fell from a big truck driven by his brother Vibert, and was so badly hurt that he died on November 18. He suffered all the while as his wounds were of such a nature that he could take no exercise and there was no way to make him comfortable. He was almost 15 years old, but has never made a public confession, though he was always a regular attendant at church and Sunday school.

Brother Bame was holding his union meeting in Oak Hill at the time and we called him with Brother A. B. Duncan and Brother Wm. Miller and had him anointed. He said over and over that if he could not get well that he was ready to go any time the Lord called him. And when he would be suffering so terribly he would pray constantly for the Lord to help him and say he wished God would call him to go. I told him during his

illness that since he was hurt and his flesh so cruelly cut from his body that I had thought more of the suffering of our Savior, how he must have suffered and all for our sins. Then once when he was suffering he said, "Dear Lord, I've suffered as much as you did." I cannot understand why my darling had to suffer so long and so terribly. The head nurse at the hospital told me, as we all knew, that he had suffered untold agony. It just could not be told. We carried him home from the hospital two weeks before he died, and all that kind hands and loving hearts could do was done for him but the hard part of it was that we could do nothing to relieve him. I can see his sweet pleading eyes as he would look up at me and say, "Mamma, I wish you could do something for me." But it was God's will. His suffering is over, his victory won. Our home is broken up; my heart is broken but heaven and Jesus have a new meaning to me. How I long to go to him and a sweet little baby gone on before. Pray for me that when the summons comes I can say as Cobert did, "I am ready to go anytime he calls me."

Dear little Cobert I miss you so!
All through the day wherever I go,
All through the night how lonely it seems,
For no little Cobert wakes me out of my dreams.

I miss you as others do sunshine and flowers!
Daytime and nighttime wherever I go,

Dear little Cobert I miss you so.

MRS. ESSIE BOOTHE.

AKRON, INDIANA

Just wish to make a short report of the success of our recent revival meeting held at this place, New Highland, under the leadership of Brother S. M. Whetstone of Tiosa, Indiana, who is serving us as pastor at present.

This has been the best meeting we have had for a number of years in regular attendance and interest shown by the surrounding community.

Some of the credit of the success is due Brother Harley Zumbaugh, also of Tiosa, who came and led the singing and also sang the gospel message in song, which created an interest we never had in any meeting before. The gospel in song together with the able and convincing messages brought from night to night by the pastor sent conviction into the hearts of the unsaved.

During the two weeks' meeting 12 openly confessed Jesus as their personal Saviour. This was the visible result, besides awakening some of the careless and indifferent.

It has been said that the church is the mother of the Sunday school but our experience here during the last few years, when we had no pastor, was that our Sunday school was the mother of our church. The future for the church here looks brighter now than it has at any time since it has been reorganized. And we hope and trust that in the future we may do more to spread the gospel message than we have in the past.

Yours in His name,

A. E. DICKERHOFF.

FLORA, INDIANA

Another quarter has passed so we will again let you hear from Flora.

Our business meeting was held Thursday evening, March 31.

Reports from all departments were given and they showed that conditions were good.

The church reported about 45 additions in the last six months, finances good and prosperity and influence the best ever. The prayer meeting is good although not large in number. This was the time to call a pastor and Brother Thomas has been retained another year with an increase of salary.

The W. M. S. reported "going good," also the S. M. M.. The Christian Endeavor is reaching the young people. Many are in Christian Endeavor who had not been interested before. We are glad to report that so many of our young people are working in the church.

Our Sunday school is the "best yet." We have a live bunch of officers who are supported by almost the entire church. We have had on average attendance of 80 per cent of our enrollment. 71 were on the Honor Roll for perfect attendance. We are proud of the fact that our attendance is so regular.

We observed three special days during the quarter, Temperance, Missionary and Easter. On Easter Sunday we took our foreign mission offering which was fine and will no doubt be reported later.

We are well pleased but not satisfied. We are looking forward for greater victories through Him we love and serve.

E. A. MYERS.

A PERSONAL LETTER

(The following letter written by Brother Frank B. Yoder, who is located at Vista, California, expresses so truly the missionary spirit and attitude that we think ought to characterize our isolated Brethren everywhere that we are giving it to our readers with the hope that it may be suggestive and inspirational. Some of our people find themselves located in very needy fields, fields that offer missionary opportunities and challenge faith and patience equal to many of the foreign fields. It seems that Brother Yoder and his family are located in such a field, and they are proving themselves true missionaries of the cross. While this letter was not written for publication, we are sure Brother Yoder would not be unwilling to have it used in this way, if there is a chance by so doing of encouraging others. In this connection, let us say that we shall be pleased to hear from other isolated Brethren concerning conditions and the work they find themselves privileged to do.—Editor).

Dear Brother Baer:

I have at last finished my article. I have done the very best I could both in time of writing it and in what I have said. You have the privilege of using it as it is, or of altering it to suit you, or of leaving it out altogether. You will not offend me.

I have touched upon dancing, movies and the pool room because I found in my extension work with Purdue University that many,

many places they have no other amusements provided. In a number of places very sad results have followed where children of Christian parents have been allowed to patronize these places.

Our home community here in Vista is composed of Spanish, Mexicans and Americans in about equal numbers, and a few others are crosses between Indians, Mexicans and Spanish. Of course Catholicism is the prevailing faith. If you have ever lived in a community where foreigners and Catholicism predominate you will understand what we are up against in regard to congenial associates and social entertainments. Mrs. Yoder and myself take it philosophically and view the situation as an ideal missionary field, perhaps as needy as South America or Africa, but it is very trying to bring up children who have a taste for better things under these conditions. However another year will put our oldest through high school and our second through the grades, and then we hope to have them at least in Ashland.

Prior to our coming here there was no Sunday school, and as far as any one seems to know, no Protestant sermon was ever preached in Vista. We now have a Sunday school with an average attendance in the twenties, and we are trying to have preaching services every two weeks. I am superintendent of the school and Mrs. Yoder and Sara are teachers. The Protestant element consist of Seventh Day Adventists, Unitarians, German Lutherans, and I think Presbyterians and a Methodist. Recently I was emphasizing the point that Christian people should be found in the house of God on Sunday, and that service was a manifestation of love. I was called down, and that openly, by one who believes that church attendance is non-essential to Christian growth, and further, that it is not commanded of the Lord. Last Sunday I was giving an Easter talk to children, emphasizing Paul's words, "that if Christ be not risen, then is our faith vain," etc. The Unitarians objected and said that without the resurrection we still would have a hope of immortality, while the Seventh Day representatives said the observance of Easter was an imitation of an old pagan festival and nothing else. So there you are. Do you wonder that I look upon the field as a needy one?

The only discouraging feature I see about it is that there are so few children. Some one said, "Better a day of today than a cycle of Cathay," or words to that effect. I would rather have a handful of children than 500 grow-ups like what we have here. I should have mentioned that these critics, save one, are university graduates. But I have said enough, perhaps more than I should, but my heart is heavy for these people.

Yours fraternally,

FRANK B. YODER.

Harry Rimmer, the athlete who became a "lumber-jack" preacher, says that of twenty or more world athletic champions he has personally known, not one used tobacco in any form; that Jack Dempsey, the famous boxer, personally informed Rimmer he had never used tobacco.

Sustained and Systematic Campaign of Education in Behalf of Temperance and Law Observance

The Lincoln-Lee Legion is inaugurating a campaign of SUSTAINED and SYSTEMATIC education in behalf of TEMPERANCE and LAW OBSERVANCE in the Sunday schools of the nation. Please note this feature of the plan—namely, that the campaign is to be conducted WITHOUT COST to the local school. It is realized that if the Eighteenth Amendment is to be made effective, the rising generation must be TAUGHT and TRAINED not only TO OBSERVE but also to COMPELL OTHERS to observe the law. The revelations of open and flagrant law violation by bootleggers and speakeasy proprietors, nationwide, especially in the large cities, is astounding. Authoritative report declares that last week in visiting 561 former saloons in New York city only 131 had actually quit business and that 393 were making no pretense of being anything else than wide open saloons running as they always had.

Also, a letter on my desk just received from the Hon. Clinton N. Howard of Rochester, N. Y., declares that in company with two government secret service men, in disguise he visited 139 saloons in his home city, Rochester, N. Y., that they asked for only whiskey in each place and were refused BUT TWICE. Mr. Howard's letter, written on March 29, 1921, says he has secured 126 indictments and some of the malefactors were going on trial that day. He says the remaining 11 of the 137 will be indicted.

Clearly, there is a CONCERTED EFFORT being made by the liquor interests to DISCREDIT the Eighteenth Amendment and to create an impression that it is unenforceable. The INESCAPABLE responsibility confronting the dry forces is to see that the law is respected, that it is exactly enforced and that law violators are severely punished. The Prohibition law can be enforced just as well as any other law, but the only thing that will secure its rigid enforcement is an uncompromising public sentiment that will brook no temporizing or trifling in dealing with those disposed to trample on the law. Yet, rigid law enforcement is only a TEMPORARY EXPEDIENT at the best. The only PERMANENT RELIEF is to be found in bringing up a generation of ABSTAINERS and LAW OBSERVERS. The most hopeful place to undertake this work on a nationwide scale is in the Sunday schools. Sustained and systematic education relative to abstinence and law observance, carried for-

ward in the Sunday schools of the nation during the next few years, will mean much LESS NEED for law enforcement.

The Lincoln-Lee Legion has worked out a great plan with this end in view. A feature that will commend the plan strongly to every Sunday school superintendent is the fact that it will practically TAKE NO TIME from the Sunday school. The plan contemplates the distribution, on the FIRST SUNDAY OF EACH MONTH, of a leaflet teaching temperance and law observance. (?) First, there are leaflets for the Primary and Junior Departments which set forth these fundamental teachings in story form adapted to the child mind. Then there are leaflets for Intermediates setting forth the same teachings in story form, fascinating in the highest degree to boys and girls of that age. Then, for adults, there are leaflets by such noted authors as Dr. P. A. Baker, John F. Kramer, Wayne B. Wheeler, Wm. Jennings Bryan, Dr. Ira Landrith, Dr. Sam W. Small, "Pussyfoot" Johnson, John G. Woolley, etc., etc. The ONLY PROGRAMS contemplated in the plan (and these are optional with the school) are for the Primary Department every Quarterly Temperance Sunday, and in the Adult Department only on World's Temperance Day.

Also, in connection with each Quarterly Temperance Sunday lesson a snappy, "THOUGHT-PROVOKING" discussion of the lesson, making it applicable "right-up-to-the-minute" to the present-day nationwide and world-round Prohibition situation, is placed in the hands of all adults in LEAFLET FORM, on the Sunday PRIOR to Temperance Day. PLEASE NOTE that while this plan takes almost NO TIME from the Sunday school whatever, it VERY COMPLETELY covers the whole ground with reference to the education of all members of the Sunday school from the Primary Department up, relative to these vital questions of TEMPERANCE and LAW OBSERVANCE.

Letters being received from Sunday school superintendents and pastors located in all parts of the United States say—"This is the very thing we have been looking for" and "This plan meets a long-felt need." We are sure that every Sunday school superintendent or local Sunday school Temperance superintendent will feel the same way about it. Everyone interested in knowing about the plan should fill in, cut out and mail the coupon below.

PLEASE FILL IN, CUT OUT AND MAIL

Lincoln-Lee Legion, Westerville, Ohio.

Gentlemen:—Please send me full information relative to your plan for conducting a campaign of SUSTAINED and SYSTEMATIC education in behalf of TEMPERANCE and LAW OBSERVANCE in the Sunday schools of America, WITHOUT COST TO OUR SCHOOL.

The mailing of this coupon DOES NOT OBLIGATE our School to co-operate. It simply brings to us the detailed plan for consideration. (Signed).

Name
Street or R. F. D.
City State

A VOICE FROM THE PAST ON THE MINOR MORALS OF THE CHRISTIAN

By W. M. Seay, Atlanta, Georgia.

The preacher today who lifts up his voice on the minor morals of Christians, such as are reflected in dress, frivolity, eating and ornamentation, will create quite a sensation. He will be treated in the manner very much as the Athenians treated Paul on Mars Hill—with amused toleration, as a "spermologos," a babbler, i. e., one who picks up trifles, as a bird picks up seeds.

But if we know anything about the genius of Christianity, it does or should regulate everything in the Christian life according to the rule of decency and order.

Let Clement of Alexandria, who lived between 100 and 200 A. D., deliver himself to us today. And let us see if there is anybody in our acquaintance who comes under the lash of his scorn. Clement of Alexandria became the ethical philosopher of the early Christians, and laid the hand of the reformer on the minor morals of the Christian life. He scored with special severity the gluttony of the pagans, and drew a picture both disgusting and ludicrous of the pagans eating with their "jaws stuffed out," the veins about the face raised, perspiration running all over them, and "pushing their food with unsocial eagerness into their stomachs." He says Christians must be indifferent to the sumptuousness of the food placed before them, "not taken up" about it.

In his strictures against luxury, Clement advises Christians to live an austere life, avoiding the use of wine as leading to fornication. He condemned costly vessels, luxurious household utensils, beds, and bed coverings, saying that "trundle-beds" with goatskin coverlets slept as well as "ivory couches with purple or scarlet coverings."

He condemned wealth, revelry, at feasts, and bade Christians be on their guard against "whatever pleasure titillates eye or ear." "Temperance harmonies" were approved, but not those "amatory and liquid and chromatic harmonies" which are the stock-in-trade of immodest revellers. He said all wags should be ejected from Christian society, and that Christians should be allowed pleasantries, but not "waggery." Clement was a terrible satirist, and Christianity in thus proscribing minor morals was banishing pagan brutality with holy scorn. Clement said that a man must not laugh on all occasions because he is a laughing animal, any more than the horse neighs on all occasions because he is a neighing animal. "Giggling," "Guffawing," all filthy speaking and frivolous prating, were contemptuously condemned.

He said, instead of ointments and crowns which impelled to pleasure and indulgence, let women "breathe the odour of Christ," be anointed with "the ambrosial chrism of modesty," and find delight in "the holy unguent of the Spirit."

All embellishment of the body with fine clothing and ornaments was considered as tending to unchastity, and it was disgusting to see people wasting on pet dogs, pups, monkeys, and other animals, money that should

be given to widows, orphans, and the aged.

In these days of the mad rush for money, luxury, fine and diaphanous clothing and "whatsoever pleasure titillates the eye or ear" and every other sense, is it not pertinent to ask the question whether or not we as a nation are rushing toward the scrap

heap, in which can be found the wrecks of ancient effete civilizations? Certainly nothing can save us from it but a Christianity that takes Christ for its law and life in all things, and in the fear of God "lays righteousness to the line and judgment to the plummet."—The Christian Index.

ELDER A. J. HIXSON: An Appreciation

The subject of this sketch was born in southern Ohio, during the year 1836, and died at his home in La Verne, California, during the month of March, of the present year, aged 85 years. He first turned to the Lord in 1859, and in June 1861, was baptized and received into the fellowship of the Tunker church. He must have attracted the attention of his Brethren at once, for in September of the same year, he was called to the ministry, and began the work of his office at once. In March, 1867, he began work among the poorer folks, in the hill country of Tennessee and Alabama, and was so successful that a congregation was organized and a church building erected. He returned north two years later, and reported the work done, but received a sharp reproof for his presumption at having dared to act without orders, and for his failure to have taught in matters pertaining to the so-called "Order." The conference never did anything to follow up the work so auspiciously begun, and it finally perished. He often expressed regret that he did not remain in the south, and devotes his life to its development religiously. For ten years, beginning with 1870, he served as pastor of the Fairview church, near Washington C. H., Ohio, and then removed to Labette County, Kansas, where he settled on a farm and began at once to conduct services in the school houses in the community. In the autumn of 1883, the heat of division being on, a committee of elders was sent to expell him, but the plan failed. He saw however, that future harmony was impossible and formally withdrew from the church in which he had served so many years, and proclaimed the platform which had been adopted by the Brethren church. He organized a number of congregations in various parts of the state of Kansas, and served them as pastor and evangelist until August 1904, when he accepted a call from the church at Lordsburg, now La Verne, where he served as pastor for several years, and then remained, waiting for the call which finally came, to rejoin his loved ones who had gone before, and to continue his service of the Master in the perfect environment.

He came into my life in 1880, when with his family he removed to Kansas. I heard him preach many times, for we lived in adjoining counties, and in adjoining congregations, and while my judgment was immature, for I was only a boy, my impressions even now, are that he was then a preacher of rare power. He had a gift of illustration, both with chalk or word, which fixed his message indelibly on the mind of the hearer. This is proven by the fact that his min-

istry was blessed to the conversion of at least a thousand souls during the 48 years which he devoted to an active ministry. In common with all the preachers of his day, he made his living by teaching and farming so that the results indicated above are exceptional. He was a man of learning and until the weight of declining years brought interference, his ability was unusual. I knew him as a boy, and I knew him as a man. I spent many a day in his home, when Mother Hixson left nothing undone to make the guests of her children happy and comfortable. He was the first Brethren preacher I knew, and in his house I witnessed the first communion under Brethren auspices. He was distinctly a friend to progress, both in the church and out of it, and among his last acts was the sending of a box of books to the library of the college. He loved the college and all who loved it. No, he was not perfect and would be first to repudiate any such imputation, but he was my brother and my friend, and in the service I am rendering now, I am gladly yielding to his wish, for years ago he asked me to write his biographical sketch when the death, of which he was not afraid, should call him from labor to reward. The wife of his young manhood preceded him many years ago. Frank is gone too, as is Lizzie and Ruth and Charley also. Only Anna is left of the family I knew so well in the days gone by. May God keep alive the good we knew in those now gone and prepare us to follow them.

MARTIN SHIVELY.

No-Tobacco League Notes

The next annual convention of the No-Tobacco League of America will be held at Winona Assembly, Winona Lake, Indiana, on August 16th and 17th, 1921. It promises to be the most important assembly in the history of the present anti-tobacco crusade. Addresses will be given by men of national reputation on the relation of tobacco to Health, Economics, Education, Religion, Government and Child Welfare.

The News, Portland, Oregon, says anti-tobacco legislation is under way in thirty-six states, and quotes Dr. Chas. G. Pease, of New York, as follows: "Tobacco is the greatest menace to America today. It will pass out in the following order: public smoking, cigarettes, cigars, chewing tobacco, then in all forms." A bill has passed the Utah legislature and signed by the governor, making it illegal to manufacture or sell cigarettes to any one, and prohibiting smoking in public places.

Business Manager's Corner

STILL DOING BUSINESS

We will occupy just a "little corner" this week, but we want our readers to know that we are still doing business, if we are not saying very much about it. We were agreeably surprised at the beginning of the present quarter at the amount of Sunday school literature our schools ordered. Even before the first Sunday in the quarter had come we were entirely sold out of our Adult Bible Class Quarterlies, something that I do not think has happened before during my connection with the Publishing House. Then we found we had to increase the number of copies of The Angelus published each week. This speaks well for the loyalty of the most of our schools, but we are compelled to acknowledge a slight falling off in the number of Intermediate and Junior Quarterlies used.

The Brethren Evangelist

The Evangelist subscription list has been growing slowly right along, but there are several of our larger churches that are behind with the renewal of their Evangelist budget. We know they intend to renew their lists, but it would make a better showing if it were done right away and all delays avoided when possible.

Since our last report the following churches have renewed their Evangelist lists: Zion Hill, Ohio, third year, A. L. Lynn, pastor; Third Brethren Church, Philadelphia, second year, J. E. Braker, pastor; Hudson, Iowa, second year, Edwin Boardman, Jr., pastor. We are surely glad to be able to report this, and we would like to add that the labor connected with revising our mailing list can be reduced nearly fifty percent, if those sending in the lists from the churches would take the pains to list their names in alphabetical order, and to mark all subscriptions whether old or new.

The Bicentenary

A good many of our readers may not realize the important part The Brethren Evangelist and the Brethren Publishing Company will have to play in order to bring success to the movement. But it must not be forgotten that the Publishing Company is YOUR company and that it is to do its full share in making the Bicentenary movement a success, and it should also be remembered that the Company must have the financial support of the church if it would render first class service, and the brotherhood need not be astonished when an appeal for something really worth while and that will hold the attention of practical business men will be made to the entire church. In just what manner this matter will be presented to the church has not yet been determined, but it will be a real challenge when the call is made. We have long passed the age in which business houses can succeed while traveling at a wheelbarrow gait when the present times demand a "Liberty Motor" speed. We will have to speed up with still more modern equipment or drop out and let others do the work we are trying to do.

R. R. TEETER,
Business Manager.

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

KINGDOM PROGRESS IS MEASURED BY PERSEVERING PRAYER

"Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years? .
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

"Unanswered yet? Though when you first presented
This petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

"Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

"Unanswered yet? Faith cannot be unanswered.
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, 'It shall be done,' sometime, somewhere."

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

The New Testament Church and Its Prayer Life. (II)

(Note and synopsis of preceding.—The second of a series of editorials on the above subject. In the former editorial the gracious influence of prayer and the importance of its consideration was pointed out. It was shown that the New Testament church required the maintenance of the prayer life both as a duty and as a glorious privilege. Jesus was shown to be a man of prayer and that he prayed not alone for his own benefit, but that he might thereby set an example in prayer for his disciples. Then it was set forth that Jesus not only gave an example of prayer to his followers, but certain definite instructions also, and that we feel with his disciples of old the importance of being taught of him how to pray. In the first place it was pointed out that Jesus taught how to pray by means of a model prayer, in which suggestions as to the proper forms of opening and closing, and also the content of prayer are found. Furthermore it was said that prayer was to be made in the name of Jesus.)

Jesus not only instructs the New Testament church regarding the proper form of prayer, but also, and more important, he is very insistent as to the **right heart attitude** to be entertained on the part of the worshipper, if prayer is to be effective. If prayer is to be more than an empty form; if it is to throb with life and power; if it is to accomplish the desire of the heart, it must be more than lip service; more than the mumbling of certain petitions. Our hearts must conform to the words of our mouths or prayer will become as sounding brass; hollow, empty, meaningless. Consider the instructions of Jesus on this point.

(a). First in importance and order, **faith is necessary.** Wherefore I say unto you, what things soever ye desire, when ye pray, **believe** that ye receive them, and ye shall have them (Mark 11:24). Matthew (21:22) records the same instruction, "And all things whatsoever ye shall ask in prayer, **believing** ye shall receive." Again Jesus assures his disciples, "If ye abide in me and **my words abide in you**, ye shall ask what ye will and it shall be done unto you" (John 15:7). All prayer and effort are fruitless without faith. It is ever true. The disciples found it so. When they asked the Master why they were not able to cast the evil spirit out of the lunatic boy, he replied, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and **nothing shall be impossible unto you**" (Matt. 17:20). Prayer may become a mighty instrument in our hands, if we have faith; it may **make us invincible**, for our power in prayer is dependent upon the

measure of our faith. Whatever we ask of our Lord, he replies as he was wont to do while here in the flesh, "According to thy faith be it done unto you."

(b). **The heart must cherish no ill-feeling when it approaches its God.** "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25). This truth is also emphasized in the model prayer as recorded in both Matthew and Luke. All three of the Synoptic writers report Jesus to have taught that the forgiveness of sins by the Father is directly dependent on our willingness to forgive others. Mark goes on to say (in 11:26), "But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses." The first prayer that any wayward child of God can make is a prayer for the forgiveness of sins. But if he have not the forgiving spirit in his own heart, his prayer will not be answered and the prayer life is impossible.

(c). **We are to pray in the spirit of humility.** The heart must be free from pride and self-exaltation. This is brought forcibly to our attention by Christ's parable of the two men—the Pharisee and the publican—who went up into the temple to pray, which incident is too familiar to need rehearsing (Luke 18:10f). Our Lord concludes his story by the striking and challenging statement that "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The spokesman of the apostolic group echoes this same truth, which he had doubtless learned through bitter experience. "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time" (1 Peter 5:5b-6).

(d). **Prayer must be made in utmost sincerity** and not for the sake of creating an impression. In Matthew 6:5-8, Jesus warns against hypocrisy such as was common among the Pharisees, against the making a show of prayer and using vain repetitions. They were rather to enter into their own private rooms and pray secretly to their Father who would find them in their secret places. They were also to pray in subdued voice and in a simple manner, for God was not hard of hearing, nor was he attracted by many and loud-sounding phrases. The sincere soul will be heard of God.

(e). **Again Jesus taught his disciples to pray earnestly and perseveringly.** Both Matthew (7:7) and Luke (11:9) report these striking words of the Master, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." Thus there is to be not only the asking of petition, but the seeking of ear-

nestness and the knocking of perseverance. God's delays in answering prayer are not always means to be refusals; sometimes they are meant to test the earnestness of our desire and the perseverance of our faith. "And he spake a parable unto them to this end, that men ought always to pray and not to faint" (Luke 17:1). That means earnestness and perseverance, for men will not persist in prayer and refuse to weaken in their desire and interest unless they are greatly in earnest. That spirit of deep earnestness is what Jesus sought to encourage by his parables concerning the unjust judge (Luke 18:1-8) and the inhospitable friend (Luke 11:5-10). Both of these persons represent by contrast the unselfish desire and eagerness on the part of God to give to all his children every good thing which their souls need. But the suppliants in each case display the spirit of importunity which should characterize the Christian in prayer to God. The importunity is valuable for us, and not to coax God to do something that he does not want to do, for by our persistent pleading we oftentimes are brought in line with the will of God, so that he can give us what we desire. This is a hard lesson in prayer, and Jesus did not depend on words alone to impress its importance upon our minds; he set the example of importunate prayer in Gethsemane. "And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:34).

There may be other heart attitudes which might be mentioned as taught by Jesus; our study is not exhaustive. But these are certainly in evidence and are vital to successful prayer. Just as important is it that men shall come to God in the right spirit as that they shall come to him at all. Just as true and prevalent is it today as when James (5:3) first pointed out the fact, "Ye ask and receive not because ye ask amiss." It is important therefore, if prayer is to be for us more than a reflex benefit; if it is to be, as our Lord intended it should be, a mighty instrument in our hands for the accomplishing of God's will in the world, then the expressed desire of the apostles must become for us a heart-agonizing prayer—"Lord, teach us to pray." (To be continued).

EDITORIAL REVIEW

INDIANA EVANGELISTIC AND BIBLE STUDY CONFERENCE AT WARSAW, MAY 4-6.

We have noticed that a number of our churches are planning to observe "Children's Week," April 24 to May 1. It is an opportunity fraught with great possibilities.

Splendid progress is reported by Brother G. T. Ronk of Leon, Iowa. His fourteenth local campaign resulted in 25 accessions. Every department is thriving. Brother Ronk speaks with enthusiasm of the Boy Scout movement which is giving splendid local success.

From Buckeye City, Ohio, comes a report from Brother M. V. Garrison, who is now in charge as pastor at this place. He finds these people giving evidences of a desire to co-operate for a larger future. Upon leaving his Michigan charge he received some splendid assurances of love and appreciation of service rendered.

Our correspondent from Roanoke, Virginia, informs us that the work is moving forward under the leadership of Brother H. M. Oberholtzer. A week's series of meetings concluding with the communion service was greatly enjoyed. They are lined up on the Bicentenary Movement and are expecting to press the work with all possible zeal.

The sky is brightening over the Mansfield, Ohio, congregation, under the leadership of Prof. A. L. DeLozier, who, in addition to teaching modern languages in Ashland College, is ever gliding back and forth to direct the work of this church. Brother A. L. Lynn, one of our very strong student-preachers, aided Brother DeLozier in an evangelistic campaign recently and much good was accomplished.

Brother M. A. Witter writes concerning the closing of his pastorate of eleven and one-half years at Waynesboro, Pennsylvania. Few pastors have exceeded Brother Witter in length of service at any one place, and seldom has a more enviable record been made regarding church development and enlargement. He took the Waynesboro work practically from its beginning and guided it through years of growth until now it stands as one of our strong and dependable congregations. May his ministry at Kittanning be as greatly prospered of the Lord.

Brother Lyman B. Wilkins tells of the closing of his pastorate at Washington C. H., and assuming the work at Terra Alta, West Virginia. Brother Wilkins has proven himself at both places to be one of our greatest hustlers in the interest of the Bicentenary Movement. At Terra Alta he is receiving the most loyal co-operation and is being treated most hospitably, the most important evidence of which was the purchasing of a modern home for the pastor and family.

Read Brother Dyoll Belote's letter regarding General Conference entertainment and other matters, and if you have any suggestions, write him at once. It is our opinion that no effort to secure the location of Brethren delegates in certain cottages or hotels will prove wholly satisfactory or successful, in view of experiences at past conferences. Yet if you have suggestions along that line now is the time to express them. Regarding accommodations for our various conference sessions, we are assured that we will be adequately taken care of and that Winona will still be the satisfactory conference home that it has always proven to be. Let us begin now to plan in large numbers to be there.

We learn from the "Weekly Calendar" of the Dayton church that this large and growing congregation "unanimously voted to enter the Bicentenary Movement." They have organized according to the suggestions of the Executive Secretary of the Movement, Dr. Bame, and in addition to the seven secretaries which were originally requested they have a "Secretary of Religious Education." Two other items of special interest are noted. First, that May 15th will be "Anniversary Day" for that congregation, when they expect to burn the mortgages and have a regular jubilee. Second, Brother W. S. Bell has accepted a unanimous call to become the pastor of this congregation immediately following General Conference.

"Mother's Day" which occurs the second Sunday in May affords a great opportunity of fostering honor and devotion to mothers and the right ideals concerning motherhood. In this connection we have noted with pleasure that the General Secretary of the Woman's Missionary Society is suggesting that the sisters have Woman's Day on another day than Mother's Day where such is desired. We wish to congratulate Miss Smith and the W. M. S. in general on this change which has been gradually taking place for two or three years. We have always been enthusiastic in our support of the women's work and have urged the observance of a Woman's Day, but have always been opposed to detracting from the more vital interests of Mother's Day by having the interests of the Woman's Missionary Society presented on that day. The management of this most useful organization will enjoy the gratitude of multitudes who have a keen appreciation of mother, because of this change. We quote the following from the Woman's Outlook, the official organ of the W. M. S. so efficiently edited by Miss Smith and her co-workers:

"There has been, hitherto, sort of an unwritten law in our work that this day is to be observed the second Sunday in May in connection with Mother's Day. That is not obligatory, and in fact we would prefer that you would conduct your services on some other Sunday. Our goal does not say when this day shall be. We leave that open to your judgment. We merely ask that you give one service each year to Woman's Work and this we call Woman's Day."

The following notice from Brother W. A. Gearhart was sent for the "Bicentenary Page," but inasmuch as there was no material for that page, this week we are giving it the still more important place on the Editorial Review page.

ATTENTION

Missionary Secretaries will find in the hand-book which will soon be in their possession, that one of their duties outlined, is to endeavor to make up any deficit that may remain from the goal set by the Mission Board, after the observance of special mission days. The Easter Offerings are now being received and the churches that have reached the goal of One Dollar per member are especially to be congratulated. We suggest that the Missionary Secretaries in the churches that did not reach the goal, will get busy at once and try to reach it on or before June 1st, if possible. Sunday school classes, W. M. S. and C. E. societies, as well as individuals who may not have been present when that offering was taken, may be solicited for the offering with success before the time limit expires so the funds reach our office by June 1st, and the church receives its proper credit.

WILLIAM A. GEARHART, Director Missions and Extensions.

GENERAL ARTICLES

THE PROBLEMS OF THE CHURCH COLLEGE: (II) College Athletics

BY PRESIDENT EDWIN E. JACOBS

Wherever healthy and vigorous young people are gathered together, there is bound to be play. As Fetzers points out, "only the old, decrepit and physically unfit do not play." The choice of sports and the temperance of their pursuit are among the surest tests of the wisdom in men and societies. A love of vigorous play, no less than the power of sustained work, marks the dominant and progressive peoples of the earth." Hence, it is very evident that schools composed of young people are bound to be the scene of vigorous play.

Now if this is true, athletics need not be considered the *note noir* at all of college life but quite on the contrary, they should be directed and controlled. For my part, I firmly believe that there is a place for athletics in college and yet at the same time I am firmly convinced that in all too many cases more money and attention is bestowed upon athletics than their importance warrants. Unless they may be made to contribute to ultimate happiness and success in life, they have small place either in high school or college. We have come to learn in rather recent years, that college life is not for the acquiring of facts alone, but rather for the gathering of power; the establishing of likes and dislikes, the culture of love of the best and a hate of the low; the acquiring of measures of value, and withal, the culture of the soul. Hence, athletics, devotion, social intercourse, and study, all should be made to contribute to this exalted end.

But there are dangers here. For my part, I can not quite see how a college can consistently go to the expense of time and money of sending an athletic team, in some cases—counting the hangers-on—amounting to a hundred persons, from the East clear to the Coast. Other illustrations come to the mind of obscuring the main purpose of college by exaggerating minor interests. As much may be said about sending across the country certain glee clubs and college theatrical troupes. Meanwhile what do they do about such trifles as lessons in Latin, English, Mathematics, etc.?

Note the unreasonable amount of finance involved in this element of college life. In not a few cases the athletic coach gets more pay than the president of the college. A stadium is to be built in a certain school at the cost of one million dollars. Thousands of Freshmen fail, due to the distractions of winning the Conference championship. Others enter only to see a certain star, who will pass out into life and will never be heard of after the last whistle blows in the last game of the season. Others enter only to yell, "Rah, Rah," when some other fellow makes a touchdown.

Now these are some of the disconcerting elements of college athletics, but this does not at all say that there may not be better elements. And if we allow that there are certain excesses now both in college and high school athletics, we need not be wholly discouraged. My judgment is, that in such a college as Ashland, there is a place for inter-school games and if I were young again, I would weigh very carefully the athletic situation in choosing my college. Without entering into any extended discussion either of the merits or the demerits of athletics as a whole, I should like to see sound, clean, vigorous, manly sports developed and encouraged at Ashland.

This past season has seen good results. Our men have been uniformly clean and manly. Moreover, we have had some very substantial additions to the enrollment due to athletics. In closing, to make the case personal, Ashland needs the support of her Alumni in the matter of her sports and the aid of all her friends in support of physical education generally. Our gymnasium is badly in need of repairs. A nearby church college has recently received something like one hundred and fifty thousand dollars, for a new gymnasium alone. Another in western Pennsylvania, one hundred thousand dollars for physical education. It is an element in college life that Ashland dare not fail to encourage or to control.

Ashland, Ohio.

HOW MAINTAIN FAMILY RELIGION TODAY?

BY FRANK B. YODER

This is a big question and a very important one.

Maintain is a verb, denotes action.

Family—The unit of society, composed of individuals.

Religion—A faith or belief which binds the spiritual nature of man back to God.

Today—Present time, now.

I can give no hard and fast rules as to how maintain family religion today. Families and family conditions vary. I can make only suggestions and these will apply more particularly to families with children.

Had the question been asked, How maintain religion today? I would have been quick to answer, maintain it in the family. It is quite obvious that if religion can be maintained in the home the question of religion for the rest of the world will be forever settled.

The family is the integral part of our social unit. What the family is thinking the world is doing. Therefore, if we can win and keep the family for the church we will have won the world for Christ.

It takes at least a generation, sometimes much longer, before reform movements make much progress. The reason for this is that people of middle age or past have fixed ideas and are not subject to any great changes of thought. On the other hand, children receive teaching readily, but time must pass until they grow into manhood and womanhood before they can put their ideas into practice.

The home affords great opportunities for instruction by

both precept and example. It is a rehearsal room as it were for speech and manners and social contacts.

If the grandest thing in the world is a human soul, then surely the finest work in the world should be to develop that soul until it opens under the plan of God into a perfect life. Where can this be better done than by Christian parents in a Christian home?

Great are the responsibilities of parenthood. Who has yet sounded the depth or encompassed the meaning of that world? Prenatal influence and hereditary traits are realities that reflect themselves in the life of the child. Good blood counts for much in the animal kingdom, but it is of far greater importance to have good blood in the human family.

The psychologist says the time to begin the training of a child is with the grandparents before the child is born. Now, is the time to lay the foundation for better men and better women generations hence. Are we ourselves as good as we would have our children be. Water cannot of itself rise higher than its source, neither will the spiritual atmosphere of our homes exceed the spiritual atmosphere of our lives.

If we would have our children be religious we ourselves must be religious. We must cultivate in our own lives the principles we would inculcate into theirs. The father who would have his son to be clean in speech and clean in deed, must not himself be guilty of foul words nor unbecoming

conduct. Yet, many fathers, professedly Christian, perhaps pray publicly in church, use ugly oaths on slight provocation. One of these fathers once tried to excuse himself to me for his conduct. He said swearing was a safety valve to his temper, and beside "The Lord knew he did not mean anything by it." The Bible says, "Thou shalt not take the name of the Lord thy God in vain." "Thou shalt swear not at all." There are no provisions here for "safety valves" and bad temper, and your son knows it. If he hears you swear, he is chalking you down as a hypocrite. The mother who frets and worries, who habitually nags and scolds her household, should not expect her child to learn lessons in patience and Christian fortitude from her.

Let me emphasize my point,—**The child has a right to find in his teacher a living example of the precept taught.** Failing in this he concludes that religion may be all right to talk about, but it is not a practical proposition by which to live. Therefore, parents, let us not allow our religion to become a "form of godliness while we deny the power thereof." If we would have our children grow up into strong religious men and women, we as parents must show by our lives that we have been with Jesus. We must know what it is to "touch the hem of his garment" and to be healed by his cleansing power and abide in his presence.

Now with ourselves aligned aright, what is the religious environment we have thrown about our children? I believe children should be consecrated to the Lord before they are born. Then after they came into our care long before they can talk we should begin to teach them reverence and devotion. Teach your child to fold its little hands in prayer, while you say the words. It will soon learn to fold its hands of its own accord and wait for you to begin.

Remember child life is susceptible to impressions. Impressions are the foundation stones of character, and character determines destiny. Speech is paralyzed as we try to comprehend the meaning of these words. A human soul has been placed into our hands and we are responsible for the training of that life. If we fail to point the way or to give the warning and that soul be lost its blood the Lord will require at our hands.

O, God, lead us that we may lead those whom thou hast given us.

We should sing Christian songs to our children, and have them sing with us. If they can't say the words we should hum the tune with them. This helps fix the thought in their minds. Religious songs will not only be an anchor of safety and strength in their training, but it will be a source of great joy and satisfaction to them in later life.

We should always be kind and gentle in manner and speech. Your speech and manner will be echoed back to you again in the life of your child. Children love to imitate. What they see us do and hear us say they will soon be doing and saying. The children are learning by object lessons, and we are their teachers. We cannot be too careful of our examples so that our children may be started in the right way. We should remember that when good habits are once established, they are just as hard to break as bad ones are.

We should tell our children Bible stories. Children love stories and want them told over and over again. We should not grow tired of telling the same story many times. A deep rut is not made by a single passing of a wheel, but by many times going over. The most lasting impression of the mind are made by the thought being oft repeated. The telling of Bible stories should be supplemented by the use of Bible pictures and Bible story books. Hulburt's Stories of the Bible is fine for children. There are also other helpful books of this kind. If a child shows an aversion for the reading matter we provide, we may often create an interest by reading with him or to him. When the child is old enough, give him a Bible of his own. He will usually want one while quite young. Encourage him to read portions you select for him. He does not know anything about Benhadad and cares less. But the story of David and Jonathan, and of Joseph and his brethren will appeal to his interest. Have

him memorize favorite verses, the more the better. Supply the home with religious books and papers. Encourage the children to read them. Because we may have stultified our tastes so as not to care for reading is no sure argument that our children will be like us. We do not want to encourage it. We are developing a spiritual life and we must supply it with spiritual food.

Figs do not grow on thistles, but every tree beareth fruit after its kind. Cheap fiction will not satisfy the hunger of the soul. Give your child books that are clean in thought, pure in style, uplifting in character, and you will be surprised at the new vision they will give him. Is your child musically inclined? What kind of music have you at the piano? Is it rag time and jazz or "Higher Ground?" What kind of records do you provide for your phonograph? I have heard records played in which were so much vulgarity and profanity that had the best neighbor used the same words in the presence of the family he would have been kicked out of the house. What kind of pictures adorn your walls? Are they a Venus or a Madonna? A September Morn or The Christ?

Do you observe family worship in any manner? A generation ago the family altar was quite common. Who can estimate the valuable results that came from reading the scriptures aloud and from offering audible prayer. I believe family worship to be a means of grace that should not be neglected today. In homes where duties prevent the bringing of the family together for this purpose, the individual quiet hour should be observed. It pays to "Take time to be holy."

How do you and your family spend the Lord's day? When Sunday morning arrives do you say, "Go" or "come," to the children? It is far better to say "come." Go with them to the house of God, and thus show by example that it is good to wait upon the Lord. After your return to the home discuss the Sunday school lesson, or the minister's sermon. Let religion be a topic of frequent conversation in your home. You thus familiarize your children with religious discussion.

You should also teach your children to observe a regular and systematic giving to the Lord's work. Also teach them that their talents as well as their material possessions are for his use; that they are expected to assume religious responsibilities when called upon to do so. Service is a natural expression of love. Giving to the Lord whether in money or service is a fine way we have of showing that we love them.

The child should also be impressed with the thought that the church is to be the Bride of Christ when he comes to claim his own, and that the preparatory work for the coming Kingdom has been left into the hands of the church today. That means that it has been left in the care of human hands. If we do not do his work, who will? And if it be not done, will he come again?

Now, with the inside of the house swept and garnished what are the outside surroundings? Cities have what they call "clean up days." Days in which the citizens turn out and together they clean up the back yards and alleys, removing the tin cans and other unsightly rubbish. They thus improve health conditions as well as the scenic beauty of their city. But how about the moral and spiritual conditions? We are trying to maintain religion in the home today, and while some saints were found even in Pharaoh's court, it is extremely hazardous to expect our children to **hold true** under conditions found in many localities. Yet we seldom make any serious attempt to clean up and allow our charges to run loose unguarded.

Children are much like chameleons in that they take on the color of their surroundings. Human beings are social beings, and child life is active. They demand social activities in their normal makeup. But where are they getting it? Are we allowing the movies, the pool rooms and dancing halls to furnish these for them? Eighty-five percent of impressions we receive come through the eye. Impressions, I said, precede action and action determines character.

What are the movies feeding our boys and girls today?

The managers of the movies have seemingly lost all sense of decency and propriety and we are told that in the largest cities nothing is too immodest to be shown on the screen. I would not advocate prohibition of movies, but I do advocate censorship, not by movie men themselves but by financially disinterested parties capable of judging.

As to the pool room. Police commissioners say that most of the crime being committed today is being committed by boys, and that these boys are the "hangers on" at the pool rooms. Do we want our children to get their social recreation with criminals?

As to dancing, listen just a minute. Many churches recognize dancing as legitimate pastime. It is being introduced into our schools in some places, and our children must learn it whether we want them to have it or not. Many people who consider themselves respectable, dance. Why object? Moralists say that the greatest sin of the age is the social sin. The promiscuous commingling of the sexes with its consequent contaminating has ever been serious. How often has a young man or young woman fallen as a result of unwarranted familiarity encouraged at the dance! It is said that four out of every five women whose lives have been ruined say they met the human viper at the public dance. Prof. Faulkner, for 30 years a dancing master out long since converted, has written a book against dancing in which he says that the dancing floor is the recruiting station for the

dealers in fallen women. He further says that the positions taken in the modern dance are conducive to immorality. "Four out of every five" girls who go to ruin lay the cause of their downfall to dancing. Is this not sufficient reason for Christian people to shun dancing? "If to eat meat, cause my brother to offend, I will eat no meat as long as the world stands."

I know that in many communities there is no place for young people to go except to the places I have named. If your community has these dens of iniquity in it, suppose you try to institute a clean-up day. It cannot succeed in making it a decent place in which decent people may live, you had better move out. Even righteous Lot could not live in Sodom and save his soul. In conclusion, To maintain family religion we must make it a vital farce within the home and remove the cesspools and garbage cans of society that would destroy it from without. I believe the religion Jesus gave to the world to be a correct and sufficient guide in life. I believe it to be the only panacea that will heal the wounds of society. I believe it has intrinsic value and gives us the maximum amount of joy in the **here and now**, and unto him that is faithful unto death, there is promised a crown of life in the world to come. It certainly pays. It is worth while. And so we should seek in every possible way to maintain it in our homes and bring it to permeate the entire family.

Vista, California.

"THE BUDGET--CATECHISM"

(Reprinted, with permission, from the "Year Book" of the First Brethren church of Long Beach, California, with the hope that it may prove suggestive of ways of improving the financial condition of some of our churches and also that it may have a generally beneficial educational value.—Editor).

Every member of the church, new or old, resident or non-resident, is requested to read and re-read the following "budget-catechism," and thus keep himself or herself familiar with the financial system of the church.

I—What Is a Budget?

It is a careful estimate of the regular running expenses of our church home, together with all money for regular church benevolences and home missionary enterprises. (The only exception made is that of our Foreign Missionary Offerings, for which a free-will offering will be lifted on Easter Sunday in harmony with the established custom of our denomination at large.) This budget was prepared by the Official Board, and is based on past experience and present needs. It has been unanimously approved by the church.

II—Why Prepare This Budget?

It results in economy. It enables us to plan the Lord's business more carefully, and to carry on his work more easily. It is educational and it is congregational. Every one sees the exact need and amount of proposed expenditure. They know just where they are giving the Lord's money. They are enabled with a single gift to give to every good work. So far as human wisdom can foresee the budget covers every necessary and approved expense of the church for the coming year, and states the amount we intend to give to all benevolent and missionary enterprises with the exception of Foreign Missions.

III—How Are Our Church Expenses Paid?

The Lord's work here is supported wholly by voluntary offerings. We have not such thing as taxes or assessments upon members. We have no pew rents. We are utterly opposed to commercialism within the church, and therefore no money comes to us through suppers, fairs, bazaars, etc. We simply expect every member and regular attendant to treat Jesus Christ right, and give "as the Lord hath prospered them." All who share in the spiritual benefits of the church, and who believe in the work of this church, are invited to have a share in its support.

IV—How Does a REGULAR Pledge Help?

1st.—It is Scriptural. "Upon the first day of the week

let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

2nd.—It is voluntary. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II Cor. 9:7. Nobody is ever taxed in this church, but we should feel ashamed before God if they did not give unto him as they are able.

3rd.—It cultivates the habit of giving. If we give according to impulse, or just when we happen to be present, we shall be surprised to learn how small our gifts really are." See that ye abound in this grace (of giving also.) II Cor. 8:7.

4th.—It makes economy and wise foresight possible. Regular expenses go on all the time. It is what we give, rain or shine, when present or absent, that helps the most. Our Official Board cannot wisely plan unless they are reasonably sure what the income will be. What we give will determine the work our church can do. When a certain amount is pledged, our work will be carried on upon the basis of that amount. Our bills will be paid when due. There will be no deficits.

V—Does It Really Make Any Great Difference Whether I Give a Regular Amount Each Week, or Month, or Give What I Can When I Am Present?

Unless you are present regularly, your gift will be irregular. Church expenditures are very regular. An occasional gift of uncertain amount does not furnish very stable capital with which to carry on the Lord's business. The difference between the helpfulness of a regular gift and an intermittent gift is very great.

VI—Is There Any Standard for Christian Giving?

The standards of fallible men differ greatly, due largely to the teachings and environments of their lives. The only correct standards are God's standards. What part of the material blessings with which "God hath prospered" a man should "he purpose in his heart" to make as his least gift? God never but once set a standard, and that was under the law, when he asked for a tithe, or tenth, of the net income. "Thou shalt truly tithe all the increase of thy seed" (Deut. 14:22). Those who gave less than the tithe God accused of robbing him. (Mal. 3:8-10). If under the law, the standard for Christian giving was the tithe, shall it be less under the grace he hath so freely bestowed? If we give at least the tithe, there will always be meat in God's house, and his

blessing shall rest upon his people.

VII—Should We Expect Non-Resident Members to Give Toward This Budget?

Yes. This giving is **unto the Lord**, in the church at large, as well as locally. And as long as they consider the work of this church the Lord's work, and are not affiliated with a church of like faith elsewhere, they should prove their continual loyalty to him and the faith for which this congregation stands, by giving unto its support.

VIII—When Are the Pledges to Be Paid?

Nearly every one of our present pledges is paid in weekly installments. If you prefer to pay once a month, or once a quarter, as will probably be much more convenient for non-resident members, our Clerk will be glad to make special arrangement with you. For resident members, weekly pledges are much more convenient and satisfactory in every way.

I—How Are the Pledges Paid?

We furnish a package of numbered and dated envelopes, in which the amount of your pledge may be placed from week to week. There is one dated envelope for each week. This is to be put in the Offering-Sunday morning or evening. Or, you may hand or send it at any time to the Clerk, Mr. Niels H. Nielsen, 250 Pine Avenue, Long Beach, California. Even if you make no regular pledge, we shall be pleased to have you take a package of envelopes and use them when you like. Then we can give you due credit for your gifts, which we wish to do.

X—Suppose Sickness or Loss of Work Should Make Me Unable to Pay My Pledge?

The pledges are all purely voluntary, made unto the Lord, and so marked. They may be increased, decreased, or cancelled at any time upon notification to the Clerk. It is a matter wholly between you and your Master.

XI—If I Have Joined the Church Since the First of the Year, What Should I Do?

We do not desire to do any soliciting for pledges. We want only the voluntary, free-will, cheerful gift for Christ. Do not wait to be asked. Go to the Clerk and make your pledge and get your package of envelopes.

XII—Do We Need More Pledges?

Yes. Our work for God is limited only by the amount his people are willing to give. Moreover, the losses caused by death and the removal of old members must be made up. The growth of our church and Sunday school makes ever increasing demands upon us. Unforeseen expenses occur. If we should get a little more than our budget calls for, good use will be made of it.

XIII—Does the Church Desire Individual or Family Pledges?

We desire that every member of the church, even if there are half a dozen or more from the same family, shall take a package of envelopes and use them. We trust that all children who are members of the church shall take a package of envelopes, and place therein whatever offering the home affords. You are not truly training your children for Christian service in this world, until you are teaching them to give.

XIV—Suppose I "Get Behind" With My Weekly Payments, or Wish to Pay in Advance?

In either case, when paying, be sure and use one envelope for each weekly amount. If your subscription is 50c a week, and you wish to pay for four weeks at once, use four envelopes, placing 50c in each of them. If you were to place \$2.00 in one envelope, you would lose track of your payments, and the Clerk might become confused. If you use one envelope for each week's payment, you will always know by your package of envelopes just to what date you are paid.

XV—What Are the Regular Expenses and Benevolent and Missionary Contributions of the Church?

The budget, itemized, is given you here. You will notice that it calls for \$8,600.00, or a trifle more than \$165.00 per week. This "budget" fully subscribed, means that you

will not be called upon again this year for any of these items. There will be no deficits to make up. Think what blessings, earthly and heavenly, this sum of money is scattering among hundreds of thousands of people. May our Master add his blessings to it, so that, like the loaves and fishes of the little lad, it may feed a mighty multitude.

What sort of a church would our church be,

If every member were just like me?

Better or worse would our church be,

If every member were just like me?

Were every member of our church to be

Just such a member as Christ would see,

What changes would come to you and me,

And the gain of our church—what would that be?

—(Adelaide Chronicle).

THE PREACHER AND PASTOR

By Rev. John Gordon, In Chicago Theological Seminary Register

The other day a man stopped me and said: "Mr. Gordon, you ministers have my pity, for you are having a difficult time during these days when people are not attending church and not paying much attention to religious teaching." My reply was: "We do not need your pity; men are thinking about religious things and are turning their attention toward the church as never before." The desire for worship is instinct in the heart of man and will grow. So long as babies are born, mothers will name them, not number them; so long as men love maidens they will marry and not merely mate together; so long as men see loved ones die, they will watch for the rising of another sun; so long as men and women march like pilgrims across the storm scarred earth they will feel the need for God and will lift up their hands in prayer. So long will they count dear and call friend and counselor the man sent from God, the minister.

Years ago when struggling with debts and a small salary, a man offered me a position, with a contract and a doubling of my salary, but I said, "No, I have given myself to the ministry, that is my life work," I never have felt sorry for that decision; there is a deep-seated satisfaction and a joy that cannot be measured.

I get up early and write a sermonette for the daily paper; then I turn to study and give the forenoon to hard work. Sometimes we hear it said that good sermons are thrown away on poor listeners, but I know that good listening is sometimes thrown away on poor sermons. To be a minister today means a constant mental output; to have a fresh message every Sunday calls for constant study during the week. But what a thrill there is in a new vital message!

In the afternoon comes pastoral work. Every minister ought to make ten calls a day for five days a week, that he may know the people of his church; and above all know the children. Then there is an afternoon a week visiting the hospitals, dropping a word of cheer, and offering a brief prayer; there are the city activities and the community work; there are funerals, baptisms, committee meetings—all this keeps a man active for fifteen hours a day. But the joy, satisfaction and thrill of it all! No man gets more out of life than the minister who is consecrated to his work. Many of the seeming difficulties are wings instead of weights.

There are men going into law whose temperaments fit them for the ministry; others are entering business only to find its ranks overcrowded with college men. The time has come for young men with hungry minds, social gifts, moral earnestness, imagination, enthusiasm, interest in public movements, a passion for literature, art, and science to consider the Christian ministry. If you want an opportunity that challenges the best in you and brings the greatest satisfaction, think on these things.

Rockford, Illinois.

THE BRETHREN PULPIT

THE CHALLENGE OF THE CHURCH. BY M. L. SANDS

TEXT: And he said unto them, "Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

"All power is given unto me in heaven and in earth," said Jesus in scripture just previous to texts of sermon. This was a great claim but easily substantiated by the Christ. He only needed to speak the word and the sick were healed, the blind eyes opened, the dead raised to life. Even the winds and the waves obeyed his voice. At times it was not even necessary to speak nor act in any way. Just the timid touch on the hem of his garment by a woman, with the issue of blood, brought healing to body and soul. And in the light of the open tomb and the wonderful victory over death, hell and the grave, we easily see that Jesus had a perfect right to make this claim.

The texts are known as the "Great Commission" of the church. The Apostolic church took these last words of Jesus literally and considered them binding upon the church and made an honest effort to carry out the commission. Beginning at Jerusalem they branched out and going here, there, everywhere, preached the Gospel and organized churches that they might carry out their Lord's command.

This Scripture is the "Great Commission" of the church today. It is just as binding as ever and a more determined effort ought to be made to evangelize the world in this generation. If we do not arouse ourselves and stop playing at religion we shall wake up at last only to find the harvest is passed, the door of opportunity closed and millions gone into eternity, lost forever. Now is the accepted time! Now is the day of salvation for the heathen as well as for the more enlightened at home!

Much progress have been made but one has only to read the book, "The Near East Cross Roads of the World," to realize that there is much land to be possessed and great work to be done before we can conscientiously meet our Lord and expect to hear his, "Well done, thou good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many, enter into the joy of thy Lord."

Our Lord followed his "Great Commandment" with a great promise, "Lo I am with thee always, even unto the end." And the apostles found great encouragement, strength, joy, in the knowledge of this promise after Jesus ascended on high. It was their mainstay, their anchor of hope by which they were enabled to stand against the wiles of the evil one and go on from victory to victory in the work the Lord had called them to do in the world.

Many Christian workers have found great comfort and help in this promise since the time of the apostles. John R. Mott was asked how he was able to perform the varied duties and stand the stress and strain of the many tasks imposed upon him and he answered, Through the promise of of the presence of the Invisible Lord. Others have been buoyed up and sent on their way rejoicing in this wonderful promise.

Assured of his presence the apostles went forth to preach the Gospel and to hold up Jesus who is the center and circumference of the Gospel. Peter on the day of Pentecost declared that the man they had crucified, God had made Lord and Christ. And later, at the gate Beautiful, he told the lame man that he possessed neither silver nor gold but healing in the name of Jesus the Christ. So it has ever been that whenever Jesus is held up he becomes the Light of the World. Luke was right when he said, "The Day-spring from on high hath visited us to give light unto them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." John puts it slightly different when he says, "In him was life and the life was the light of men."

Now there are two kinds of blindness in the world,

physical and spiritual. The physically blind are those who were born blind or lost their sight through accident or disease. The spiritually blind are those who refuse to accept Jesus as their Savior. None are so blind as those who refuse to receive sight. It reminds me of the young man who went to the specialist to have his eyes examined. After the examination the specialist told him that he had some secret sin that was gradually making him blind and he would have to give it up. The young man deliberately walked to the window and waving his hand said, "Good-bye! beautiful sunlight! good-bye!"

There are thousands of people like that young man today. They are in midnight darkness and nothing will help them except Jesus, nothing will open their eyes except the light of the Gospel. And it is the privilege as well as duty of the church to bring sight to blind eyes.

The challenge of the church is to hold up Jesus as the Great Sin Bearer of the world. We have been listening too long to the German doctrine of the "Superman." Many of the pulpits of our land are placing man on an equality with God. Just make his environments better and he will be able to take care of himself. Theirs is a social gospel instead of a Salvation Gospel. Can the leopard change his spots? Can a well give forth pure and impure water at the same time? The devil is a mighty cunning old fellow who has a lot of churches in his control and the stuff that is being preached is from the pit. What we need to know is that the tendency of man is downward. It has ever been so and his only hope is through a Higher Power than his own. That power is Jesus Christ and only as they come in vital touch with him do they become real men. Only as they come to the foot of the cross do they lose their burden of sin. Isaiah was right when he said, "All we like sheep have gone astray; we have turned every one to his own way; AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL. He is our Scapegoat who carries our sin without the camp into the wilderness. Let the church take up the message of John the Baptist, "Behold the Lamb of God which taketh away the sin of the world."

Jesus should be held up as the **one** way back to the Father. Men, everywhere, are like David when he said, "As the hart panteth after the water-brook so panteth my soul after thee, oh God!" They have tried securing gold only to find it the elusive thing at the end of the rainbow. They have tried fame and honor only to find them laurel wreaths that fade away. They have tried the pleasures of the world but to find them wells without water. Yes, they have even tried sin and found it a snare and a delusion. Like the Prodigal they will have to go back to the Father, and in him find that which satisfies their souls. Jesus said, "No man cometh to the Father but by me." So Jesus must be held up in pulpit and in pew as the world's only hope. He must be exalted and he only.

Another task imposed upon the early church was the dissemination of truth. Teaching them to observe all things whatsoever I have commanded you, said Jesus. Connect this with 1 Timothy 3:15, which says, the church of the living God, the pillar and ground of the TRUTH, and you have the basis for my contention that the church is to teach truth. But, you raise the question, how shall this be done?

"My word is Truth," said Jesus and this is the crux of the whole matter. The church cannot hold up Jesus without honoring the Word. He is the center and circumference of the Scriptures as he is of the Gospel. From Genesis 3:15 all the way through to the last chapter of Revelation the Scriptures are occupied, largely, with picturing the Christ. And if you read the Acts of the Apostles you will find that

they honored the Word as they exalted the Christ. Philip and the Eunuch are a good example of their use of the Word in preaching Christ.

God honored his Word in those days. The Holy Ghost came upon them; they preached with power; and conviction was brought to the hearts of men. So much so that they cried out, "What must we do?"

The challenge of the church is to **preach the Truth** as found in the inspired Word of God. Instead of ripping out portions that do not coincide with our preconceived ideas we ought to take it for what it says and, believing it, preach it with all the power God gives to us. With movements by secular organizations, all over the land, to bring back the Bible to our public schools it is time the church took a hand in the work and did her duty along this line. Why not start a movement to bring the Bible back into use in the homes of our land? Most homes have a Bible but they are used more for ornaments and dust catchers than for food for the soul. About the only time they are used is when the preacher visits the home and we think for propriety sake we had better ask him to read a chapter and pray with us. Even this is not done in many homes.

The Holy Spirit ought to be given his rightful place as the **REVEALER OF TRUTH** today. When he the Comforter is come, he will lead you into all Truth (John 16:13). But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father. He shall testify of me (John 15:26).

Now the Apostles took this literally and when they were accused of drunkenness, on the Day of Pentecost, told the people that this was the promised Spirit from God. And in their life and work in the church the Holy Spirit was given the credit for all the success achieved.

Today many of our churches are organized to death. We have the Sunday school with the many organized classes, the Young Peoples' Societies, the Intermediates, the Juniors, the Sisterhoods, the Women's Missionary Societies, the Ladies' Aid and many other kindred organizations. To these we have added the Soup Kitchen and the Grab Bag and the Holy Spirit looks in vain for a chance in these varied activities to do the work the Lord wants done.

From personal experience in evangelistic meetings I have come to the conclusion that God saves some people in spite of rather than because of any help the average church member is to the work. They do not have the interest they should in the salvation of souls. Neither do they have the witness of the Spirit within them. They are hindrances to the work of the Spirit. The time is here for us to hear the words of Jesus, "**RECEIVE YE THE HOLY GHOST**," and having received him go forth in his power to preach the truth that makes men free.

The witness of the Spirit within would lead to a realization that the evangelization of the world is a part of the "Challenge of the Church." "Go ye into all the world and preach the Gospel to every creature" and "Go ye therefore (Continued on page 16).

OUR DEVOTIONAL

GIVING LIGHT. BY AUSTIN R. STALEY

OUR SCRIPTURE

"Do all things without murmurings and questionings: that ye may become blameless in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world" (Phil. 2:14, 15). "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:14-16).

OUR MEDITATION

The most sublime sentence in all literature is sometimes said to be that which declares that "God said, Let there be light, and there was light." Hardly can we have a grander conception than that of the universe in disorder and darkness, the brooding of the Divine Spirit, and the breaking of light and order at the Divine Word. Fitly following this are the words of our scripture. The Son of God looks out over the weltering darkness of the world in disorder and in its sins and turns to his followers, and says, "Ye are the light of the world."

We must hold forth a light in this dark place, but we can only do it by a true, clean life. Right living is the only way of light giving. What men need is not to be convicted of Christian truth, but to fall in love with an example of Christian life. Indeed living is the most effective preaching. Truly we are living epistles known and read of all men. Therefore, we must avoid all appearance of evil. We must show by our words, by our acts, and by the whole movement of our lives, that kindness and gentleness which Jesus himself showed when he was upon earth. We must avoid even those things which for us may be innocent, if there is danger of injuring others by doing them. If we would have others live the Christlife we should be living examples. It is easy to lecture people and tell them what they ought to do, but the quickest way to get them at it is to let them see us doing it ourselves. Paul evidently be-

lieved that his example was more weighty than his words when he said, "Be ye followers of me, even as also I am of Christ." He was willing to have them imitate his life because he was walking close to Jesus. We are all wielding a great influence over our friends and neighbors, and for this reason our lives should be so true to the teachings of Christ, that those who are following us will be guided in the right way.

Giving light is the work that God himself delights in, and he calls us to give it with him in joy. May we get the true angle, for it is God's light, not our own, that we are to give. We are like the rainbow which shines forth the glory of the sun. It is made by a series of successive falling drops stretching across the sky. Each drop has but an instant to shine as it comes into the right angle with the sun. But altogether they spread wide the beautiful arch of hope and promise. So each one of us among God's creatures is only as a single drop in the broad shower, and only for a little is our opportunity; but if we are in the right place and in the right angle toward God, we may help spread his glory far and wide. Then if we would be true reflectors of the light, we should live in close communion with Jesus. Who can measure the uplifting, inspiring effect of a daily companionship with the Christ himself? "Ten minutes," says Prof. Drummond, "spent in his society every day aye! two minutes, if it be face to face, and heart to heart, will make the whole day different." "Ye are the light of the world." "Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in heaven."

OUR PRAYER

O Thou who are light, and in whom there is no darkness at all, open our blind eyes that we may see the shining of thy love, and the glory of thy life, and the beauty of thy holiness, and the joy of thy salvation. Help us to receive thee, O Christ! that we may have power to become the sons of God. May we receive the Holy Spirit, and be led by him until we truly show forth thy glory to those about us. Amen.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

What the Sunday School Teacher Can Do Outside of the Class Room

By John Leidy

Mr. Graves' Success as a Teacher

Mrs. Graves had invited a friend to be her guest for a few days. The guest learning that early rising was not the family custom feared that something was wrong when she heard someone astir early on Sunday morning. And upon investigating she saw Mr. Graves seated on the veranda with a table before him, on which was an open Bible and various lesson helps.

Spellbound she watched the man for several moments, for his face was alive with interest, although it was then just five o'clock. His lips moved, too, as if he were in imagination talking to his class. She afterwards said, "As I looked at that novel sight, I found myself wishing that every half-awake Sunday school teacher might see what my eyes beheld."

Mr. Graves did not appear when breakfast was announced, and his wife explained, "I am so accustomed to his Sunday morning fast that I hardly think to mention it. Early rising is a custom of his too, one day in the week. He formed the habit when much younger. He rises about five o'clock, summer and winter to study his Sunday school lesson. He says that thoughts come more clearly at that hour and then the house and all are quiet. He also does not eat a hearty breakfast, but drinks only a glass of milk, for he says his mind is so much clearer then." So that is the way the secret of Mr. Graves' success as a Sunday school teacher was found out, and although he is getting old in years he always has a flourishing class of boys, and it is not to be wondered at when one knows of his self sacrifice and painstaking. And here is an incident of a certain Sunday school teacher of Pittsburgh, Pennsylvania, who took a class of boys. She invited them to her home the first Thursday of each month for games and music and pie. Sometimes she would have baked beans and brown bread, or buckwheat cakes with maple syrup but always something good to eat.

The class soon doubled its membership and began to do philanthropic work among the poor and sick. They grew to manhood and in time everyone of them joined the church.

Years after someone asked one of them how the teacher won them. He replied, "Oh, she just fed us." The social part in this particular class of boys seemed to be the drawing card, and the skillful way in which the teacher taught them won them all into the service of the King.

Children of the age of twelve to seventeen are in the critical period. A recent census taken of Sunday school enrollment shows a steady gain in Sunday school attendance from four to twelve years of age. Then the enrollment begins to drop off, and when the age of seventeen is registered the enrollment matches the four year olds. Boys and girls are active and eager to do something and the wise teacher must use the social element to win and hold them. There are games which will develop quality and character. For instance there are puzzles which call for ingenuity and persistence and stick-to-it-iveness in order to put them together. There are geography games and picture games and authors and the sending of telegrams by using the letters of a person's name, to begin the words in the telegram. All these games call for thought on the part of the pupils and at the same time give pleasure and are entered into eagerly.

Nearly all outdoor games appeal to children of the teen age. Boys and girls like an air of mystery. An invitation for an evening at a home with the word "Surprise" in the corner of the note will usually bring out a good attendance.

Social life rightly conducted brings joy, and it is a great thing to bring joy into the life of anyone. Study the life of Christ and see how he was always bringing joy to others. That is what the Sunday school teacher must bring to the boys and girls in their social life, if that social life is to be the connecting link for the spiritual life.

Conemaugh, Pennsylvania.

BEGINNINGS OF GENESIS. By Lyda Caster

(The following paper was sent us by Brother Henry V. Wall, superintendent of the Long Beach Sunday school, with the explanation that it was "written by a fifteen year old girl, who is a member of the "Truth Seekers" Sunday school class. There are 25 girls in this class, and 20 of them prepared papers on the "Beginnings of Genesis." This paper won second prize in their contest." This young girl certainly tackles this challenging problem in a courageous way, and clearly shows a commendable attentiveness to her teacher's instruction. We wish to commend to our Sunday school teachers this method of securing expression on the part of the pupils of things taught them. Too often teachers give themselves entirely to pouring facts into the minds of their pupils and make no effort to call them forth and make them real to life. It helps wonderfully to give permanence to the impression and to increase the reality of truth to encourage young people to express it in writing as well as in speech. We congratulate this teacher, upon her success, this girl upon her attainment and all the other girls who did their best to express in writing what they had been taught.—Editor).

The Bible is the most interesting book in the world. It is the Book of books. The more one studies it, the more he realizes the omnipotence of its eternal author.

Genesis is the book of beginnings. It tells of the creating of the world and of man and of the beauties of nature. It tells of the beginnings of all things save God himself who is from everlasting to everlasting.

Before God began to work, "The earth was without form and void, and darkness was upon the face of the deep. And

the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light." Many, many years later darkness was upon the face of the deep in a different way, and God said, "Let there be light." And there was light. Jesus Christ came down and was born in a manger that he might become the light of the whole world. Again darkness is upon the face of the deep, and one of these days God will again say, "Let there be light." And light will come. The sky will open and the Son of Man will appear in like manner as he was seen to go up into heaven."

I believe the creating of Adam and Eve must have been in the springtime. I think that the birds knew that it was their mission to sing happily as they built their nests. The trees were all ready for them to begin work in. All manner of herbs and trees yielding increase were in the world. All creeping things had their habitation in the woods. So did every beast. Presently Adam appeared on the scene. It was given him to dress and keep the garden. But God knew that soulless animals and plants, although beautiful, could not satisfy a soulful man, so he made a help-meet for him. That was a perfect scene. Man and wife were perfectly created and perfectly innocent.

There was only one thing recorded that Adam and Eve were forbidden to do. Simply to refrain from eating from a certain tree, while there were all manner of other trees that they could eat from. It seems a very easy thing to do at first thought. But it was hard. Human nature wants more and more. It is never satisfied. When the tempter came they fell. They had broken God's commandment, and were

driven from the garden lest they should eat of the tree of life and life forever.

I believe before this they had walked and talked with God in the garden; that they were glad whenever they heard his voice. Now when he called them in the cool of the day walking in the garden, they feared and shrank back with shame.

They were the first self-righteous people. Being aware of their condition, they tried to appear all right by making aprons of fig leaves. Alas, their righteousness was as filthy rags before the Lord! He saw them in their true sinful state. "Wherefore as by one man sin entered into the world, and death through sin; so death passed unto all men, for all have sinned." Death is the only sin penalty, or God wouldn't be perfectly just. "Without the shedding of blood (death), there is no remission." God clothed man and woman with the skins of animals. This saved their lives, for the animals from which the skins were taken certainly were killed.

Thus blood was typically shed and the penalty paid.

When the Lord cursed the serpent, or said he was to be cursed, and said that there would be enmity between his seed and the woman's seed, and that it should bruise his head and he should bruise his heel, he prophesied about Christ. He knew that Christ was to be put to death, but he knew he would also rise triumphantly. As for the serpent, God knew his end from the beginning.

Genesis the fourth chapter tells of the first children born,

the first Unitarian, the first murderer, and the first liar. "And the Lord had respect unto Abel and to his offering." Why did he not respect Cain and his offering? "Without shedding of blood is no remission." Cain's offering was of the fruit of the ground, while Abel's offering required the very life blood of the sheep which he used. Cain didn't believe in blood atonement. He has many followers today.

God asked Cain where his brother was. He said he didn't know. He has many followers today. God said, "The voice of thy brother's blood crieth unto me from the ground." Cain was guilty. He has many followers today. There are those who follow Cain literally and those who follow in a spiritual sense. They themselves know the light, but don't take time to tell those around them of Christ's power to save.

If we believe that in Adam all die, we must believe that in Christ all may live, because the same Bible that says one thing proclaims also the other.

"Therefore as by the offense of **one** judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Long Beach, California.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

What Good Music Means to Christian Endeavor Success

By Charles W. Abbott, Superintendent Service Department

I have always been at a loss to know why the folks at the head of the Christian Endeavor societies, so often do not appreciate the fact that good music does help to spell "C. E. success."

In the church service and Sunday school a strong effort is made to have the best music available, but in Christian Endeavor circles it seems that "any old thing" must do.

It is all a mistake and instead of having poorly played, and as poorly sung, music in the Christian Endeavor meetings, from the Christian Endeavor society should emanate the best music of the church.

"But how can we have good music in Christian Endeavor?" I hear some one ask. The same way that you do in church. By forethought, practice and preparations.

You have the choir meeting and a choir director who looks after those things for the church. Pray, why not for Christian Endeavor? Most any of our hymn books have excellent selections that may be adapted for special numbers, such as solos, duets, quartettes, etc.

The Chairman of the Music Committee should make a list of singers and, if possible, get them together with a leader and pianist and have an informal evening of song, in a home where there is a piano, and learn new songs, learn better some of the old ones, have impromptu duets, solos and quartettes. If you get them accustomed to doing this among themselves, they will feel more confident when asked to do the more public work. You will also find that they will bolster your society music.

Get some one with a strong voice "to lead," and have them get with the pianist and practice so that they can sing with more confidence in a leading manner.

Take up the "Music Committee work" in your cabinet meetings and if your music is not alive and hearty, devise some plan or use the one suggested above to accomplish a change.

If at a loss, write me the circumstances, available material, etc., and I may be able to suggest a remedy.

Don't forget that "Good Music does mean C. E. suc-

cess" and let's not stop until we have it for the glory of "Christ and the church."

206 Pleasant Street, Dayton, Ohio.

CHURCH ETIQUETTE

1. If possible, be on time. You need at least five minutes, after coming in, to get warm or cool, to compose your body and mind and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.

3. Be devout in every attitude. All whispering should be studiously avoided. Find the hymn, and sing, it if you can. Share the book with your neighbor. If in a strange church, conform to its customs of worship.

4. If the sermon has begun, take a seat near the door, no matter if you are "at home."

5. Be thoughtful for the comfort of others. Take the inside of the pew if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the church officers. This will always insure you a hearty welcome.—Unidentified.

The Lord cannot be exhausted. His providence is ascending, expanding, deepening. This is the way of the Lord. Oh, that we had hearkened unto his commandments and kept his law! then had our peace flowed like a river, and our righteousness had been as the waves of the sea.

... When, therefore, we ask the question, Does God enclose himself in ever-narrowing paths, or does he pursue his gracious way in ever-expanding courses of graciousness and kindness, we await not the evidence of the critic, but the experience of the man who daily lives with God.—Parker's People's Bible.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Bubonic Plague Adds to China Famine Situation

Bubonic plague, which some months ago appeared in Northern Manchuria, has crept southward until it now threatens the main grain supply of China, ever increasing the burdens of this woe-beset nation. This is the information carried in a letter from Charles R. Crane, Chinese Minister at Peking, to Joseph Burge, Louisville, treasurer of the China Famine Fund.

As far back as 1917, China's troubles began to multiply, when the Yellow River, always known as "China's Sorrow," overflowed its banks and swept the great provinces of Shantung and Shansi. The crops were destroyed and millions of persons made homeless. Floods are not unusual in north China, but then came the great drouth and not until last summer did the rain clouds come between the dry brown earth and its tormentor—the sun.

But during these days, months and even years, when the food was gone, China did not raise her voice for help. The world did not know of the great tragedy in the Far East enacted on a parched stage with 45,000,000 famished people as the actors.

It seemed that at last their troubles had ended when the green things began to peep above the ground last summer. Then came that old enemy of mankind—locusts in droves, in clouds so thick they obscured the light of sun, descended as from nowhere, and almost over night the earth was stripped of every living, growing thing. The stage once more was a parched, brown, dry desert; but many of the actors had passed into the land of their ancestors.

One instance described of the terrible dearth of food is that if a donkey that died in a distant province from lack of food. Its owner carted it into the interior of the famine area where eager bidders finally ran the price up to \$2.00 to use its carcass for food.

And now the plague threatens China's granaries. Unless the plague can be checked, Mr. Crane asserts, the granary relied on for the relief of millions of famine victims in North China will be cut off.

"The situation is rendered more serious," writes Mr. Crane, "by the fact that Manchuria is literally crowded with foreign exiles." There are no fewer than 60,000 Russians who fled before the Bolshevik executioners, 250,000 Koreans, and thousands of Chinese who formerly lived in Siberia but who have been driven into Manchuria by the Red Armies.

"Concerted efforts are being made in cities and towns along the Chinese Eastern Railway to combat the plague, hospitals being established and the victims isolated. Efforts also are under way to fight the source of the disease—the rats that carry the germ." Thousands of persons already have died, and have been given hasty burial. Strict regulations have been put in effect to

prevent affected persons getting beyond Harbin, and officials at Mukden, the next big center to the South, are on the watch for the first appearance of the plague.

"If the grain supply of Manchuria is cut off, the famine victims in Shantung, Chihli, Honan, Shansi and Shensi will be doomed. Manchurian representatives of the American Red Cross, the Chinese Red Cross and the Y. M. C. A. have informed the Peking authorities of the danger and urged that grain buying and shipments be hastened."

In the famine area there are approximately 40,000,000 persons subsisting on dry leaves, bark and roots, and only through the speeding of funds to obtain this grain before it is cut off by the plague, can these people be saved from death by starvation.

Offerings may be sent to Vernon Munroe, Treasurer China Famine Fund, Bible House, New York.

An Example In Self-Denial

A little Kentucky girl, responding to Major General Leonard Wood's appeal for the Armenians, touched the heart of the big soldier who has just started for the Philippines, and drew a striking letter from him. She sent him the whole of a dollar bill—one hundred pennies, saved up one by one, in a letter without date or address:

"Dear Major General Wood," she wrote, "enclosed please find the small sum of one dollar from a 'little girl' who has been saving this for weeks especially for the Armenians and seeing this 'Telegram' in last week's 'Louisville Times' she concluded to send direct to you, hoping it will be forwarded with your large funds soon.

"Please pardon my using your valuable time for so small an amount.

"Sincerely, M. S."

When the General got the letter and the dollar bill, he did not know what to do about thanking the little Louisville miss, as there was neither name nor address to her letter. So he wrote to Mr. Kroek, the editor of the Louisville Times:

"I have received the inclosed letter from a 'little girl' of Louisville who saw my appeal for the Near East Relief in The Times, and who sent me a dollar that she had been saving up for weeks, especially for the Armenians.

"She does not sign her name, and so I have no other way to express to her how touched I was by the spirit of sacrifice she has shown in putting aside her pennies for those other little children, so far away, who have nothing to eat except what the big-hearted people of America send them.

"May I ask you, in your columns, to tell this little girl that I shall see that her dollar gets to the children of Armenia, and that it buys them the food they need? Tell her

that her dollar will buy food for one little girl like herself for six days—and that I am sure that that little Armenian girl will bless her American sister—as I do.

"Sincerely yours,
LEONARD WOOD,
Major General, U. S. Army.

Every Kind of Talent

Every gift is wanted in kingdom service. Sam Higginbottom learned how to farm scientifically and with his farming he is making an important contribution toward the feeding of hundreds of millions of people in India as well as their education and evangelization. He is the agricultural adviser to native princes and kings who can help mightily to make a new India.

Joseph Bailie, who began by planting trees is now training government-appointed forestry students from eight of the provinces of China.

Fred Hope in Africa is demonstrating western methods of building, tailoring, and farming to the natives of the Congo, and through his school is influencing a hundred and twenty thousand Zulus in the building up of civilization.

Two young men graduated in the same class at medical college. One located in a large American city and waited months for his first patient. The other went to Africa and within fifteen minutes after his boat landed was performing his first major operation.

In these days of turmoil the call for Christian leadership is even more insistent than it was when Higginbottom and Bailie began to make their mark on the new life of the Orient. The opportunity for leadership awaits every qualified man or woman who is willing to pay the price—the price of hard work, self-effacement, loneliness, and utter devotion to Christ and His Kingdom.—Selected.

An Hour With Thee

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What burdens lighten, what temptation slake,
What parched ground refresh as with a shower,
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline brave and clear.
We kneel—how weak! we rise—how full of power!
Why, therefore, should we do ourselves this wrong?
Or others, that we are not always strong?
That we are ever overborne with care?
That we should ever weak or heedless be?
Anxious or troubled? when with us is prayer,
And joy and strength and courage are with Thee.

—The Archbishop of Dublin.

NEWS FROM THE FIELD

NOTICE NO. 2—THEY HAVE GONE

Statistical blanks have been mailed to every church according to the information in hand. Has your church received blanks? If not ask the Statistician for a supply.

H. E. EPPLEY, Nat. Statistician.
417 Indiana St., Huntington, Ind.

NATIONAL CONFERENCE-1921

Recently there has been considerable speculation among the members of our fraternity (rumors of which have come to my ears) concerning the probable status of affairs of the National Conference of 1921 since the Winona management has made agreement with the Disciples for a Convention at the same date.

Word came to me immediately following the first newspaper announcements of the agreement having been reached, and upon suggestion from some of the brethren I addressed a communication to Dr. Breckinridge—successor to Dr. Dickey—with request for information as to the truthfulness of the report and how it might affect our agreement. To this inquiry Dr. Breckinridge made reply that our contract was in no way affected by their agreement with the Disciple people, as our contract calls for the use of the old Auditorium, with the addition of Westminster Hall and the Inn Chapel, and any other rooms we may need for committee work. Our agreement was signed by Dr. Dickey and myself on September 4, 1920, and so antedates any agreement made with the Disciples representatives. Dr. Breckinridge assured me that it was the desire of the Winona management to maintain the very cordial relations which have been fostered between Winona and the Brethren church by their more than twenty years of association.

Later came the suggestion from some that there might be such a crowd with both conferences going that we should not be able to get accommodations on the grounds. Some suggested that the executive committee reserve some of the boarding and rooming houses—as the “Heights,” “Garfield” and others especially for the use of the Brethren. They also feared that prices might be “boosted” because of the added attendance.

So again, in deference to suggestions I addressed Dr. Breckinridge, touching these last points. In his reply he assures me that by an understanding with the hotels the rates will remain the same through the entire season—until after the week of our conference. Then he gave the opinion that the owners of the cottages and boarding houses were Christian people and would scarcely be guilty of “profiteering.” “Practically every hotel and boarding house, and private rooming houses will remain open during that week, which will mean that there will be a large number of sleeping and boarding places,” wrote Dr. Breckinridge.

A member of the Disciple's General Committee told Dr. Breckinridge when pressed to say if there would be 5,000 of their peo-

ple in attendance, that “You can cut that number in two and include all.” We are left to use our own judgment as to the advisability of reserving an entire boarding house or two. There will be nothing to prevent as far as the Winona management is concerned. If there is a desire for that sort of an arrangement I will communicate with the management of the “Heights,” the “Garfield” and any other places that the Brethren may think best and ascertain the number of people they can accommodate and will then reserve rooms in order as the requests reach me until the houses are full. If this sort of arrangement is to be carried out there should be action taken as soon as possible. Personally, I have no fear, but I am your servant. Let there be an expression of opinion either through the columns of the Evangelist or by private correspondence and we will see what is to be done. But what is done should be done without delay.

Fraternally,

DOYLL BELOTE, Secretary Executive
DOYLL BELOTE,

Secretary Executive Committee.

61 Highland Ave., Uniontown, Pa.

MANSFIELD, OHIO

We recently closed a three-weeks' meeting at this place. Brother A. L. Lynn of the College did the preaching.

We called upon many whose names had been given us and in addition made a house to house canvass of the people on the street with the church. At the very beginning of the meeting some people from another church came and asked the privilege of worshipping with us as difficulties in their own church forbade their continuing there. After prayer and careful consideration we opened our doors and extended this hospitality. Some of their organized Sunday school classes are meeting with us regularly and also our church attendance is much larger than it was. This is a unique experience with us but we believe it will work out fine and that some of the dear people worshipping with us will see the Whole Gospel Truth and make ours their permanent church home.

Brother Lynn put up strong appeals, or in more common parlance preached strong sermons. Brother Kirkpatrick, a young man not of our church but very consecrated and a candidate for the ministry, led the singing and Brother Clark, one of our own faithful boys, played the piano. Others came in and helped with personal work, solos, etc. The meeting closed Easter Sunday, eight having come out on the Lord's side. Most of these came to reaffirm their faith, but two persons have so far been baptized. We had a good meeting and we anticipate further reaping as a result of it.

The panic struck Mansfield with force and most of our men were out of work all winter, yet we are glad to be able to say that the work has continued to move right along. New opportunities seem to be opening up for us at Mansfield and we pray that the

church's greatest days may be just ahead. We solicit your prayers to this end.

A. L. DELOZIER.

WAYNESBORO TO KITTANNING

A pastorate of eleven and one-half years was brought to a close on March 29th when the writer with his family removed from Waynesboro, Pa. to Kittanning, Pa. These eleven years have been filled with most delightful fellowship with the faithful workers of the Waynesboro congregation which fellowship will ever remain a blessed memory of joyous working together for the Master.

It has been a real delight to witness these loyal people winning their friends and neighbors one by one until the congregation has grown from the 23 members of 1909 to an enrollment of 191 on April 1, 1921. (Of the 191 there are about 45 non-resident and inactive.)

It has also been a real delight to witness the growing ability and willingness to support the general interests of the church. From the beginning these people were loyal in their response to the calls from the various boards of missions, education, and benevolence. And at the present time this congregation is paying more for missions and benevolences than it received annually from the mission boards in those days when it was an entirely new work.

A comparison of the amounts contributed to missions in the last four years may be of interest. To the Foreign Board the last four years (not including 1921) have been paid \$21.83, \$105.90, \$115.45, \$230.34. To the General Home Missions during the same period have been paid \$32.00, \$50.00, \$108.00 and \$181.00. The District apportionment is always paid in full. The total for missions in 1920 was \$500.

All of the auxiliaries of the church are doing good work. The Sunday school under the whole hearted leadership of Dr. H. R. Hoover is making a new record for itself this winter and spring, the attendance seldom dropping below the 100 mark. A regular monthly meeting of the officers and teachers has meant much to the progress of the school and has become a necessity. The Woman's Missionary Society has responded heartily to the tireless spiritual leadership of their president, Miss Dessie Hollinger. Their study of missions, and their support of missions as well as their loyalty to the local work has made them a much appreciated auxiliary in this church. The Christian Endeavor Society is also doing good work. This society has just lost a competent and enthusiastic president in the removal of Brother Jesse E. Koontz to S. Carolina but are looking forward to continued progress with Brother Paul Miller in the president's chair.

The closing week at Waynesboro was an eventful one long to be remembered by the retiring pastor and his family. On Tuesday evening a reception was held and “bouquets” far above the merits of the case were

freely bestowed in the addresses of the ministers of the various churches of Waynesboro and a pleasant social hour with refreshments followed. On Wednesday two splendid young people were baptized. On Sunday the Communion service was held at which 109 partook of the communion in spite of the fact that a large number were prevented from attending on account of sickness and death. On Monday afternoon Brother H. R. Smith took the pastor in his car for a last day of calling upon some for whom we had prayed for years. Brother Smith is a great personal worker and God is good and He is faithful. God rewarded the faith and the efforts of this day by leading a dear old brother 76 years old to accept Christ openly and also a husband and wife and two daughters in another family. These together with two who made decision on Sunday, were baptized Monday night making a total of nine baptisms for the last week of the pastorate. On Tuesday evening at the railway station we received and gave the hearty "God bless you" from the many that gathered to send us prayerfully to our new work.

May the Lord wonderfully bless the work of this faithful congregation and lead a faithful pastor to this work. Here is a splendid field and a grand people to hold up the pastor's hands and to support him with sincere and faithful prayers.

As soon as we are settled in our new field at Kittanning and Brush Valley a report of the work here will be given. A first glimpse of the field seems to indicate most promising possibilities. M. A. WITTER.

FIRST BRETHREN CHURCH, ROANOKE, VIRGINIA

As we endeavor to launch out into a greater field of usefulness for the Master we are just brought to the place where we should earnestly enquire, Lord, what wilt thou have us to do? We might excuse ourselves and say, we leave it to the pastor everything will come round all right. But that doesn't harmonize with what he is trying so hard to get us to see and that is the art of individualizing the task. By that, we mean a work for every one and every one a worker. The joy comes to us in the doing, not rejoicing in someone's else labors. The command is "go and do thou likewise," and "if ye know these things happy are ye if ye do them." Brother H. M. Oberholzer is looking after the work in all of its branches with a determined zeal and energy and in the spirit of meekness and the Lord is blessing his efforts. We have just gone through a week's series of meetings and closed with our spring communion which we praise the Lord for, as it was a refreshing shower of blessings for the hungry souls who hunger and thirst after the true bread of life. To commemorate his life and death and to realize the great price of our redemption and to look forward in the near future when we can commune with him in his Father's kingdom make our souls overflow with joy for the love of Christ which passeth all understanding. The services were very well attended though

some were kept away on account of sickness. Our Easter offering was not just what we expected, but we nearly reached our goal the different classes of the Sunday school made some splendid donations and we haven't given up yet. We are still holding the offering open. The Bicentenary officers have been elected and put to work. May God stir their minds and hearts to a great work. Surely the field is large enough. The Sunday school superintendent is getting in line for greater results and is urging the teachers to better equip themselves, not just for one day out of seven but for every hour in all the seven days. Look out, the children are imitators. The Christian Endeavor work is going along nicely and smoothly. Yes and so will a dull saw run smoothly but brother, it does not cut very fast. Let us whet up lest we idle away the Master's time. Yes, each and every one of us should be laborers for the Master. W. J. SPANGLER.

FROM WASHINGTON C. H. TO TERRA ALTA

In January of 1916 we were privileged to join forces with the good people of Washington C. H., Ohio. It was not a difficult matter to get the people in line there for definite Christian work. Of course conditions were so different from what we had ever experienced before that one whole year had passed before we could see visible results. However, during our sojourn there we led three score souls into the kingdom. Many of these proved to be of the very best type while a few drifted away in spite of all our efforts to keep them together. We thank God however, that some of the truest men and women of Washington Court House can be numbered with the many faithful there whose memory we shall always cherish. We did not leave Washington Court House because we believed that there was no more work to do but because conditions necessitated a change. While there we did our utmost and have no regrets whatever unless it would be because we could not spend our future there. The people were very kind to us, in fact, they kept us or supported us entirely for the last three months of our residence there. The last Sunday we spent with these good people shall long be remembered not alone because they gave us the largest offering we ever received but because of their good will and wishes. May God bless and prosper them all.

We arrived at Terra Alta at 9:30 P. M., February 21st, and found the folks here ready to receive us. Much planning had been done for our reception, in fact the extreme was reached in providing entertainment for us. We were to have been entertained at Elder John M. Freeland's home but, sorry to say, that dear brother met with a very sad accident that same day and died a few days later. We would like to write at length in honor of this man but space will not permit. However, this much we can say, that it is the unanimous testimony of the people here that Elder John M. Freeland was one of the community's very best men. He was rich in the grace of God and the church here will

miss him as long as the church exists. He had planned to buy a small farm for us but fate seemed to be in the way.

Elder Chambers E. Glenn opened his doors to us and we were royally entertained for several weeks. It was indeed a great privilege to associate so intimately with this man of God. God surely has used him in this community and we are thankful that we can work with him for the upbuilding of the kingdom here. His good wife was so kind and motherly. Her kindness was such that we had to feel at home. May God spare them both as we need them so much in the work here.

The church here is in good working order. Our good Brother V. U. Flora did well in keeping the church to the front. We are not boasting but assure you that you will hear from the White Dale congregation often and that our reports shall be of a progressive nature.

One thing that made it so hard for us to leave Ohio was that the people there were so kind in helping us when help was most appreciated, but we are ready to confess that these people know how to help also. Here are a few of their kind deeds: purchased us a modern ten roomed house on the best street in town. (This house was purchased by four of our men—the Whitehairs) without obligation to the church. Others of course offered their help but the brethren wanted to do it themselves. A cash donation of \$72 was given us with the good wishes of all. Our pantry has been running over ever since we came and all of the good folks keep looking about to see what they might do to help us. I want to say in closing that these people here are of the type who do things in season and if progress is not made in the work of the Lord the coming year the fault cannot be laid at their door. Watch Terra Alta for we intend to do things here and if there is a church in the brotherhood either large or small that desires a contest on points on the Bicentenary Movement name your conditions and we shall meet you.

May God bless the entire brotherhood and help us all to remember that unless we do our part the church can't prosper.

A report of the work at Accident, Maryland will be given in our regular report of the pastorate. We intend to do things at Accident also. LYMAN B. WILKINS.

PROGRESS AT LEON, IOWA

Since our last report there have been some important occurrences in this congregation. Last fall the congregations at Union and Crown Chapels voted to consolidate their organizations with the work at Leon, so we now have only the Leon Brethren church. Appointments and Sunday school are still maintained at these outlying stations but the work is easier because there is but one set of officers and of reports as well as standards to maintain.

During the month of February, an evangelistic campaign was launched with the pastor as evangelist. Though this was the fourteenth revival in the vicinity that the pastor had held in ten years and every sermon must

be new, we had the largest crowds in the history of the church for four weeks. Twenty-five made the good confession and the church was put on its feet in thorough fashion for the first time since the war. In that great conflict about one in seven of our congregation went into service and only three or four came back to be of service to the church. This is a record that I doubt can be equalled in the nation and I sincerely hope not.

During the war we heard two constant prophecies: one, that the boys would come back filled with an idealism that would transform the nation; the other, that they would come back and force the country into militaristic universal service. Both are far astray; our boys came back cynical and worldly, on one hand, and bitter against the injustices and Prussianism of military discipline on the other. They have taken their place in the community in the way characteristic of thoroughly army broke veterans of previous wars. Nothing but hard work, forgetfulness and the grace of God will restore them.

Since the close of the recent campaign all the adjuncts of the church have been booming. Sunday school is running around the 150 mark, Christian Endeavor from 40 to 50, mid-week service of prayer and Bible study about 60 and other services a well filled house. The W. M. S. and Sisterhood are as nearly unanimous as it is possible to make them. Considering our mission start a few years ago with but thirteen members and our first year's Sunday school that ran a year without a man and only one big boy present, we feel the Lord has done great things for us. We have now a county seat church that will hold its own with the best.

Among other recent improvements, we have a senior chorus choir of about thirty voices, a junior choir of equal number and are organizing an orchestra of eight or ten pieces. Our Boy Scout troop with its junior adjunct will enroll nearly all the available boys of the church.

The Boy Scout movement we wish to especially commend. For years we have sought some means of reaching the boys as effectively as the Sisterhood reaches the girls. After a good deal of misgivings and study we have become scout enthusiasts. In the first place there is nothing militaristic about it. It is a great system of training in just what the boy loves, such as outdoor life, swimming, bird study, woodcraft, signalling, star study, first aid to the injured, etc., all grouped around a specific teaching on conduct and ethics. Its two parallel themes are "to be prepared for any emergency challenging real manhood" and "to do a voluntary deed of goodwill every day of the life."

The religious agenda is distinctly placed in the hands of the fostering organization, so there can be Jewish, Catholic or Protestant scouts all based on certain universal interests and teachings which hold about the same relation to the boys as the public schools do.

I urge the pastors who are confronted with the boy problem to make a study of the movement. It seems there is a chance to duplicate the Sisterhood movement here with

a national organization. I have in mind an organization called the Brethren Missionary Scouts, centering the woodcraft, the religious teaching and the mission study around the theme of missionary pioneering. By the aid of our own and other foreign missionaries a good deal of information can be collected and worked into ritual, games and pageants. Personally, I expect to turn our outings into all day play at pioneering the heathen; if possible, to put on full dress pageants and exhibitions at the woods camp with all the realism of marches in the dusk, camp fires, native doing and missionary labors. To these the public will be invited.

It seems to me the opportunity is great for teaching on missions and opening up many a boy's heart to the call of the Lord. With the real and strenuous woodcraft of the Scouts, our missionaries will be far better prepared to go, and less considerate of an easy berth.

GEORGE T. RONK.

BUCKEYE CITY, OHIO

We closed our work at the Campbell church near Lake Odessa, Michigan on December 12, 1920 where we served as pastor for two years and in that time seventeen accepted Christ and twelve were baptized and received into the church so we feel that our efforts were not in vain. Eight of this number came forward and confessed Christ under Brother G. W. Kinzie's preaching. It was hard to leave our many friends both in the church and out but the Lord knows best. On October 11, 1920 when we returned from a trip in Ohio we surely were surprised. We were ready for bed and there was a rap at the door and Mrs. Garrison became very much excited and I told her it was just one of the neighbors. When I opened the door to

our surprise seventy-nine of the members and friends rushed in and the evening was gloriously spent. Refreshments were served and just before they left they brought in a fine large rocker for myself and a fine sewing rocker for Mrs. Garrison and for both of these we were very grateful. The people at Campbell will always have a warm spot in our hearts and be remembered in our prayers. Since that time we received a call to the Buckeye City church and we accepted the call and preached our first regular sermon on April the 10th, at which time we had a good turnout considering the weather and the roads. This church has not had a regular pastor for two years but we find a people who seem hungry for the word of God and very active in the service of the Master. We believe that there can be a great work done here at this place. We have a fine Sunday school and also a fine class of young people and they are very active.

Brethren pray for us.

M. V. GARRISON.

COMMUNION NOTICES

The First Brethren church of Uniontown, Pennsylvania, will hold its semi-annual celebration of the Love Feast, with its concomitant services, on Sunday evening, April 24, at seven o'clock. All of like precious faith cordially invited to share the celebration with us.

DOYLL BELOTE, Pastor.

The First Brethren Church of Fostoria, Ohio will observe their spring Communion service, Monday evening, April 25th at 7:30 P. M. We invite all in the vicinity of Fostoria to come and share with us in this service.

FLORIZEL A. PFLEIDERER, Pastor.

Daily Summer School of Religious Education

By Rev. McD. Howsare, in "The Herald of Gospel Liberty"

(Already articles and suggestions relative to what is more commonly called "Daily Vacation Bible School" have appeared in The Evangelist from the hand of our own men. Interest among our people is growing in this promising means of instructing children in matters pertaining to the Bible and religion. But the fact remains that we are just a little tardy in acquainting ourselves with the aims, plans and possibilities of such a school. So in order to increase the interest and enlarge the understanding of our people we are reproducing series of brief articles from The Herald of Gospel Liberty of which our good friend, Rev. Alva Martin Kerr is editor. Such a school must be adapted to the needs, advantages and ideals of the particular community or church in which it is held. We hope interest will grow in such a school and that we may hear from those of our number who have been connected with or are planning to cooperate in such an enterprise. —Editor.)

The time for daily religious instruction, under the auspices of the church, is here. What may be called the Sunday school plan

of the present, will not suffice. An inborn conviction of this fact has resulted in the organization of what some call Daily Vacation Bible Schools, and in asking for a part of the child's time, during the week for religious education. Thousands of boys and girls are, even at the present, sharing in the benefits of these special advantages.

In view of the fact that the Daily Summer School is a coming thing, and with a venture that our own church people may be helped to gain a place in the front ranks of this progressive movement, the writer has concluded to furnish a number of articles for The Herald, bearing on this work. In so doing, we make no claim to superior knowledge, and claim to be no oracle of wisdom in the matter. However, some knowledge born of experience, and some knowledge obtained from other sources in printed form, we trust may inspire some of our folks to prepare for this sure-to-come opportunity. It is none too soon now, to begin arrangements for a school next summer. We cherish the hope that there will not be a hamlet of a hundred people or more where we have a church, that does not

have a school this summer. Our own Sunday school Board seems to choose to follow rather than lead in this matter of suggesting a course or plan for our people to follow, preferring to endorse later on, that which seems to be the wisest and best. Those, therefore, who do this work must do it on their own initiative and without a precedent to follow, except that blazed out by a few pioneers in the work. Already some denominations have prepared courses and a number of books and pamphlets may be had, which have been carefully prepared by those who are adepts, both in secular and religious education.

The Name

What shall we call this organization? This question has bothered the writer. One calls it the "Daily Vacation Bible School," another, "The Vacation Religious Day School," and others call it by other names. A name must be had that carries with it all that the organization stands for. In the first place, it is a school, with all the significance of that word, not secondary, nor less influential in any degree to that of the secular school as we think of it. In the second place, it is a religious school. The Bible is the textbook, and fundamental religious values the objects of study and practice. In the third place, it is a daily school, meaning that children meet daily for a number of consecutive days, as in our public schools.

It is the next qualifying term that gives us trouble and we cannot agree fully with some names applied to the organization. The

word "vacation" is incorporated in the name. Of course, this word implies that the school is held in the summer time, during the vacation period of the secular school. To us that word "Vacation" carries with it the thought of inactivity, being off the job, doing secondary things, etc. Girls and boys doing the work of the religious school are not on vacation, but as hard at work and as importantly engaged as in the midst of the year in the secular school. It savors of a secondary place for the religious school and we are against it.

Now as to the word "summer" school as found in our caption of this article. We are not just so well pleased with this word, for this school may have a portion of the child's time during the winter, spring, or fall. But since we are working and writing more particularly in the interests of a school to be held in the summer time, preferably just following July 4, we can call the school **The Daily Summer School of Religious Education**, until a better name, more to our liking, may be found.

Dayton, Ohio.

Rise, Let Us Be Going

Though the past is irrevocable, it is not irreparable. In the garden of Gethsemane our Lord said mournfully to the chosen three, "Sleep on now, and take your rest;" but he instantly added, "Rise, let us be going." In the first sentence he taught the irrevoc-

ableness of the past; they might as well sleep, for any good that watching could do now. But in the second sentence he taught that there was still a future before them, with new chances, and opportunities and hopes. So shall it ever be. God himself cannot undo the past. But he can and will forgive. He will mention the past; but give us a fair, fresh start. He will even "restore the years that the canker worm has eaten." He will give us new opportunities of showing how truly we repent the decisions of the past, and how loyally we desire to serve him in the decisions of the future. He will not even mention the thrice denial; but he will give us three opportunities of saying how much we love him, as he thrice bids us tend his flock. "The King is dead!"—that is the proclamation of the irrevocable past. "Long live the King!"—that is the announcement of an available future.—F. B. Meyer.

From a Starving To a Feeding Basis

A certain Ohio brewery, recently converted into a malted-milk plant, now employs 278 men where formerly only seventy-eight were engaged. The business has been changed and the plant enlarged at very little expense. Some one remarked to the head of the concern who was expressing his satisfaction at the change in his business, "You feed babies now instead of starve them." "I guess you are right," was the reply.—The C. E. World.

The Challenge of the Church

(Continued from page 9).

and teach all nations," said Jesus. Notice, please, the words teach and preach and the absence of the word convert. The common idea seems to be that the world is to be converted. If this is the meaning of the texts then the church has been exceedingly slow in fulfilling her obligations. Dr. Haldeman makes a significant statement in his book on the Second Coming of Christ. He says that the population of the earth is sixteen hundred million people. Out of this large number only one quarter or four hundred million profess Christianity, but only one-third of these give evidence of the IN-DWELLING CHRIST. What a meager number after nearly two thousand years of labor on the part of the church. Either Christianity or the church has failed according to the above statement. I believe the latter has failed. This failure came through the human element in the church or a mistaken idea as to the program of the church. What she needs to do is to realize with James that the work of the church is to call out a people for his name, as he said in Acts 15:13, 14, and then get down to business and work just as hard for the Lord as she does for self.

Now is the accepted time for the evangelization of the world. With thrones tottering, and religions disintegrating, with humanity seething in the caldron of unrest, with all Europe looking toward America with longing eyes, the time seems opportune for more concentrated effort on the part of the church in preaching the Gospel that brings men out of darkness into the marvelous light of salvation.

Unless this is done she will not have fulfilled her obligation to humanity. James L. Barton says, "The Boards now working in the Near East have made their surveys and see the need of 475 new Missionaries in addition to the 394 already there. The church's first generosity in money—and money is more easily raised—must be matched by the gift of

strong young lives, without which the money is inert and profitless. Redemption of Bible lands awaits the help of lands that have the Bible. Religious sentiment, humanity, and missionary strategy all will be served by the generous answer to the call of the Near East. These facts are true of other lands. The call is just as insistent from South America and from Africa. **What a Challenge to the Church!**

Will the church accept the Challenge? Will she gird up her loins and enter the fray? Will she pay the price in time, talents, money? Will she stop playing and get to work?

She will never do it until she realizes what constitutes the church. She will have to get away from the idea that the church building constitutes a church. It reminds me of what Dr. Brumbaugh said in a lecture in Philadelphia. He was standing outside the gates of the University of Pennsylvania, when he was asked where the University was. "They are scattered all over the world," was the reply. The inquirer looked at him in astonishment. Then he said, "The buildings are here but the students are the real university and they are scattered over the world engaged in the world's work."

So the church is made up of men and women and only as they do their part will the church be able to respond to the call of duty and accept the challenge that has been laid down by her Lord and Master.

She will only do it as she cultivates the spirit self-sacrifice. Each individual member will have to lay himself or herself on the altar as a "Living Sacrifice" before the challenge can be met. We must be like the little boy and the offering plate. When the plate came to him he said, Put it down lower! The man lowered it. Put it still lower, said the boy. Then the man put it on the floor and the boy stepped into it. I pray that we may catch the spirit of the little boy and go forward to victory.

Fremont, Ohio.

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1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

HAVING TROUBLE ABOUT WAGES?

LISTEN!

The Wages of Sin Is Death,

BUT THE GIFT OF GOD IS
ETERNAL LIFE

THROUGH JESUS CHRIST OUR LORD

ROMANS 6 : 23

Has the world ever needed the Gospel of the grace of
God more than now?

The Gospel alone is the power of God unto salvation of
every individual and social problem.

Will not multitudes of the church pray, and work as
they pray, for a great religious revival, a revival
that will awaken conscience and give a new sense of
responsibility to God and man?

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

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EDITORIAL

THE WEEK DAY BIBLE SCHOOL

Let me first state why I have chosen this subject. I hold a dual Sunday school position. In my own local school I teach a class of nearly one hundred men. In the county I am the superintendent of the Young Peoples' Division. Now I know that the Adult Department represents the fact that we are losing fifty-five percent of our scholars; and the solution is not with them, for how hard it is to reach the adult. Then in the Young Peoples' Division because we are not properly organized, which is true nation wide, we have not held our young people because we have not had time except for adult conferences and conventions. And right here is where the leak has been in the Sunday school; we have not held the young people, and we only gain back a certain amount of the adults. However, now that we are awakening, a wonderful program is outlined for every department of Sunday school work. But many people do not know what Lake Geneva stands for with its two weeks for seven summers in the Requisite and Associational school of training for leadership. Then preceding this school is the Boys' Camp of two weeks, and following it for two weeks the Girls' Camp, at this most wonderfully beautiful place on a lake of crystal water and Conference Point nestled in the woods upon its banks. Another school like it has been instituted only last summer in New Hampshire. But still it will be a long time before many of you will attend and before those of us who do are able to organize and introduce this program over the nation.

Now because of the failure of the Sunday school in the two departments mentioned we must do more and better work in the Elementary departments and as an assistant I recommend the "Week Day Bible School." For some time I have been convinced that we could do better than criticize those who as a church give attention to their children, though we do not because we have been traditionally afraid it might have some remote relation to such things as the Jewish Synagogue, the Parochial school of the Catholic church, or the Catechetical school of the Lutheran, or that indeed it might have some relation to infant baptism.

But so far as the parochial and catechetical schools are concerned, we have needed to follow their example long since, and now we can do so by calling it the "Week Day Bible School." I am not afraid of names. If a creed is a statement of faith, then let us call it a creed, (I reserve the privilege of writing my own though).

Catechism means that the child is being indoctrinated in a certain faith and the supposed great and fundamental truths of the Bible. I have no objection to this and observe that it is time that Protestantism learns the lesson well and teaches it to successive generations or else we will still be saving only 45 percent in the Sunday school. And from that 45 percent the 85 percent of the church workers are recruited. Hence we have been defeated in the end, the noblest end of all, in the saving of souls because we were afraid we might be like some one else, or do that which has proven successful for others. We must give more time to our boys and girls, and no longer deceive ourselves that they are too young to receive instruction concerning the Kingdom and the first step of accepting Christ until they are older and then find we have left the opportunity slip. Many a parent has weeping eyes and a broken heart over the fact that now the son and daughter, being old enough to become Christians, are interested in many other things and the impressions that might have been indelibly made, were not made in childhood's balmy days, and now they can hardly be made at all.

I need not dwell upon the importance of saving and keeping saved the young people and that the psychological time is when the mind and heart are alike plastic, impressionable and susceptible to good and evil.

There is a tremendous fascination about working with a child. It calls forth the latent good out of our own hearts, and as we shape and mould the child it likewise prepares us for larger and better service. It is easier to teach a child, because the child itself inspires faith in God, opens up the way and makes possible the real, the unseen and the eternal. The questioning of a child reveals the poverty of our own hearts and the child teaches at the same time as the adult or the supposed teacher. There is no greater copyist than the child from 3 to 12. Parents and teachers beware! Especially parents, for most of them sidestep their responsibility by turning the child over for thirty minutes to the Sunday school teacher expecting her to make an angel out of him when he has had a bad example all week. Of course thirty minutes a week are not enough for such a transformation, hence the argument for the additional Bible School and religious training.

Religious training is a lost art with the majority, and the child ought to be put into the hands of a religious instructor oftener. The

public school should be an assistant and may or may not be even with the Bible barred out. The tremendous responsibility of spiritual training has been almost wholly left to the Sunday school. The church has spent many times more money trying to make saints out of adults than in saving and keeping saved the child. We are exhausting ourselves trying to save lost men, when the fact is we should never have lost them. When will we learn that it is vastly more important and economical in souls and money and energy to keep the children rather than to recover them?

A partial remedy is an old plan used in a new way. It is new to many churches, but centuries old to others, to give special week day instruction to the children in the realm of the moral and the spiritual. But it is also true that the Jewish child is being neglected at present and no longer does the priest and rabbi meet the needs, and especially they do not meet the needs of Protestantism, and this is our task and opportunity.

Just What is the Week Day Bible School?

It is the gathering of the public school children together, usually in some convenient building or the church for an hour or more each week, besides regularly on Sunday with the same idea of the Sunday school but with, I believe, much greater possibilities, for you have an hour as compared to the thirty minute period of Sunday and the teaching is more specific. The Bible is the only text book, the object being to familiarize the child with it, and of course naturally and normally lead him to Christ.

Does it work? Indeed it does, beyond our most sanguine dreams. The children are as eager for it as adults are for the real gospel. For several years now it has been tried in a number of places. Gary, Indiana, for seven years has tried it with 44 percent of the school children in attendance. And besides Gary's peculiar local conditions, they include their Junior High School. In Van Wert, Ohio, the plan has been in execution for three years with six grades. They have a percentage of 87. They hire one teacher for full time and the different churches pay their relative apportionment. At Batavia, Illinois, with eight grades and one year trial the percentage is 97. At Williamsport, Pennsylvania, 39 churches including eleven denominations have built up a curriculum equal to the High School and credit is given. In Somerville, New Jersey, 91 percent of eight grades are enrolled including the Jewish Synagogue and the Roman Catholic and Protestant pupils alike.

All these places work in conjunction with the public schools, as

(Continued on page 7)

EDITORIAL REVIEW

Our statistician, Brother H. E. Eppley, calls for the attention in this issue of the pastors; he wants their co-operation in getting statistics.

We learn in this issue of the resignation of Brother Earl Detsch from his pastorate at Milford, Indiana. Brother Detsch is one of our talented student preachers, in school at Ashland College.

The Bicentenary Executive Secretary, Dr. Bame, is expecting to begin his field work about May the 15th and will appreciate invitations to hold conferences at strategic points. His first trip will be east. Write Brother Bame at Dayton for dates.

We are glad to give space to another memorial to the late Brother A. J. Hixson, written by one of the pioneer laymen of the church, Brother David Bailey, whose keen brain and cultured heart have been of great service to the church.

We are publishing a clipping from the Falls City (Nebraska) Journal which speaks of the high esteem in which Brother Stuckman is held and also of how these good people are willing to show their appreciation of faithful service in very practicable ways.

Brother Roy Brumbaugh writes concerning his change of pastorate from Portis, Kansas, to Gratis, Ohio. He did a faithful work at Portis and commends the people there for their co-operation and care. He began his work at his new pastorate with a revival, and is finding a most loyal people in his new field.

Brother C. C. Grisso informs us of another successful meeting which he held at La Paz, Indiana, with the result that the work at this place has been greatly revived. Brother Grisso has been quite

successful in his evangelistic labors this year, and states that he has yet some open dates for May and June. Write him at North Liberty, Indiana.

Brother L. B. Wilkins is pushing the work at Accident, Maryland beyond the borders. The Sunday school at Deep Creek seems to be very promising. You will notice by the Business Manager's Corner that Brother Wilkins has succeeded in placing the Accident church on the honor roll. Thank you, Brother Wilkins, and welcome to our new readers at that place.

From the "Roann Items" we learn that Brother Willis E. Ronk the pastor, has received into that church as a result of special effort on his part seven souls since his last report. They are looking forward to another campaign in co-operation with Center Chapel and New Enterprise. Brother Ronk states that he is leaving that charge the first of October and is open to a call elsewhere.

Our attention was called to an omission in Brother McClain's editorial of the April 13th issue. If you will kindly turn to your paper, on page 2, the 15th line from top of first column, just following the reference, John 12:49, a new paragraph should begin with this sentence (the black type having been omitted when setting up the copy): "We believe that the following proposition expresses the truth as to the harmony between the Bible and all science." We are sorry that the error occurred and gladly make correction.

It has been a long time since we have had the pleasure of publishing a report from the pen of Brother F. G. Coleman, one of our very successful evangelists, but he writes in this issue concerning his meeting at Carleton, Nebraska, where "around eighty souls" were born into the Kingdom as the result of his labors with Brother and Sister Kemper. He speaks highly of the work that is being done here under its efficient leadership, in which Sister Kemper proves to be a very successful co-worker with her husband.

We made mention in the issue of April 6 of the Goshen church's business meeting and stated that Brother McInturff received "a unanimous call" to remain another year. Brother McInturff informs us that we mis-read his card and that he actually said that the church voted by "the largest majority since he had been pastor." There were 200 present and the voting was done by secret ballot. We misinterpreted Brother McInturff's writing and did not intend to misrepresent the facts, but his honesty would not permit us to misinterpret them even unintentionally.

Your attention is called again to the Evangelistic and Bible Study Conference program of the Indiana district as it appears in this paper for the second time at the request of the secretary of the committee. It is to be held at Warsaw, May 4-6, and should be attended by a very large representation of the churches, as it promises to be both greatly instructional and inspirational. Those on the program were previously instructed by the committee to put their addresses in writing with the view to their publication so we are in hopes of being able to give the brotherhood much benefit from this conference as opportunity permits through these columns.

Our correspondent from the Washington, D. C., church writes an interesting letter concerning the progress of the Lord's work at that place. The most interesting feature, as he remarks, of a recent business meeting was the call given to Brother Thoburn Lyon to enter the ministry, and also to become associate pastor, with his father, of the Washington church. We extend to Brother Thoburn our hearty welcome to the ranks of our ministry, and congratulate Brother W. M. Lyon on the fact that both his sons have followed his steps into the ministry. Not often enough has it occurred that the sons of our talented ministers have graced the calling in which their fathers have done such noble service.

SPECIAL NOTICE

Will not all who read this notice turn to the Announcement of the Summer School of Ashland College on the last page of this paper? Will not the pastors who read this notice call the attention of their people to this announcement? Will the readers please call the attention of the teachers whom they know to it? Ashland has made an enviable record in this work and the coming terms will be better than ever. DO SOMETHING FOR YOUR COLLEGE.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



AN OPEN LETTER

Below, we are giving to the public what was recently a private communication to 175 ministers and leaders of our churches, from New Jersey to California. In the hope that the last person may have a chance to know what course to pursue, we are giving it as an open letter, now, through this medium. We believe that we did not miss a church or nucleus group; we tried to get this information to some one of the congregation. If it did miss any, or if it did not come to the right one, let them now know that this is an effort and an appeal that it will be taken seriously by some one of the congregation and that the thing shall be put through with all possible speed. Remember these suggestions:

- 1 If this information did not come before, it comes now.
- 2 If it went to the wrong person, it was because we did the best we knew concerning where to send it.
- 3 Let the one receiving the letter, be sure to give it to the right one, whoever that is.
- 4 Every church ought to organize at once and return the card or say on that card why they did not do so.
- 5 In sending out this letter, we are trying to carry out as best we can, the instructions of the Directors of the Movement.
- 6 It is high time that the Hand Books are being ordered

so that the secretaries in the churches may know what to do, at once.

- 7 This organization is not unnecessary or superfluous; it need not multiply officers; it can and in many cases ought to consist of leaders of the various organizations you already have.
- 8 Get busy and stay on the job.

Want the Field Secretary?

On the 15th of May the Field Secretary is planning to begin field operations. He plans two trips; one east beginning about the first of June, and one west, a month or so later. The plan is to get together, the ministers and leaders in groups around some central nucleus and present to them the Movement and then, commission such as can and will, to go to the remaining churches of that group, to set up the work there. It is thus our aim to cover all the territory necessary and possible before the next National Conference. I shall be glad for suggestions from pastors and others as to where are the best places for such meetings. In other words, I shall be glad to have an invitation to such centers as may be pointed out as strategic for this purpose. DO IT QUICK for the time will soon be upon us and if not invited, I shall need to invite myself and just drop in on you. Write me at once, if you want in on the ground-floor plans. Plan for two evening and one day sessions.

BAME.

North Manchester, Indiana, April, 1921

My dear Fellow-pastor:

I am glad to announce to you that we have ready for your secretaries, the Hand Book of the Bicentenary Movement. The aim in making this book is to give you first-hand succinct information in return for some from you. Of course it should have been in your hand sooner, but we had hoped to avoid the necessity of it. This is saying we could not. I am happy that the Directors have so willingly furnished the suggestions that will make this Movement a mover. I am sure your church needs the organization and the Movement. Please return the enclosed card at once giving your organization. Take a peep at your "wheel" before you organize your church. Much will depend on these Secretaries. Every Director will keep a record of this organization and work through it for your church. Please do not delay. If you did send your organization to some one or even to me, send it again on the enclosed card so that we shall have them in uniform style to pass around to the Directors. Order Hand Books on this card, enclosed.

Seven Directors, representing the seven objectives of the movement will serve best. If you do not have that many people who will work, then make one person secretary of two of the objectives. I would suggest this arrangement for the sake of uniformity: One secretary for Stewardship and Spiritual Life; one for Extension and Evangelism, one for Publication and Benevolences and one for Education. But this is not the ideal way; the right way is to make seven secretaries and give each one a Hand Book, and let

them study their work and get busy at it without delay. Just think what this will mean to our congregations—1,400 people studying and working each of these real objectives of any successful church! I feel that we shall have done a real piece of work, if we do no more than this, for the church in the Bicentenary Movement. In the larger city churches, some of this work can be done by making a faithful man or woman a subpastor over a division of the membership in several blocks.

Just this final word. Do not fail to read every Bicentenary page thoroughly. I know you are busy but this is your business. Keep posted—and that is the way to do it. It costs too much to get out Hand-Books and write personal letters for every direction. Supply each secretary with one of these books as soon as you get your organization completed. If your church is back in any of the work of the year, get the secretary to complete it, at once. Let's be a par value church.

Yours in the love of the Master and his work,
CHARLES A. BAME, Chairman.

Sometimes the cross-bearing is not found in stepping out towards Canaan, but in remaining at home. There are many young people who have a great craving to go to the foreign field, but the craving has to be crucified, for the immediate and clamant duty is at home. Their sacrifice consists in abiding. But whatever may be the nature of the call, in some way or other, it will involve the shedding of blood. And we can be healthily suspicious of ourselves if in the line of our life no demand arises for the bearing of the yoke.—Dr. J. H. Jowett.

GENERAL ARTICLES

PROBLEMS OF THE CHURCH COLLEGE: (III) COLLEGE FINANCE

BY PRESIDENT EDWIN E. JACOBS

College finance has, within recent years, become one of the big things of the country. Formerly, colleges were supposed to be self-sustaining and to make ends meet by means of the tuitions and fees. Some few private schools made great progress under this plan because they handled their students by the hundreds in large classes and limited their instruction to a few courses but when colleges began to expand their courses, limit the number in the classes, and add scientific and library equipment, tuitions could not longer supply the needed funds.

So some years ago, the founding of colleges mostly ceased and the collecting of permanent endowment was the order. Then came the so-called Carnegie standard and later the Rockefeller Foundation with its standards, so that colleges began to be measured on a money basis. Teacher's salaries, number of books in the library, laboratory equipment, gymnasium, and permanent endowment began to be taken as measures of college ranking. This means that colleges had to put on financial campaigns for funds and then the war came and made financial drives popular so that no college was quite right unless it was either putting on a drive or contemplating one. Meanwhile, Ashland launched a canvass of the brotherhood with results now well known.

But the end is not yet,—either for Ashland or for many other colleges. An expert on college finance recently said that the colleges of America were right now facing a critical situation in that the monied men had partially financed them, thereby making possible a bigger enrollment, bigger

salary budget, and bigger dormitory outlay, so that now the colleges have more than they have money to provide for. This college president suggested that his own college ought to have some four million more right now to take care of the increased expense which had come through this expansion. The president of Columbia has been reported as saying that this school ought to have "thirty million more working endowment," "and that it was a giant in bonds." And this does in general represent the college situation. And in speaking of some of these bigger colleges, one must remember that now they have millions in capital investment.

It must further be observed, that any group of people who want a college these days, must build and sustain it. And if such a group of people does not do this, they can not have a college. This means, that the colleges must be sustained by their friends which usually fall into three groups, viz., religious denomination, alumni, and city and county.

Now for the application. If the church wants a college, it must give by far the larger part towards its maintenance and the city of Ashland must also do its part for its college. To be added to this, is the support of the rather limited number of graduates. These are the three vitally interested parties. What will the next two years show on the part of these? The very near future must suggest the answer.

Ashland, Ohio.

AM I AN INTERCESSOR? By Vianna Detwiler

"Nothing lies beyond the reach of prayer except that which lies outside of the Will of God."

Since missions are within God's will, then let those of us at home, take a fresh reach in prayer, and bring down every obstacle on the field and ask for marked victory this year.

When I read of Sister Gribble's illness and her near approach to death, it brought to mind the fight I had a few months later with the same enemy. Yet all my struggling even with the prayer attempts in the conscious moments, is not what brought me through. But I learned since of several friends who agonized in prayer for my life till the crisis was past, even in desperate prayer as Brother Gribble was led to offer when his wife was so near gone.

Our missionaries on the field, home or foreign, need for their regular work, the extra time and energy that is required for the wrestling, prevailing prayer that the mission demands. Certainly they will want to do some of the desperate praying themselves, and will have occasion often enough when the situation is desperate; but the strain of the work would be greatly lessened if each of the workers had two or three who would make it the business of their lives to stand with that one missionary in just this kind of laboring prayer (Col. 4:12). Hundreds there are, who are praying for them, but few that are laboring with them in definite prayer.

I would like the privilege thus to stand with Sister Gribble for her health, as God furnishes me with the strength from time to time, ready when the Holy Spirit gives the impression of special need. Not that I do not love Sister Estella Myers just as much, but there are those who'll be ready to adopt her thus if not already. At any rate Sister Gribble's body seems to be the target of Satan's thrusts.

My recent experience, somewhat similar, may have been allowed, that I might be prepared to co-operate more fully with our workers in Africa, black Africa, twice black. This

is the field that always appealed to me; though as a Student Volunteer, I was willing to go where and when the church would choose. Not that the Mission Board was unwilling to send me out, but the doctor objected even then with his warning as to a leaking heart-valve. I was ready to trust God for all strength but the last few years, amid the unusual opportunities of the Northwest in Bible teaching, and the untold wealth for foreign mission interests, I quite forgot to depend for additional strength. But I am glad to be able to continue to help there by way of the Throne, and to pray for new workers.

Intercession had come to occupy too small a part of my time while on the field, because I supposed there were enough others free to attend to this their part. But I had something to learn on that point, from a returned missionary (Japan) who was trying to recover from a nervous breakdown, in the same rest home in Los Angeles. One day she came in, when I was trying to be reconciled to the doctor's advice "No work for a year and a half," with the number of people in the Northwest ready to welcome me with the open Bible. Very quietly she said, "Perhaps the Lord wants you for one of his intercessors." "Oh, but there are so many others," I interposed, "to offer the laboring prayer who may be unwilling to leave home and friends to serve at the front." "Unwilling," she repeated, "for the same reason they are unwilling to tear themselves away from the pleasant conversation, and other social affairs, or from over-much church doings." Except, then, they are interested enough for such sacrifice, willing to go if that be God's will, they cannot become real intercessors.

I felt to accept the suggestion of the missionary from Japan, as she assured me nothing was needed more on the foreign field. Who else that has not been thus engaged, will enlist as a volunteer, therefore as an Intercessor? and keep up the Post-Easter effort, thus linking it up with that splendid Pre-Easter thought given in the Brethren Evan-

gelist of February 23rd, where the Editor very fittingly devoted the front page to "Intercessory Prayer First." Read it again, "Not these bloodless prayers, but prayers of desperate earnestness."

Given the time and yieldedness, the Holy Spirit gives the specific burden of the need, and "maketh intercession for us with groanings which cannot be uttered."
Ridgely, Maryland.

Washing the Disciples' Feet, As Viewed by a Layman

By Simon E. King

My parents were Lutherans. After my father's death I was placed in the home of a family who also were Lutherans, but lived in a community where there were many Baptists, who practised feet washing. When I came to the age where I could read and reason for myself, I could see nothing else than to take the Bible as it read, and to accept the teachings of Christ as he gave them.

Each time when I attended the love feasts, I remember very clearly how those faithful elders would try to make clear the necessity of feet washing by reading and re-reading that familiar passage, "If I, your Lord and Master have washed your feet, ye also ought to wash one another's feet." They always made emphatic the word "Ought." Upon this word seemed to hang the whole argument.

Those who did not believe in feet washing tried to make us believe that "Ought" was not binding, and that there were no obligations connected with it. But our good old brethren said it was binding because of the fate of one in the parable of the talents, when the Master said, "Thou oughtest to have put my money to the bankers, etc. (Matt. 25:27). So in my own mind I thought that the former tried to see how little they could do, and still stay in the kingdom, while the latter tried to see how much they could do for the Master to keep in the kingdom.

Thus it went on until I began to become more interested in knowing the reasons why Jesus did certain things. I read and studied the life and customs of the people in Christ's time, which gave me a clearer knowledge of the word, and helped me to understand more clearly what Christ meant when he compared heavenly things to earthly things.

Those of you who have studied the Sunday school lessons of the last quarter know how Christ likens the Kingdom of heaven to things that were familiar to the Jews.

The breaking of bread, and the drinking of wine, which he gave to his disciples, as an ordinance to keep in memory of his death till he comes, was similar to the custom among the Jews, that when one ate or supped with another, it sealed their friendship, and indicated that their companionship would be enjoyed with more sweetness, and thus from this simple practice, Jesus made this bread an emblem of his broken body and the wine an emblem of his shed blood, and told them that in the eating and drinking of these emblems, they would keep in memory his death till he should come, and be better prepared to meet him. Now this part of Christ's command, every church practices, and agree on its importance.

Feet washing is similar to another custom among the Jews. The washing of feet was practiced in oriental times, as a cleansing of their feet after their journey over the dusty roads preparatory to entering the house of the host, where they might engage in the eating of a light lunch which was served. The feet washing to them was not only a sign of cleansing, but was a sign of welcome and fitness to enter the house. It is said that when the host or his servant refused to wash a visitor's feet, it was a sign he was not welcome. But when he washed them they were then welcome to enter and partake of the blessings of friendship and communion with the host and family.

Now Jesus on this night is still thinking of the Kingdom and how to help his followers to keep prepared for it.

In the study of the first part of the thirteenth chapter of John, four reasons for feet washing are given.

We wonder why Christ should wash the disciples' feet. If they needed it, could they not have done it themselves at home?

A wise man will not do the odd or unusual thing, un-

less for a good purpose. The act was very solemn and carried with it great seriousness.

I believe that first of all, he washed their feet to show his great love for them. He loved them unto the end (v 1). He was soon to go back to the Father, but he wanted to show to them his extreme love, and receive them into his closest fellowship by washing their feet, an act considered the most humiliating service which could be rendered. The disciples had just betrayed the weakness of their love in him by grudging the ointment that was poured on his head (Matt. 26:8), yet he selected this mode of showing his deepest love for them.

Now if for no other reason I feel that if Christ so loved poor sinful man as to wash his feet, we should obey his command and wash one another's feet, to show our deepest love for him.

In verses 3-5 we can see an example of his humility. How condescending he was, and how low he could stoop in love for his own. When we think how God sent his Son direct from heaven, giving all things into his hands, and when we think that after his mission was ended, he went back to God again; and then again when we think of his rising from supper and putting himself into the garb of a servant, and washing the disciples' feet, we must confess that it is time for us to think of our own proud hearts, and rid ourselves of everything that would feed our pride, and hinder us in what we have to do. It is time for us to follow the example of the Master, and gird ourselves with a towel, and fall upon our knees and wash the brethren's feet, as we are taught to do. This is one beautiful way to show our love for him, by casting away our pride, and following his example.

Again, I believe that Christ meant to show us an ordinance of spiritual washing or recleansing from sin (vs. 6-11). His discourse with Peter plainly shows this. It has long been taught that when Jesus said, "Thou art clean but not all," he alluded to Judas, who was to betray him. That, as a little company of believers, as a whole they were clean, but sin crept into the heart of one and made him unclean. But I like to look upon this as applying also to the individual life. Each of us are clean. We have been washed clean of our sins by baptism; but as we go through this sinful old world, we come in contact with the attractions, temptations, and inducements which Satan has set for us; we find ourselves yielding at times, and before we are aware of it we have sinned. No, I do not believe that when we are once saved, we cannot sin. But I believe it possible for us to sin every day of our lives. But, some one says, we can come to him and ask for forgiveness, and he will forgive. So could the moral man have done, to be saved, but Jesus told him that he must come into the great church of Christ by being washed of his sins, by baptism. So with the believer after he has been saved. When he sins again, he requires a recleansing, a rewashing, and that is why I believe so firmly in feet washing, as a recleansing emblem.

We take our bath, we bathe our whole body for a cleansing of the same. But many times during the day we must wash our hands because they have become soiled. So with our sinful souls. When we come in contact with the evils of the world we are only human, and we fall into sin. Thus you see we are not all clean, and we need a recleansing, and I believe Jesus meant this feet washing to be a sign of recleansing. For he said to Peter, "Thou art not all clean," and he also said, "If I wash thee not thou hast no part with me."

Just as we believe baptism to be an outward recognition of an inward cleansing, so we must believe from Jesus'

controversy with Peter, that feet washing is an outward recognition of an inward recleansing.

Thus I love to look upon feet washing as an ordinance which recleanses us of our sins, and makes us ready and fit to partake of the emblems of his broken body and his shed blood.

I can believe Jesus to mean, If I wash thee not; if I wash not thy soul from the passing sins, thou hast no part with me, no interest in me, no communion with me, and no share in the Kingdom which is intended for you.

I believe that as Christ saw it necessary to institute a plan to be cleansed to get into the Kingdom, so he also instituted an ordinance to keep us clean in order to live in it. He instituted baptism as a cleanser to get into the Kingdom and feet washing as a recleanser to keep us in the Kingdom.

I also love to wash feet because Christ made it so clear by going into the work himself and giving us an example (v. 15). "For I have given you an example."

He not only gave the theory, and left us to work it out, but put himself in the place of a servant, and showed us how. Could he have made it more emphatic? Could he have done more? What Christ has done, Christians should not be ashamed to do, or neglect to do. If we wish to be with him in glory, we must start where he started, travel the road he traveled and follow the example he set; in other words, go with him the whole way. And then, how happy we would be, if we could obey the command, which the Master gave in verse 14, that we wash one another's feet. This should be the pleasure of our lives.

Christ gave only a few commands in regard to the ordinances, and I think we should be more than willing to obey this one, which was given on that last night, when he knew that in a few more hours he would be in the hands of the enemy. He knew that his time was short with his dis-

ciples, and every word he uttered was for a most sacred purpose. And I think he meant them to be observed by his hearers, and not one of them to fall unnoticed.

So I feel happy to take part in an ordinance given by the Master, when his thoughts were centered upon the most serious things of life, when he did not wish any of his words or his example to go unobserved, or unpracticed.

Jesus also kept foremost in his teaching the thought of example, as well as doctrine. He like Gideon, said to his disciples, "Look on me, and do likewise" (Judges 7:17). And like Abimelech, when he said, "What ye have seen me do, make haste and do as I have done (Judges 9:48). Also like Caesar, who called his men, not soldiers, but fellow soldiers, and never said "Go," but "come." All this teaches us that, we, as good soldiers of the cross, must do as he has done (1 John 2:6 and 4:17).

So then I would say in conclusion that it is the duty of every Christian to show his appreciation of Christ's sincere love, his traits of humility, his willingness to recleans us from sin, and his thoughtfulness to give an example, and to ever keep ourselves free from pride, and show our love for the Master and brethren, by recognizing the privilege and duty of washing one another's feet.

God help us to live as close to the Master as it is possible for us to do. Help us to realize that the most we can do for him is only too little. May we ever keep before the young and rising generation the "Faith of our Fathers," by practising the ordinances so plainly laid down for us. And may we never question, how little we can do to receive eternal life, but how much we can do to keep ourselves clean and fit to remain in the Kingdom, and to help to extend it to the uttermost parts of the earth.

May God add his blessing.

Altoona, Pennsylvania.

Billy Sunday May Live Yet. By E. M. Cobb

As everybody knows, Billy Sunday is in the midst of a great campaign at Cincinnati. Five days ago there appeared an editorial by the Rev. Ernest C. Waring on "William A. Sunday—Preacher," in The Western Christian Advocate, in which the writer says that "Billy Sunday is distinctively characteristic, passionately dramatic, primarily dynamic, wonderfully humanistic, enthusiastically patriotic, strangely prophetic, startlingly cyclonic, marvelously tragical, fundamentally Biblical, supremely sensational, limitlessly rangy, superbly picturesque, irresistibly insistent, and commendably courageous."

Now how can a man survive and carry all those diseases? If Billy knew that was what is the matter with him, certainly would have a lot to overcome. It does seem that an editor, in promulgating his esoteric cogitations, or delineating his superfluous criticisms, should beware of platitudinous ponderosity. He should eschew all conglomerations of flatulent garrulity, je june babblement, or assinine affectations. He should studiously avoid polysyllabic profundity, psittaceous vacuity, veracious vivacity either obseurant or apparent. If he really wanted to say something nice about Billy without advertising himself why didn't he say that Billy stood foursquare on the fundamentals, and that he preached the truths like "Blood Atonement," "Bodily Resurrection," "Eternal Punishment," for the wicked, "The Second Coming of Christ," for the saints; or that he was "Not ashamed of the gospel of Christ?" Or why didn't he say that Billy gave three times as much for the completion of the Tabernacle at Winona as the whole Brethren church put together? Some of us might have understood him then. Billy is also repairing the old Tabernacle at his own expense.

But Billy may get well yet. He is now dated for Day-

ton in the fall of 1922. Let us all pray for him that he may preach the true gospel of our Lord.

Dayton, Ohio.

The Week Day Bible School

(Continued from page 3)

for example, at the last named place they meet each Wednesday from 11 to 12 o'clock.

There are two reasons why we should do our share and more. One is that there is no alchemy yet discovered that will turn out golden deeds from leaden motives. If we are to have good citizens as well as Christians, we must develop right ideals for our children. Moral standards should be permanently made when the impressionable mind is open to conviction. We have recently had disclosures in commercial and political life that have stirred the consciences of men. All sorts of legislative remedies are being prescribed, but the way to purify a stream is not to put a filter at its mouth, but begin at its source. It is better to teach a child to do right than to punish a man for wrong doing.

The Week Day Bible School begins to function right here. Its great objective is to mould the child, the older boy and girl so that they will recognize nothing but honor and integrity to guide them in all transactions. The second reason why we should spend more time with the children is to instill those great moral principles that will crystallize into sterling Christian manhood and womanhood. We have prided ourselves on our prosperity and riches. (We are not prosperous when we are losing character and not rich when we are not saving souls). Manhood is more important than money. Character, not gain, is the true badge of distinction. All honor then to the Week Day Bible School, magnifying the work of Sunday and intensifying it with an added hour of instruction that the manhood of the next generation may be steady, strong and pure and the womanhood be calm, sweet and serene, as the commingling is to be found in the greatest of all Books and its greatest of all characters, Jesus the Christ.

B. T. BURNWORTH, Lanark, Illinois.

THE BRETHREN PULPIT

God's Preparation for the Soul. By H. C. Funderburg

TEXT: I go to prepare a place for you.—John 14:2.

God in his great wisdom and in his plan of redemption did not intend that humanity should live in doubt as to a future abiding place after life, when all its cares are over. He was ever mindful of the immortal part of man which never dies and has made ample provisions for its happiness, after it has filled its mission in life and has returned to its Author.

We note that in the beginning God created the heavens and earth and all things that dwell therein, and still there was no place for the soul. So in Genesis 2:7 we read, God formed man out of the dust of the ground and breathed into his nostrils the breath of Life and man became a living soul. He found in man, the noblest creature that he had made, a place for the soul. The soul is what distinguishes us from the animal kingdom, for who knoweth the spirit of man whether it goeth upward or the spirit of the beast, whether it goeth downward?

Job 32:8 says, "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." It is that spirit in man that gives him his high position and enables him to know. If God had given animals that spirit or soul, they might understand and aspire as well as we.

But to my subject. "God's Preparation for the soul." We can see from the preparation that God made for it, in the beginning the great intrinsic value of a soul. We might term the soul the inner man that Paul speaks of in 2 Corinthians 14:16,—“As the outward man perisheth (decayeth or fadeth in declining years, full of age) so the inward man is renewed day by day.” This renewing process must ever be perpetuated, if we ever expect to occupy one of those beautiful mansions that Jesus has gone to prepare for all the faithful. The Master called the disciples “Little Children,” and said, “Yet a little while I am with you (John 13:33); only a stone's throw, we might say, till the crucifixion and their hearts were being filled with sadness. He breaks forth in the language of John 14:1,—“Let not your hearts be troubled.” What a compassionate Savior! ever looking after the happiness of his children! “You believe God, believe also in me. In my Father's house are many mansions.” Jesus is breaking the blessed news to them for the first time of an abiding place. I am preceding you to make full preparations for your comfort and happiness and as soon as full preparations have been completed I will return and take you with me, for with me you shall ever abide. O, how this must have thrilled their hearts!

Paul tells us in 1 Thessalonians 4:14-18,—“For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first. Then the living will be caught up together with them in the clouds to meet their Lord in the air. And so shall we ever be with the Lord. Comfort ye one another with these words. What a beautiful place heaven must be with its streets paved with pure gold, its walls of jasper, and gates of pearl. Nothing is to mar the peace of the saints. A pure river of the water of Life, pure as crystal, proceeding out of the throne of God and of the

land will be found there. Surely this will be a magnificent place to quench our thirst. Then on either side of the river is the tree of life which bares twelve manner of fruit, and yields her fruit every month. Plenty of fresh fruits at our disposal! Then, too, we shall behold our Lord's face, and see him as he is. There shall be no night there. O, these long winter nights when one can not sleep well on account of infirmities of the body! Beloved friends, the aches and pains we will leave on this side of the river. “For the light afflictions which are for a moment worketh for us a far more exceeding and eternal weight of glory.”

Here is a **special invitation** to each one: “And the spirit and the Bride say, Come. And let him that is athirst come. And whosoever will, let him take of the water of Life freely” (Rev. 22:17). Not sparingly, but to the satisfaction of his soul. There is no scarcity of the water of the grace of God to all who accept the invitation.

Obedience is the condition of entrance. “Blessed are they that do his commandments that they may have right to the tree of Life and may enter in through the gates into the city” (Rev. 22:14). “For here we have no continuing city but we seek one to come.”

Life's morn shall soon be o'er us
And the evening bells be tolled
When we shall know no sadness,
And the pearly gates unfold.

... There is **Room for All Believers**. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you (John 14:2). There are no exceptions, all are included. Room will be found for all who believe on him. That is the comfort and consolation of every way-worn traveler.

Choice company will be there. After this, I beheld, and lo a great multitude which no man could number of all nations, and kindreds, and people and tongue, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Rev. 21:1). What a glorious throng! And to think we will be permitted to dwell with them through eternity!

A missionary was taking her class out for a walk one evening. The stars were shining most beautifully. A little girl gazed into the firmament and, exclaimed, “O teacher, if heaven is so beautiful outside, what must it be inside?” Truly “The heavens declare the glory of God and the firmament sheweth his handiwork” (Ps. 19:1).

Heaven is a prepared place for a prepared people. Heaven is God's dwelling place and is built by the hand of God. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens (2 Cor. 5:1). It is God who prepares our heavenly home, and it is also he who prepares us for that home, for no evil thing will enter therein. May we all receive him and let him have his way with us that we may be the happy recipients of the home of the soul.

New Carlisle, Ohio.

LESSONS FROM LIFE IN A GREAT CITY: “Hey There! You Get in Step”

BY E. E. ROBERTS

Two men were carrying a long iron shaft that was quite heavy but they were doing so with ease until in crossing the street the man behind made a false step. The consequence was a very unpleasant experience, for when the leader swayed to the right, the man behind swayed to the left and hence it was pull and thrust, and thrust and pull. They had not taken a half dozen steps till the leader called

back, “Ha! there you get in step back there, What do you mean?” He quickly shuffled, and got in step, and they went on as easy as before.

Sitting at my window, I thought, What a lesson to us all! You, my friend, have had a day of trial and endless vexations. Brown and Company had failed and you were the loser of a thousand. Jones, your best salesman, came in,

telling you that he had been offered \$50 a month more than you were paying and asking, Was it more or quits? The policeman had stepped in and told you that your chauffeur had had a collision, and was arrested. The market on sugar had fallen one cent a pound and that meant \$100 lost. On the way home you had a hair-breadth escape from being run down by an automobile. Arriving home the wife tells you the coal is all gone, and the rent is due. You feel very much as did old Elijah when he lay under the juniper tree, and you cry out as he did, "Let me die." What is the trouble? Out of step with God. You need some one to call to you, "Ha! there, get in step."

You slept a little late. You had an important matter on hand. You were in a desperate hurry. You could not take time to have a little talk with "the ONE in front." No, you could not spare any time even to look into his book of instructions, for was not it a fact that you had a buyer

for that piece of property that would net you a cool two thousand profit? And did you not have a refusal of that other one that was as many thousand cheap? Did you not intend to spend that money in beautifying your home, purchasing luxuries, and a pleasure trip, without any thought of God, or any claims he had upon a portion of it? You had opened the door to the devil, and he has come in like a whirlwind. Get in step with God, my brother, and all will be well.

Only a day, yes, only a day,
But Oh! can you guess, my friend,
Where the influence reaches, and where it ends,
Of the hours that you have frittered away?
The Master's command is "Abide in me,"
And fruitless and vain will your service be,
If "Out of step" with your Lord.
Philadelphia, Pennsylvania.

OUR DEVOTIONAL

God's Way With Man. By Ida May Smith

OUR SCRIPTURE

Good and upright is our Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way (Psalms 25:8, 9). He keepeth the paths of judgment, and preserveth the way of his saints (Prov. 2:8). For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isa. 55:8, 9). Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way of everlasting (Psalms 139:23, 24).

OUR MEDITATION

Are our lives in accordance with God's will, so that he may have his way in all things? Too often we rush headlong, in our daily tasks, never stopping to ask God what his will is for ourselves, and forgetting to say with the Psalmist of old, "Good and upright is the Lord in all his ways."

We must become humble and meek in the sight of God; and let him teach us his ways, instead of depending entirely on books. "Man can get so much education in his head that he loses God out of his heart." The meek will God guide in judgment, and the meek will he teach his way. It is sad indeed that so many people have forgotten the fact that in order to be great, we must become humble as the little child. Then God can have his way with man.

Saul was on his way to Damascus, to persecute the Christians; he was determined and felt strong in his own power. But Saul's ways were not God's ways. God was compelled to strike him down before God could have his way with him. Then Saul became humble and was willing to go wherever God would have him go. And he (Saul) said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him. Arise and go into the city, and it shall be told thee what thou must do (Acts 9:5, 6). After Saul was converted God changed his name to Paul, and he became the greatest missionary the world has ever known, with the exception of Jesus Christ. Many people today are riding down the road of earthly pleasure, never thinking of God's plan for them. Perhaps God is pleading with them, but they only spur the horse, and go the faster, till suddenly God strikes them with affliction, or maybe takes a loved one out of the home. Then they realize that God's ways are not their ways, and the life is surrendered to God, and that person's name is changed

from sinner to saint. Then they have the blessed promise that he will preserve the way of his saints (Prov. 2:8).

Although God will permit sorrow, affliction and sometimes death, to come in the home, in order that man may be influenced to surrender his will to God, yet God will not compel man to do anything. Man is a free moral agent and he can refuse to give way to God's will. God merely wooes him, and the time will come, when God's Spirit will no longer strive with man. The Lord said, "My Spirit shall not always strive with man, for that he also is flesh: yet his day shall be an hundred and twenty years" (Gen. 6:3). "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30).

Since God has a plan for our lives: it is for us to find out what that plan is and let him have his way. For his way is peace, joy and success and at last life eternal. We often pray for God to send his power, to teach us his way. Why don't we say: Here Lord is my life, my all; Take me and use me for thy glory whether here where I am or if it be in the foreign field or wherever it may be. We do not need to pray for God to have his way, for he will have his way with man, if man will only allow him to. Are we willing that he shall have his way with us?

OUR PRAYER

Our Father, and our God, we thank thee, that thou didst call us from darkness into light, and that thou art willing to reveal thy ways unto us. Also that we are not in ignorance of thy ways, if our hearts are in accordance with thy will. Dear Father, we pray that the day may speedily come when thou wilt have thy way with all men, and that men will stand steadfast on thy Word, The Bible, the Whole Bible, and nothing but the Bible. And that they may continue so till our Lord Jesus Christ comes with his Holy angels to call his Bride out of this world. And may God's richest blessing rest upon his children everywhere, now and evermore. Amen.

Altoona, Pennsylvania.

A THOUGHT IN VERSE

We are but children; the things that we do
Are as sports of a babe to the Infinite view,
That sees all our weaknesses and pities it too.
And oh, when a weary, may we be so blest
As to sing like an innocent child to our rest,
And feel ourselves clasped to his infinite breast.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Conserve the Childhood Campaign

During Children's Week churches and Sunday schools were asked to wage a campaign in the religious educational interest of the child. A frequent criticism against these campaigns is that they create only a temporary interest. Such is not the case when the end of the campaign becomes the beginning of effort. Yes, protracted effort along definite lines!

Parents' Classes

Among others one particular aim was to awaken a sense of parental responsibility for the Christian nurture of childhood. Parents thus aroused will want to learn how they may minister to their offspring in this regard. While they are in a teachable attitude, group them in classes for specific instruction. If they cannot meet during the week let them assemble as a part of the Sunday school. The members may be drawn from adult classes for a limited period without disturbing their membership. Or where the majority of the members of such classes are parents the entire class might pursue this special instruction. Child Nature and Child Nurture by St. John will be found useful as a text. Other valuable books are "Religious Education and the Family" by Cope; "Parent, Child and Church" by Smith; "Fathers and Mothers" by Betts.

Story Telling

Another aim was to emphasize the need of trained teachers for the child. There may be those who are ready

and eager to join a training class. Such persons may be grouped for special study. There is an imperative need among the teachers of children for story tellers, because the story is a most effective means of imparting religious instruction. The ability to tell stories may be a gift in part, but it can also be cultivated. According to the Director of Religious Education, Brother A. P. Reed, First Church, Los Angeles has a group of persons studying "Stories and Story Telling" by St. John. Other schools will do well to follow their example. Another helpful book is "How to Tell Bible Stories" by Seymour.

Girls' Week

As February was devoted to the boys so May is devoted to the girls. May 2nd to May 8th is to be known as Girls' Week throughout the Sunday school world. Detailed instruction for the observance of this week is given in the May number of our Teacher and Educator. "Girlhood and Motherhood," "The Spiritual Development of the Girl," "A Healthy Soul in a Sound Body," "Children and Mothers' Day" are some of the useful articles. Pastors, officers and teachers who wish to keep abreast with up-to-the-minute Sunday school emphasis should read this monthly magazine. Order from the Brethren Publishing Company.

J. A. GARBER.

How Secure Home Study of the Sunday School Lessons

By Horace Kolb

I think one of the most important things to consider in this connection is,—Does the teacher really desire home study on the part of the pupil? If so, he can get it; but if he does not, then of course he will not get it. The teacher is the key to the situation. As a general proposition the home study of the teacher is superficial, and as a consequence he goes before his class very poorly prepared to teach, and especially if those pupils may have themselves studied the lesson. If the teacher desires to get through with little effort, he will not encourage his class to do what he himself is unwilling to do. Therefore I will say, first bring the teacher in line that he may see the desirability of home preparation and, seeing it, he will make every effort that his pupils shall give the study that means so much to them.

The pupil should be equipped with facilities to study. Sure the Bible first, then necessary helps. Every scholar should own a Bible, even if it is necessary to supply him with one. A quarterly should be placed in his hands to be used at home only then he should be encouraged to get for himself some additional help of which there are a vast number that can be secured at little cost.

The teacher should give some thought to the lesson for the following Sunday, assigning in the class, something for the pupils to do or study in connection with it. Having done this he will not fail to hear from the pupils just what they have done. This plan will not only be educational, but will make the study in the class very interesting.

It has been suggested that the teacher may at times, suitable to himself, appoint a different one from the class to teach. This method has two advantages: First, it will demand home study and second, it will develop teachers. Of course it can be attempted only where conditions are favorable.

Reports as to home study should be required by the superintendent who in turn should make recognition of the work done. Honors could be given and thus an added incentive to work.

A competition between classes or departments will be a good thing for a time. It can not be used permanently, but will serve to introduce and get the work started.

Philadelphia, Pennsylvania.

Additional Report of White Gift Offerings

Previously reported,	\$4,088.05
Hagerstown, Md.,	201.10
Johnstown, Pa.,	180.00
Philadelphia, Third Ch., Pa.,	15.00
Pike, Pa.,	25.90
Sydney, Ind.,	8.00
Center Chapel, Ind.,	5.90
Fair Haven, Ohio,	19.25
A Member, Gretna, Ohio,	7.00
Washington C. H., Ohio,	26.67
Whittier, Calif.,	35.00
Manteca, Calif.,	11.90
Los Angeles, First Ch., Calif.,	63.00
H. V. Wall, Long Beach, Calif.,	10.00

Total, \$ 608.72

Grand total, \$4,696.77

Should any remittance have been made and not reported, please notify me and correction will be made. There are still schools which are seeking to reach Front Line goal which have not sent in their White Gift offering. It will be of interest to the Sunday schools of the brotherhood to know that Miss Nora Bracken will spend her vacation in the field in the interest of the Children's Division. She will begin her work after the Maryland-Virginia conference which meets early in June. Further notice of her field of work will be made later.

H. H. WOLFORD.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

A BATCH OF BOYS

W. O. Benthin Tells in the Christian Herald How Their Energies are Directed Into Right Channels in One Town

Note.—A number of our pastors and workers with boys have shown great interest in the Boy Scout Movement. Several of our ministers are scout masters and are eager for ways and means of directing their young scouts into avenues of practical service. The following article will doubtless prove suggestive to all such and, we hope, interesting to all others who have the welfare of young people, and especially boys at heart).

What shall it profit a community if it gain the whole world and lose its boys?

It is my object to personify patriotism in personality. I believe it is a worthy work to direct boys over "Fool Hill." For this reason I am working with "A Batch of Boys," organized into a Boy Scout Troop. We have no panacea that cures all boys' problems, no paper program that works wonders, but concrete illustrations will show how we take the raw material—the boy—and work to produce manly men of the morrow.

As Roosevelt said of the Y. M. C. A., we "mix common sense with religion." We take what the boy likes and onto that we graft what he needs. For instance, the Woman's Auxiliary wanted to decorate the hall for a public function. How could its members obtain the greens and foliage needed for the decorations? The Scouts were told that this was an opportunity to do community work and practice good citizenship. They turned out a hundred percent efficient and delivered the goods in the form of half a hall full of leaves and foliage.

Later the sidewalks of our little village became unsightly and dangerous. Inasmuch as the little town is not incorporated it looked as if those walks were destined to remain that way until the owners should get time for repairs or some one had an accident. The danger of the situation was pointed out to the boys as they had their business meeting about the evening camp fire. This led to the appointment of a committee to take this trouble in hand. Within a week the boys had investigated the sidewalks of the entire village and repaired all the dangerous places.

During the rush season, when it is all but impossible to hire help, the grass on the community church lawn needed cutting. When the trustees were baffled as to how to keep the grass from getting away with the situation, the matter was placed before the Scouts. It took only an hour for that Batch of Boys to give the lawn a clean shave, and the completion of the task was celebrated with a crackerjack feed. Several weeks later a large bulletin board was erected on this lawn, requiring the help of several extra hands for several hours. The Scouts saw a chance to do public service and several of them appeared to see the job through.

Our boys enter into helpfulness in work that is larger than that of their immediate locality, as was the case when the library for this part of the county was making a drive for funds to buy new books. It was somewhat difficult to get the effort started with the necessary force, and by the light of another campfire the issues were submitted to the boys. This is what happened: First they voted to get back of, and get under the work; then they gave their group yell. A day or two later they attended the community theater and between acts yelled for the "Book Boost." The next day they went from house to house and solicited subscriptions, continuing the work until the drive had passed its goal.

We live in a timber country. The Bureau of Forestry sent out a lecturer on fire prevention and conservation of sent out a lecturer on fire prevention and conservation of our trees. I reminded the boys that this was a chance to do

some practical Scouting by assisting this campaign. When the eventful night came the roads were stiff with cold mud and the air was full of dark mist. Yet in spite of this the house was full, to the surprise of everyone but the Scouts. They had worked for such a result and gave the lecturer the finest audience he had enjoyed on his entire trip up our way. Later, in recognition of what the boys had done the Bureau of Forestry sent to the Scoutmaster a hundred buttons advocating tree protection. The Scouts were made the dispensers of the buttons and pledged every wearer to do his best to protect our forests. In this instance the boys directly linked hands with Uncle Sam.

The neighborhood cemetery had been woefully neglected. On Decoration Day school was dismissed and the public was expected to be on hand and help straighten up the little graveyard. The majority of the Scouts were there, but only a few others; and these others, almost without exception, busied themselves looking after their own lots. Our Batch of Boys throughout the day dug in the dirt and put "No Man's Land" into presentable appearance. This was done unostentatiously, and with little chance for praise.

The County Fair presented a challenge. The management wanted to furnish free-for-all street attractions which all the people could enjoy. Who would and who could look after this, and run the street sports efficiently and honorably? I asked the Scouts whether they would accept the job, and on that big day our Batch of Boys directed and entertained the masses for an afternoon. Above the hundreds of people waved two flags. The one was our Old Glory; the other was our troop banner bearing the words "Boy Scouts of America—Troop I—Parkdale, Oregon." Our Batch of Boys handled the county's crowd.

Perhaps someone will want to ask how it is possible to get boys to attend to business as has been pictured. I have no cut-and-dried program. I just use them as personalities and not as human animals that are "only kids." We are partners; I value the friendship and respect of these boys as much as I do the good-will of "successful business men" and "influential citizens." I treat these boys as my fellow-men. We are comrades as well as partners. We enjoy motor rides together; we ramble the woods; we take hikes and spend evenings around a camp fire.

To show public respect to the lads we gave a church service in their honor. Likewise, we took all the boys as guests of honor the night the local picture theater showed a Boy Scout film. We put pep into our play and vim into our work. Whether on or off duty I strive to have the boys appreciate that the only Scout is a manly man: that he has character; that he is willing to do service without being paid for it. I hold practical heroism before the ambitions of the lads.

Without apology the writer asks whether conscientious work with boys is not the most practical, patriotic and constructive Christian service? Mere flag-waving, or allegiance shouting, is a child's game in comparison with the directing of boys into manly ways of doing. Work like ours directly goes to the heart of the ever-vexing boy problem; indirectly we alleviate also the girl problem. Our work will hold its own with anything that is worth while. It is not our name, or any particular method; it is consecrated energy, time, brain and soul that does this business.

My limited success is made possible with my limited capacity, plus the will to do. I am superbly busy; I have a parish of all creeds and colors, as our community church ministers to all the people for miles up and down our valley. I used to be a boy hater and was afraid to mingle with

the boisterous youths and robust lads. Physically I am not entirely well. These things testify to the fact that any normal man who wills to do so can achieve results with and for boys. I doubt whether there is any work under heaven that

pays greater dividends to Christ and Country than getting hold of "A Batch of Boys." As Christian citizens I challenge men everywhere to get busy with boys' work.—Parkdale, Oregon.

NEWS FROM THE FIELD

NOTICE NO. 3—PASTORS

Have you instructed your church secretary to fill out promptly and accurately the statistical report for your church? Are you assisting the secretary where your assistance is needed?

H. E. EPPLEY, Statistician.
417 Indiana St., Huntington, Ind.

EVANGELISTIC AND BIBLE STUDY LEAGUE CONFERENCE OF INDIANA TO BE HELD AT WARSAW, MAY 4-6, 1921

Wednesday Evening, May 4

- 7:30 Devotional Service by J. W. Brower.
- 7:45 Exposition of the Word. W. E. Thomas.
- 8:45 Special Music.
- 8:30 The Deity of Jesus. H. E. Eppley.

Thursday Morning

- 9:00 Prayer and Bible Study, C. C. Grisso.
- 9:20 The Plea of the Fathers: Does It Need Revision? G. W. Rench.
- 10:00 The Distinctive Creed of the New Testament Church. E. L. Miller.
- 10:45 Things Essential to Save.
- 11:30 Open conference.

Thursday Afternoon

- 1:15 Devotional. J. W. Clark.
- 1:30 What are the Fundamentals of Christianity? W. R. Deeter.
- 2:00 Christian Baptism.
- (a) The Design of Baptism.
- (b) The Action in Baptism.

J. A. McInturff.

- 3:00 The New Testament—Ordinance of Feet Washing. G. C. Carpenter.
- 3:45 The Neglected Doctrine of Anointing with Oil. W. T. Lytle.
- 4:30 Optn Conference.

Thursday Evening Session

- 7:30 Devotional. Sylvester Whetstone.
- 7:45 Exposition of the Word.
- 8:10 Special Music.
- 8:30 The Bible the Word of God.

Willis E. Ronk.

A. T. Wirick.

Friday Morning

- 9:00 Devotional. W. F. Johnson.
- 9:30 Our Lord's Last Supper, A New Testament Ordinance. J. L. Kimmel.
- 10:15 Why I Am a Member of the Brethren Church. L. A. Myers.
- 11:00 Two Hundred Years of History.

C. A. Bame.

On To Warsaw

May 4, 5 and 6 are days for the Evangelistic and Bible Study League conference of Indiana. Warsaw is the place. It is our aim to have every pastor, with a delegation from his church present. If convenient, we urge

our Ohio Brethren to come and enjoy the good things with us. Pastor Thomas and his splendid people will spare no effort in making your stay pleasant and profitable. Come for the first session and remain until its close. Once more let me urge that if speakers find it impossible to be present you will kindly report to the secretary at your earliest convenience.

C. C. GRISSO, Sec.

N. Liberty, Ind.

RESIGNED FROM THE MILFORD CHURCH

Because of work he intends doing this summer, Brother Earl H. Detsch thought he could not do justice to the church, hence his resignation. The best wishes of the Milford people go with him. EMANUEL DUBBS.

ROANN ITEMS

The first news I wish to report is concerning our revival effort during the month of January. The two weeks meeting was conducted by the pastor and despite very inclement weather the crowds were good. The result of the services was five additions to the church. These, with two others who had been previously received makes a total of seven additions since last report.

We are now looking forward to a special revival meeting beginning May 8, under the leadership of Brother Cobb. Center Chapel and New Enterprise with their pastor, Brother Johnson, are uniting with us in this special effort. We are praying for and expecting a strengthening of our churches and the saving of many souls.

We are expecting to leave this field at the end of the church year, October 1. We are loath to leave these dear people and will do so with only the best of wishes. We will go knowing that we are leaving behind a great many friends and well wishers.

The church here is looking for a man to take charge of this work October first. J. E. Clingeman is the secretary and will receive any communications. The present pastor will be ready to receive a call to work elsewhere.

WILLIS E. RONK.

WASHINGTON, D. C.

It has been just four years since I have had the pleasure of writing anything for the Evangelist. During a part of this period both Mrs. Johnson and myself have experienced poor health; and the most of this time we were boarding and unsettled. I am thankful to kind Providence that my health has been improved, and is again about normal. Mrs. Johnson has had a long struggle; and while we feel thankful to God that her condition is so much improved, we are not un-

mindful that her health is still very poor—far from normal, and we solicit the prayers of the faithful for full restoration of her health.

One member of our flock. Brother Homer Lemon, has been quite ill for several days, suffering from an acute attack of neuritis. We, Mrs. Johnson, and myself, visited him last Friday evening. Glad to find his condition so much improved. Brother Lemon is one of the most ardent members of our congregation. He was called to the ministry several years ago and has been a help to the work here by assisting our pastor, in Sunday school work, etc.

Last Thursday evening, the 14th, preceding prayer meeting services, we held our regular annual business meeting. We were favored with the pleasure of the presence of Brother John W. Porte, of New Jersey. We appreciated and enjoyed the interesting talk and instructions which he gave us. Brother Porte was surprised to find so few present who would give verbally their Christian experience (testimony). Verbal testimonies are sacred and commendable in those who are led to give them. But, the greatest testimony mankind can give of his devotion to God, our Father and Jesus, our Savior, for all that is good, is the life he leads, and the good he tries to do. "By their works ye shall know them,"—not by the words. Although words are sweet and wholesome when inspired by the Holy Spirit, and coming from the unfailing fountain of Truth. But, sometimes we are mistaken, and often disappointed too, by what people may say. Hardly ever are we disappointed in their acts, their conduct, bearings and inclinations toward the goal of their ambitions. If good be their goal their paths will testify by leading Zionward. If bad be their goal their tracks will testify by leading "Movieward" and—?

At our business session annual financial reports were submitted. Figures of these reports were very encouraging indeed. But, the greater encouragement of our work is the splendid interest manifested in all departments of the work; and to know that all is in one harmonious spiritual accord, under the leadership of our faithful and noble pastor, Brother Lyon. And, our faithful zealous Sunday school superintendent, Brother H. C. Dooley. If our church building afforded us more room I am sure Brother Dooley would turn out a much larger army of Sunday school scholars than he has. As it stands it is now running over, and no room to add many more scholars.

The most pleasant feature of our business session Thursday evening was the pleasure of the congregation to call the eldest son of our pastor, Thoburn Lyon, to the ministry

by unanimously adopting the following resolution:

"Whereas, our brother, Thoburn Lyon, son of our pastor, and the brother of Quinter Lyon, who was elected to the ministry by this congregation April 12, 1917, feels that the spirit of God directs him to take up ministerial work and preach the gospel; and, whereas, it is our duty to sanction, encourage and sustain him in his noble and sacred convictions: be it therefore **RESOLVED**: That we, the members of this congregation, in business session at this time, nominate and elect Brother Thoburn Lyon to the ministry pledging him our united prayers and support in his efforts appertaining to this noble calling."

By a motion made and unanimously adopted Brother Thoburn Lyon was also elected associate pastor to his father during his sojourn in the Capital City.

Four years ago Brother Wm. M. Lyon's youngest son, Quinter, was called to the ministry. What a glorious feeling of just pride the hearts of the parents of these splendid boys must feel—having only two sons, and yet so young, and both of them yielding in obedience to Divine convictions, and choose to take up ministerial work, and preach the gospel of our Lord Jesus Christ. How good and commendable in parents to give their sons and daughters such training as will inspire them to heed such good and glorious things.

We, the members of the Washington church, solicit all of God's own to join us in prayer for the future welfare and success of our young brother, Thoburn Lyon, in his work in the vineyard of our Lord.

E. L. JOHNSON, Secretary.

PASTORAL AND EVANGELISTIC SKETCHES

On Easter-day I began a twelve days' evangelistic meeting in a union church in the village of La Paz, Indiana. There are about thirty of the brethren there who hold their membership with the County Line church, and not being able to attend our revival last fall, we thought a few services for them would be profitable. The effort was immediately rewarded by seven confessions all of which are heads of families and all will be added to the Brethren church, which will mean about thirty additions to this church within the past nine months. The prospects for the future were never brighter than now. All of our financial obligations have been met, (Winona Tabernacle included) and things generally are moving in the right direction. Of course the adversary is always on the job, appearing as he does in various forms. This time it was in the form of the "Tongues Movement" and succeeded in drawing some away. Indeed we can expect these things in these latter days. Hear the words of St. Paul, "For I know this, that after my departure shall grievous wolves enter in among you not sparing the flock, also of your own selves shall men arise speaking perverse things to draw away disciples after them." Again, the death angel called away very suddenly our good sister

Longaker, a mother to us all, and one of the pillars of the church for many years. We are not discouraged, but press forward with a greater faith, a clearer vision and a brighter hope than ever. Although this church was locked up for several years, it has found its place again in the community and is taking first place today among the churches for many miles around. I am fully persuaded brethren, that this is no time to abandon our fields, but rather to possess them. I am certain that our districts could do no more real or greater missionary work than to arrange for the care and supervision of these weak pastorless churches, get them on their feet, secure them a pastor and start them on the way rejoicing once more. Before me as I write these lines is a call from one of the largest conferences in our brotherhood to supervise such a work. Now this district has discovered the solution to this great problem. It must be done if we are to add churches each year instead of striking them off. I expect to do some of this kind of work this summer in Michigan and Indiana. Already a number of dates are arranged for. If any who read these lines would like a brief series of meetings in May or June, I might be able to supply you. Address me at North Liberty, Indiana.

Your Servant in Christ,

C. C. GRISSE.

CARLETON, NEBRASKA

The writer had the pleasure of leading the good people of Carleton in a three weeks' revival during the month of February. This was my first meeting with Brother and Sister Kemper, I say Sister Kemper, for the reason that she had no small part in making the meeting the great success that it was. Mrs. Kemper's training and her close connection with mission work in Chicago, has made of her a great soul winner. She led in the personal work and being talented in music gave valuable assistance at the piano. It was an equal pleasure to know and work with Brother Kemper. I found him to be a live wire for the Lord and a good servant.

With this kind of help and ideal weather it was an easy task to go over the top. The final results justified our efforts. I do not have the official count but it is around eighty souls. The Carleton church is doing a great work in the Master's kingdom, they supported pastor and evangelist in a wonderful way. No job was too big or too hard for them. We divided the town into districts and held several cottage prayer meetings four mornings each week, needless to say, these were largely attended.

Not often is one entertained as we were. Brother Beechy fitted up a den for us in the church using the comfortable things from his own home den. It is an unusual thing now days to find a man willing to sacrifice comfort and forego pleasure for the cause of the Master. Sister Beechy and others can perhaps explain how the many dishes of fruit and other good things found their way to our study. Listen brother evangelists, if you ever get a call to Carleton don't wait to write that you will come but wire, COMING.

Time and space will not permit me to report the other meetings during the season, Flora, Ind.; McLouth, Kansas, Garwin, Iowa, Udell, Iowa, Mt. Etna, Iowa and Mt. Ayr, Iowa. The Lord wonderfully blessed us in all these places and many are the pleasant memories that come to me just now. At Mt. Etna, Iowa, we organized a Brethren church that boasts a proud membership of forty-four all new in the Christian life. Their mission offering Easter is evidence of the fact that they can and will do things.

I covet a larger usefulness in the Brethren church. I have been holding union meetings but desire to do more for my own church. I am booking my meetings for the coming season if I can be of help to any pastor in the brotherhood, will be glad to have you take the matter up with me.

F. G. COLEMAN.

FROM PORTIS TO GRATIS

About the middle of March we closed somewhere near a three years' pastorate with the Portis brethren. We shall not soon forget them. There we have a host of friends we shall ever cherish and hold dear by memory's tie. Our friends were both in the church and in the other churches of the town, and also outside the church. But let us all praise God together for the "Friend that sticketh closer than a brother" and who helps us to be real friends. Here we trust we led folks to a closer friendship with Jesus. For he said, "Ye are my friends if ye do whatsoever I command you." We tried to help them to do, and to show them what Jesus would have them do.

Although while we did not make any great strides while at Portis in the way of getting numbers into the church, we know we held the fort and took no backward steps, but pressed on towards perfection. The field was well gleaned when we got there, for Brethren Ashman, Ronk and Jennings had only recently held very successful meetings there. The first two winters while we were there about all we had doing was the "flu" and sometimes this lasted for about three months steady. And so you see we had to squeeze a meeting in when we could and then folks were afraid to attend. But we sowed some seed that has already been harvested and there will be some grain to harvest in the future for the great garner of God.

We left in the midst of a glorious revival. Already a number had found Jesus as their Savior before we bade them goodbye. Brother Grisso preaches the Biblical way of salvation and it is this message that converts sinners and turns them back to God and sets their feet in the way of righteousness. This meeting has already been reported. Twenty five or more found the Lord. Our hearts rejoice with the brethren there that many were brought into the fold. It fills our heart with delight to know that some to whom we preached Sunday after Sunday were brought into the ark. Yes, praise the Lord for saving grace. May he keep them faithful until he comes. Give us all more faith in the word of God and to believe that it shall not re-

turn void but shall accomplish the work whereto it has been sent.

I told them when I left that with the preacher it is only "hello and goodbye." "Here we have no continuing city." I think nobody knows this so well as the preacher. But if this be the Lord's will, I am glad and thankful to be used this way, for I am not my own but have been bought with a price, even Christ's sacrifice. I think this word of commendation is due the Portis Brethren. In fact, I think everything we asked for in a financial way was granted. This means the salary was doubled from what they paid in 1918. When we needed any fixing around the church and parsonage it was done. Praise God for the folks and may the Lord bless them who are willing to be led on by the efforts of our pastors for greater things for Christ and his cause.

We left them a few weeks sooner than we had planned but their new pastor was on the field and our good people to which we have come were waiting on us. So we hastened on to our new work, bidding them godspeed. Our successor at Portis is Elder Chas. W. Rush from Long Beach. We feel he is a man of God, and that he will accomplish much at Portis, if they will follow his leading. Our wish and prayer for our good friends at Portis is that they may have the success that attends and crowns faithful endeavor.

On our way here we stopped for a few days at Leon, Iowa, with our dear Brother Ronk. He has had a long hard battle at Leon, but praise the Lord he has won; victory is sure. We enjoyed the hospitality of his good wife and their nice home. We shall ever cherish the memory of Brother Ronk. It is he who made God's will and way plain to me, baptized me and ordained me to preach the Word. We were glad for the opportunity of meeting the folks at Leon and preaching for for them one night in their fine cozy church while there. May the Lord continue to bless them and their pastor and lead them on to greater things for our Lord and Master.

We landed at Gratis on Friday, March 13, in time to preach on the following Sunday. Fine crowds greeted us as evidence of the fact that they were glad we were among them. This is sure as pretty a country as God ever made to bloom and blossom with his fragrance. It must be the garden spot of Ohio. Here at Gratis we found a bunch of fine people. For a week or two following Easter we held services each night to get better acquainted with the folks here and give some a chance to find Jesus. It was out of season to be sure for a meeting in a strictly rural community, when farmers were working from 12 to 14 hours a day, but everything considered good crowds greeted us. Three made the good confession for the first time and other seed was sown that will some day cause sower and reaper to rejoice together. We are grateful for the splendid services rendered in leading the singing, by Miss Susie Snyder of West Alexandria during several nights of the last week.

One night when they came to church they brought something along, such as live chickens, potatoes, lard, eggs, sugar, flour, etc.,

which replenished the larder in ood shape for weeks to come. Let God and men be thanked for their gifts and kindnesses. God shall reward and bless them for their giving. I forgot to mention that a fine reception was given us in the basement of the church a few days after we arrived.

I think I ought to mention just this word about the church plant here. It is surely grand. I have been around a little, have been in several of our states, and I have yet to see a church of any denomination that will equal this in a town of its size. Thank the Lord for willingness to help in the work of his kingdom.

Let us pray God that unitedly, as pastor and people we may be led into the fields that are white unto harvest to glean for him. Easter Sunday found 154 in the Sunday school and the following Sunday 160 with no special programs. But there is yet a great work to be done. Let us pray for willing hands and united hearts to do it. We shall try and report more later.

A servant of the church for which Christ Died.
ROY BRUMBAUGH.

DEEP CREEK, NEAR ACCIDENT, MARYLAND

Evangelist readers may enjoy reading news from our new field in Maryland. We met at Deep Creek, Sunday, April 17th, and organized a Sunday school. Literature has been ordered and the school will begin fully equipped as soon as we get the literature. We had forty-three present when we organized and I think that the school will reach 100 soon. This place is located several miles out from our Accident church and while there may never be a Brethren church there, nevertheless we can keep our forces busy and gather into the Accident church.

We have preaching services on our regular day at Accident and follow up at Deep Creek with a like service in the afternoon. Some of our very best people live near Deep Creek and we hope to be able to report good things from here. Pray that God may bless the work and that many souls may be borne into the Kingdom.

'LYMAN B. WILKINS.

POPULAR PASTOR ASKED TO REMAIN

Rev. H. F. Stuckman, who has been the pastor of the local Brethren church for seven years, handed in his resignation to the congregation to take effect at the close of the pastoral year. Rev. Stuckman felt that after so long a pastorate someone might be found who would take up the work with greater success. He also had a desire to get nearer his own people, and intended to move eastward.

In a business meeting of the church yesterday the church declined to accept the resignation, and proceeded to make concessions to Rev. Stuckman, that would cause him to change his mind. They not only materially increased his salary for the coming year, but set aside in the budget money that he might use in order to pay his traveling expenses on the railroad during the year.

Rev. Stuckman's pastorate has been signally successful in Falls City, and the people outside the church are urging him to remain here. Prior to coming here he was pastor of the church at Morrill, Kas. This with the time has been here makes his pastorate in this community, which is an unusually long period of time for a minister to remain at a place.—From the Falls City (Nebr.) Journal.

WITH THE EYES OF A CHILD

One is Apt To See Only Worth-While Things

BY MARGARET E. SANGSTER

My grandmother's library—a great, sun-splashed room lined with row upon row of books—is a place that will always live in my memory. I can close my eyes, today, and see again the dull heavy rugs, and the broad fireplace, and the faded, comfortable furniture. And I can see myself, a small girl with tight little pigtails and scratched knees, snuggled down into a great arm chair with a book in my two chubby hands.

I will never forget the joy that reading brought to me. I felt, when words first began to take on definite meanings, that I had made a new and wonderful discovery. I felt that world of precious facts, that a veritable treasure store, lay before me. And grandmother's library was the personification of the treasure; was the garden in which the precious facts grew.

A great many books, had grandmother. It seemed that she had every conceivable sort of a volume upon some shelf—as if no subject had been neglected. There were wide leather books, and narrow cloth bound books, and rare old books, and brand new books. There were books of sermons, and books of

biography, and history books, and novels. And I dipped into each one of them—each one of them that I could reach, for some of the shelves were very high!—as an eager little bee dips into one flower after another.

I realize, now that I read many books that were far—infinitely far—beyond my young comprehension. I realize, now, that many of the stories that I read were scarcely juvenile. I realize it, now, but then I did not realize anything. I just read on, and on—passing lightly over those things that I did not understand.

Certain days, in that sun-splashed library, stand out in high relief against the blurred background of the past. There were certain moments when I leaned against grandmother's satin clad shoulder; other times when we stared, together, into the fire and watched the leaping flames build pictures. And there was one time in particular when I crept in to borrow a book and found that grandmother was serving tea to three white haired ladies of quite evident importance.

They were kind to me, the ladies, with

the unveiled condescension that some grown-ups always display toward children. They patted my head, and told me that I was growing very fast, and that they hoped I would always be a good girl. Yes, they were very kind until grandmother—who was never in the least condescending to children—asked me what I wanted.

"I came up to—to borrow a book," I faltered, "may I take one home with me?"

Grandmother was busy with her teacups, but she laughed as she answered.

"What a little bookworm it is!" she said softly. And then—"But of course you may take anything you want."

It was then that the kindness of the three ladies was dissolved, as a rainbow dissolves into the darkness.

"Certainly," inquired one of them, with lifted brows, "certainly you do not permit that child to read anything she wants to!"

"There are books here," another one of the ladies added, "that it is not right for a child to read!" And—

"I would not let the little girl have very many books," the third said sternly, "she will be getting precocious ideas into that small head of hers. I should give her only a few books to read—carefully selected ones!"

I waited, standing first on one foot and then on the other, for grandmother to speak. And, as I waited, I saw my treasure store being shut away from me—saw my garden of precious facts with a high, blank unclimbable wall all about it.

I waited, and then grandmother spoke. And when she spoke the weight of apprehension rolled swiftly from my mind.

"I'm afraid," said my grandmother, and though her voice was exceedingly pleasant the tone of it was firm and decided. "I'm afraid that I can't agree with you. My granddaughter is too young to be hurt by anything that she may stumble upon in a book. The good that she gets from her reading will be far greater than any possible harm! I am sure that she will pass very lightly over any of the things that she does not understand!" And then grandmother said something, very softly, about the mind of a child.

As I look back, over the books that I read when I was a very small girl, I am sometimes astounded at the number that I managed to skim through—at the sophisticated titles and subjects that I dipped into. Some of the books I met, years later, in school—some of them I have found in church libraries and old book shops. Some of them I have read again, recently, and I have found many new things in that second reading. And some of them I have understood in a very different way.

I doubt if any of the books in my grandmother's library were children's books. But they formed the basis of many joyous days, of many bright hours. They, some of them, mentioned subjects that children are unfamiliar with; but none of them had to do with matters that a grown-up would in any way disapprove. And that is why my grandmother's decision was such a wise one.

If grandmother, following the advice of her friends, had forbidden me to read any of

her books, I might have felt that all books were wrong! I might have thought that there was something bad about the books—I might have thought that my grandmother read books that weren't proper. There were perhaps things in nearly every volume that might have troubled me—had I noticed them. But it didn't. For the child mind does pass very lightly over places that might be questioned. The child mind takes in only the best.

Sometimes I find myself wishing that the people of this world had the ability to see only the good things, as children do. Sometimes I think that, if they had, the earth would be a very different place. When I read criticisms of things that were never intended to be unpleasant—when I see folk looking for objectionable places in beautiful works of art and literature—I sigh in longing for the child heart that accepts the earth as a wonderful place, and the people of earth as worth while!

It is easy to find unpleasantness in nearly everything—if you are looking for unpleasantness! There's hardly a rose that's perfect, if you pick apart the petals in search of flaws; even the blue sky gets its color from the dust that is in the air. The best people in the world have little habits that are irritating to other folk; the best books in the world might be misunderstood if you insist upon giving certain words and phrases a wrong construction.

Try to look at life and the things of life with the eyes of a child, friends of mine! Try to pass over the bits that might be misunderstood, with a clear mind. Where there is evil—well, that is different! When wrong exists you should try to help exterminate it. But when you have to look for unpleasantness—when you think that you may possibly have misunderstood—be charitable with the clean-hearted charity of a child! For, in looking for faults and unpleasantness, you may miss many of the most beautiful things. In looking for faults and unpleasantness you may come, in time, to the point where you can see only ugliness.

Child eyes are tolerant. And they are kind—kinder than the eyes of grown-ups, often. And they are a living illustration of the old proverb—"Unto the pure all things are pure."—Christian Herald.

THE TIE THAT BINDS

MOORE-CULP—At the home of the bride's parents near Bellefontaine, Ohio, on Saturday evening, April sixteenth, occurred the marriage of Mary Helen, youngest daughter of Brother and Sister Frank Culp, to Calvin Moore, a young farmer of DeGraff, Ohio. About thirty-five friends and relatives were present to bid God-speed to these most excellent young people as they set out on life's voyage together. The bride is a member of the Gretna church, and the young couple will reside on a farm only a few miles from the church. The ceremony was performed by the pastor, R. R. TEETER.

IN THE SHADOW

KELLER—Clayton R. Keller, son of Brother and Sister W. H. Keller, went to be with his Lord April 18, 1921, at the age of 14 years and 26 days. He united with the church at the age of eight. Clayton was a very faithful boy and gave promise of becoming a use-

ful man of God. Funeral services were held at Mansfield and concluded at the Ashland cemetery by Dr. J. Allen Miller and the writer. A. L. DeLOZIER

MAUST—Savilla Miller, daughter of Mose W. and Katherine Miller, was born in Somerset county, Pennsylvania, July 27, 1849. She died April 6th, 1921, at the age of 71 years, 9 months and 10 days.

In 1865, she was united in marriage to Elias Maust. In 1868 they came to Waterloo, Iowa, and two years later to Falls City, where for fifty-one years they have made their home. They were pioneers in this county, and Mrs. Maust played her part in helping her husband and in rearing a Christian home.

She was of a quiet, refined disposition. No time was lost in her life; if her household duties did not keep her busy, she was busy with doing good for those about her.

She was a charter member of the Falls City Brethren church, and none among us were so loyal to the church and faithful to Christ. She is survived by her husband and two sons. One child died in infancy.

H. F. STUCKMAN.

BAKER—Lafayette M. Baker was born near Columbia City, Indiana, April 18, 1853. His death occurred at Cornell, Wisconsin, April 10, 1921, aged 67 years, 11 months and 10 days. Cause of death was cancer of the stomach. He was a brother to J. A. Baker, pastor of the Brethren church at Eau Claire, Wisconsin, and was baptized at the same time. He had another brother, J. D. Baker of Benton Harbor, Michigan. He was united in marriage to Mary L. Crist of Menomnie, in the year 1878, to which union 6 children were born, one dying in infancy. He leaves 5 children and 19 grandchildren to mourn his departure. The funeral was held at Cornell, Wisconsin, Wednesday, April 13, at the M. E. church, the pastor, Rev. A. H. Lambright, officiating. The large concourse of friends and neighbors in attendance at the funeral showed the high esteem in which he was held. J. A. BAKER.

WINELAND—Carl Wineland was born August 5, 1905 in Dallas Center, Iowa, and departed this life on April 8, 1921, at the Iowa Methodist Hospital, Des Moines, Iowa, aged 15 years, 8 months and 3 days.

Carl united with the Brethren church in 1914 and has lived a good Christian life. The church and a host of friends will miss this good Christian boy who has been called so early in life. Funeral services by his pastor, R. F. PORTE.

HIXSON—Armanus Jefferson Hixson, son of Sebastian and Sarah Ann Hixson, was born in Ohio in 1835. In 1855 he was married to Martha Jane McClure and to this union eight children were born, one of whom, Mrs. James Ferrell, of Holton, Kansas, survives him. In 1899 his marriage to Maggie J. Forney took place, she departing this life in 1915. Mr Hixson has been a resident of La Verne for the past fifteen years; his previous homes having been in Upland, California, Kansas, and Ohio. For the past sixty years he has been intensely interested in the work and growth of the Brethren church, much of his effort having been spent in the ministry. The deceased passed away at his home in La Verne on Friday, March eleventh, 1921, at the age of 86 years and 10 days. Besides his daughter, he is survived by twelve grandchildren and four great-grandchildren. Four of the grandchildren reside here: Harry, Leeta, Lura and Raymond Hixson.

Funeral services conducted March 13, at which there was a large attendance, the pastor officiating assisted by Elder Miller of the Church of the Brethren.

T. H. BROAD, Pastor.

IN MEMORIAM: Eld. A. J. Hixson

By David Bailey

In the passing of Elder Armanus Jefferson Hixson the lime-light has been thrown upon a picture which has hung on memory's wall almost neglected, for nearly forty years. I should not have attempted to add anything to the statement of appreciation by Dr. Shively, had I not discovered that as he passed into Dr. Shively's life, he passed out of mine, and I thought some would like to hear a word from one who was intimate with him in his earlier years.

I was pleased a few years ago to receive evidence as to how I was held in his memory. He wrote me that he had heard rumors concerning the soundness of the Faculty of Ashland College on the Divinity of Christ and

kindred doctrines. "I write to you as a friend," he said, "and I wish you to make a plain statement for I know I can rely on what you tell me."

Brother Hixson was a self-educated man; he had no school training. His higher education was secured from a private tutor and in this he was discouraged rather than encouraged by his parents. One feature in his training is worthy of note, the young men of the neighborhood (near Highland, Highland Co., O.) organized a literary society called the Highland Club, which met semi-monthly and the members exercised in essays, lectures and debates. It continued many years and many of them became expert speakers. There was an annual fee of \$1.75, the twenty-five cents being for contingent expenses and the one dollar for the library fund. Every year fifteen to twenty dollars or more was invested in books, and none of them were "trashy." This explains why Brother Hixson was ready for the ministry as soon as converted. Before conversion he had a strong leaning toward Universalism. Soon after the Civil War he and his brother took a saw mill and went to the pine woods in southern Tennessee and northern Alabama and sawed and sold lumber. It was at this time he did the evangelistic work Dr. Shively speaks of. On his return he served the two churches, Fairview near Washington C. H., Ohio, and the Lexington church. He labored here for several years, getting some support from Fairview, I think but his main support came from teaching.

His standing in the church and the general feeling of the church toward education is evidenced by the fact that he was chosen as the sole trustee from southern Ohio.

Of his education, I will say that he had a strong intellect and was proficient in the fundamentals and whatever subject he took up he mastered. Add to this that he was efficient in imparting information to others and we have the secret of his success as a teacher and minister. I had not intended to write so much but when one is full of his subject, words come spontaneously.

Ashland, Ohio.

Business Manager's Corner

"Keep the Home Fires Burning"

About all that we can do at certain seasons of the year is to "Keep the home fires burning" until the season for greater activities opens up again. Generally we do not expect any great things to happen at this season of the year; but in reality every season may be made to count for the Lord's work, if we "have a mind to work."

We are always glad when an opportunity comes to publish the Evangelist Honor Roll, and we are glad to be able to do so once more this week. This time the honors go to the Accident, Maryland church with Brother D. B. Wilkins, pastor. This is about the third or fourth congregation that Brother Wilkins has boosted to an Honor Roll position, and it seems to have become a habit with him. All right Brother Lyman, we are perfectly willing that you should have such a habit and we only wish others would get the safe habit. This list from Brother Wilkins is an increase of more than EIGHT HUNDRED per cent for the Accident church.

Our Busy Season

The Holiday season is generally regarded as one of the busy seasons for the Publishing House, but it is no busier than May and June, for at this season we have the finishing up of the High School and College monthly magazines that we make each winter, and in addition to that we have the making of FOUR High School and College Annuals, with perhaps the addition of the fifth High School Annual to make. These must all be finished in about six weeks, so you can see we will be busy until the middle of June. We are always trying to give the best service to the church we possibly can, but if we are a little late about a few things some times, please be patient, as there is a reason for it. We are just trying to do a little more to advance the business of the Publishing House than before and sometimes misjudge the time required to get it done.

R. R. TEETER,

Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll.

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., (4th Yr.),	C. E. Kolb
Ankenytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Ind., (2nd Yr.),	W. I. Duker
Ashland, Ohio, 4th Yr.,	J. A. Garber
Accident, Maryland	L. B. Wilkins
Beaver City, Neb., 4th year	E. S. Flora
Berlin, Penna, 3rd yr.,	W. C. Benschhoff
Berne, Indiana, 3rd Yr.,	W. F. Johnson
Bryan, Ohio, 3rd Yr.,	G. L. Maus
Buckeye City, Ohio,	Glen Peterson
Burlington, Ind., (3rd Yr.),	W. T. Lytle
Center Chapel, Ind.,	K. R. Ronk
Clay City, Ind., 4th yr.,	S. C. Henderson
College Corner, Ind., 3rd Yr., ..	L. A. Myers
Conemaugh, Pa., 3rd Yr.,	G. H. Jones
Columbus, Ohio,	S. E. Christiansen
Darwin, Indiana, 2nd Yr.,	W. T. Lytle
Dallas Center, Iowa, 2nd Yr., ...	R. F. Porte
Dayton, Ohio,	E. M. Cobb
Elkhart, Ind., 3rd Yr.,	B. S. Stoffer
Eaton, Indiana, 2nd Yr.,	H. E. Eppley
Eau Claire, Wis., 2nd Yr.,	J. A. Baker
Fairhaven, Ohio, 4th yr.,	B. F. Owen
Fillmore, Calif., 2nd Yr.,	J. C. Beal
Flora, Ind., 3rd Yr.,	W. E. Thomas
Fostoria, Ohio, 3rd yr., ...	Florizel Pfeiderer
Fremont, O., 3rd Yr.,	M. L. Sands
Garden City, Va.,	G. D. Donahoo
Glendale, Arizona,	
Goshen, Indiana, 2nd Yr.,	J. A. McInturff
Gretna, Ohio, 4th Yr.,	R. R. Teeter
Gratis, Ohio,	C. E. Beekley
Hagerstown, Maryland,	A. B. Cover
Harrisonburg, Va. (Bethlehem)	
Huntington, Ind., 2nd Yr.,	J. W. Brower
Hudson, Ia., (2d yr.) ..	Edwin Boardman, Jr.
Hollins, Va., 3rd yr.,	J. E. Patterson
Johnstown, Pa., 1st. Ch., 2nd Yr. J. F. Watson	
Johnstown, Pa., 3rd Ch., 3rd yr., ...	L. G. Wood
Lanark, Ill., 4th Yr.,	B. T. Burnworth
La Paz, Indiana,	C. C. Grisso
La Verne, Calif., 2nd Yr.,	T. H. Broad
Long Beach, Cal., (4th Yr.), ...	L. S. Bauman
Loree, Indiana, 3rd Yr.,	C. A. Stewart
Louisville, O., (4th Yr.),	E. M. Riddle
Los Angeles, Cal., 1st Ch., ...	N. W. Jennings
Los Angeles, Cal., Comp Av. 3d Yr.,	
	N. V. Leatherman
Mansfield, Ohio,	A. L. DeLozier
Martinsburg, Pa., (3rd Yr.),	J. I. Hall
Mexico, Ind., (4th Yr.),	J. W. Clark
Milledgeville, Ill., (4th Yr.), ...	M. J. Snyder
Morrill, Kans., 4th yr.,	A. E. Whitted
Mt. View, Va., 3rd Yr.,	J. E. Patterson
Mt. Pleasant, Pa.,	W. A. Crofford
Muncie, Ind., (3rd Yr.),	J. L. Kimmel
Nappanee, Ind., 3rd Yr.,	E. L. Miller
New Enterprise, Pa.,	
New Lebanon, O., 2nd Yr., ...	G. W. Kinzie
New Paris, Ind., 3rd Yr.,	W. I. Duker
North Manchester, Ind., ...	
N. Liberty, Ind, 2nd yr.,	A. T. Wirick
Norcat, Kansas,	J. G. Dodds
Oakville, Ind., (3rd Yr.),	W. R. Deeter
Peru, Indiana, 2nd Yr.,	Geo. C. Carpenter
Philadelphia, Pa. (1st Br.), Alva J. McClain	
Phila. Pa. 3rd Br. (2d yr.)	J. E. Braker
Portis, Kansas, 4th yr., ...	Roy Brumbaugh
Rittman, Ohio, 2nd Yr.,	Clayton Starn
Roann, Indiana, 3rd Yr.,	W. E. Ronk
Roanoke, Va., 2nd yr., ...	H. M. Oberholtzer
Sidney, Indiana, 3rd Yr.,	L. A. Myers
Summit Mills, Pa., 3rd yr., ..	E. D. Burnworth
Terra Alta, W. Va.,	L. B. Wilkins
Tiosa, Ind., 3rd Yr., ...	Sylvester Whetstone
Turlock, California,	J. Francis Reagan
Vinco, Pa.,	E. Forest Byers
Waterloo, Ia., (4th Yr.), ..	W. H. Beachler
Washington, C. H., O., 4th Yr.,	L. B. Wilkins
Waynesboro, Penna.,	M. A. Witter
Windber, Penna.,	E. F. Byers
Whittier, Cal., (3rd Yr.),	A. V. Kimmel
Yellow Creek, Pa.,	
Zion Hill, O., (3d yr.)	A. L. Lynn

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The BRETAREN EVANGELIST

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IN HONOR OF MOTHER—YOUR MOTHER AND MINE

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George S. Baer, Editor

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EDITORIAL

Wise Godly Mothers and Religious Education

Wise mothers who habitually seek the will of God in their lives are the key to the religious education of the race. There are many other helpful agencies for turning the feet of mankind, and especially the children and youth, Godward, but before them all and more effective and more lasting than all is the influence of the Christian motherhood of the world. No word should be spoken to discourage or discredit the many well-planned and highly successful efforts to awaken a religious consciousness in young life, and to give direction and training to youthful possibilities. Through them incalculable good has been wrought; countless numbers of lives have been prevented from going into evil ways and saved for great service. But the handicap under which practically every agency for the direction of youthful energies labors is that the most important time for education and character building is nearly past when they take up their work, while mother's influence and training extends from the very beginning of life. Therefore whatever other agency may be enlisted, or efforts put forth to direct future generations in heavenward paths, success will not be attained in any large degree unless those whom God shall call to the high and holy responsibility of motherhood shall give themselves with all wisdom and consecration to the task. They hold the key to the problem that stands high above every other,—that of giving religious impulse, direction and training to young life.

This is true first because they possess the power more than any other of pre-disposing the child to a worshipful attitude and to right conduct before it is permitted to see the light of day. It has not been as generally understood as it ought how much the mother is the maker of her own child's character before the child has yet been born. The thoughts of the heart, the wanderings of the imagination, the general disposition and quality of conduct will all be added to the assets or the liabilities with which the child begins the battle of life. To her more than any other has God entrusted the power of giving to young life its tendency and the likely quality of its development. In ways beyond our powers to understand and to a greater extent than we have been wont to believe, mother orders human life by the quality of her own character.

"A partnership with God is motherhood:

What strength, what purity, what self-control,
What love, what wisdom, should belong to her,
Who helps God fashion an immortal soul."

Mothers have the power of determining the habits of life more than any others, because during the first half dozen years scarcely any one else has any appreciable influence over the life of the child. The father's influence during this period is small in comparison with the mother's. The little one is almost constantly in her presence and under her direct control. And when this period is past, or perchance a little space more, the bent of life is practically determined, and the most significant and abiding habits are formed. Obedience and respect for authority have been learned, if they are ever to be learned. The habit of prayer has been formed, if it is ever to be a real habit. Honesty, truthfulness, kindness of heart and gentleness of speech have been well learned and have become well formed habits, if they are ever to become habitual. Consideration of the rights and feelings of others and reverence for God and his Word have been instilled into the heart, if these are ever to be part of life's fabric. It is the mother who is supremely responsible for fortifying life with right habits during these tender years. If she be not a Christian, or if she be not awake to her responsibility, or if she be not wise in her holy calling and fail of her duty, that failure in the majority of cases is likely to be so far reaching in her offspring that all the remedial agencies cannot overcome its effect.

Again mothers are the key to the problem of religious education because their sacrifice, patience and sympathy make them the best teachers of their children, especially in the fundamentals of religion. Religious education, as we have been using the term, does not mean the learning of certain facts about the Bible and religion, but the acquiring of an attitude toward God and man that is in keeping with the spirit of Jesus and his teachings. And to impart such an attitude to a child requires just such a heart as the noble Christian mother possesses. The teachers of children know that their little charges learn more by example than by verbal instruction. And who could so show forth the spirit of sacrifice, possess the sympathy and exercise the patience that Jesus taught and practiced as a true mother!

Antoinette Abernethy Lamoreaux very beautifully brings out this same truth when she writes as follows: A great company had gathered in the auditorium for the evening service. There were men and women gray and bent, because the years had been long and full of care. There were young men and women with the morning glow upon

their faces. Here and there sat a little child, and over all brooded the Sabbath hush.

Then suddenly into the silence began to steal the notes of a song, tenderly, yearningly, almost caressingly, it came:

"O mother, when I think of thee,
'Tis but a step to Calvary."

Then silence deepened into a solemn stillness, as all the love and the longing, the joy and the sorrow, the disappointment and the achievement of the years poured themselves into the singer's voice. Again it came:

"O mother, when I think of thee,
'Tis but a step to Calvary.
Thy gentle hand is on my brow,
'Tis leading me to Jesus now."

Then, as if the audience were but one great hungry heart, hungry for mother, heads bowed, eyes closed and song and singer were forgotten. The sweetest fact in all the world came back and with that fact, a life. The long years gave up their store, and a little child, a youth, a man, was once again with mother. Then, the heart made answer, the common heart of the great, bowed audience made answer to the song:

"Yes, mother, when I think of thee,
'Tis but a step to Calvary."

and thence to Calvary's God. And how easy it has been to take that step, for mother was so like him. Her patience with our carelessness and our wilfulness, with our mistakes and foolish blunders helped us to trust the mercy that endureth forever. Her spirit which never thought of self, but always of another, which counted sacrifice a privilege, if it enriched the child she loved, had kinship with that Spirit which gave an only begotten Son. Her confidence in what we should sometime be, a confidence that never faltered through all the wayward years, made us understand in part how the heavenly Father could await the perfected life of even his weakest child. Her prayers interpreted to us the passion of his intercession, her smile gave to us a glimpse of the beauty of his face. Her readiness to hear any childish confidence gave us added boldness to come to him, and her forgiveness, full, free and glad, helped us to know how God forgives. It was her touch in pain which told us of the Master's touch, it was her comfort in sorrow that gave meaning to the words, "So will I comfort you." It was her love, ministering, suffering, abiding, that moved us to reach our yearning hands toward the everlasting love of God.

Yes, the song is true. Sing it once again and memory will join, reverently, lovingly and gratefully:

"O mother, when I think of thee,
'Tis but a step to Calvary."

EDITORIAL REVIEW

We received word some time ago that the Meyersdale Sunday school offering for missions taken on Easter Sunday was \$77.50. This was a splendid offering and should have been reported sooner but for the fact that the notice was mislaid.

The Pleasant Hill, Ohio, congregation has recently been refreshed by an evangelistic campaign in which Sister Aboud did the preaching. There resulted 20 confessions and Brother Sylvester Lowman, the pastor, reports that every department of the church is in fine condition.

A number of interesting items of news are contained in Brother A. P. Reed's letter concerning the work of the first church of Los Angeles. One that especially indicates aggressiveness is the class in religious education, which we understand is being led by Brother Reed. Other marks of progress are also noted.

The Salem church at Clayton, Ohio, has enjoyed a season of refreshing and increase under the leadership of the pastor, Brother J. S. Cook and Brother E. M. Cobb as evangelist, both of whom make a report in this issue. The result of the meeting in figures is 32. Brother Cook by the loyal co-operation of his people, has greatly built up the work at this place since he took charge, having more than doubled the membership.

Brother Pastor, if your work has not been reported within the last two or three months, or if you have had something of special interest more recently than that, we shall be glad to hear from you. Our readers are anxious to keep in touch with the work in the various parts of the brotherhood, moreover a word from your field would doubtless be encouraging to others and helpful to your own people.

This week we have the privilege of publishing an excellent symposium in honor of "The best woman that ever lived, your mother and mine." These articles are written by a number of our Ashland College students. Next week we are promised a similar symposium on Father. We are sure the brotherhood will appreciate these splendid "tributes," and also will be glad to get acquainted with some of the good writers the college is producing.

On page 14 you will find a new department to be known as "Announcements," under which communion notices and other brief announcements will hereafter appear. We invite those having brief announcements of general interest to send them to this department. We will take care of such announcements until we go to press, if they are brief, but so far as possible kindly send them in so as to reach us by Saturday noon. All other matter for publication should reach us by Friday noon, if at all possible.

The Hand Book of the Bicentenary Movement published by the directors is a neat compendium of information about the biggest task the church has ever set before herself. This little booklet is a credit to the directors and will prove very helpful to the secretaries of the Movement in the local churches. In it you will find instructions as to what to do and how to do it, also a list of the national and state directors. In the list of state directors we notice that the name of Martin Shively was omitted from the Ohio organization. He is a joint director with the editor.

Brother Edwin Boardman, Jr., reports the campaign in which he was recently engaged with Brother T. F. Howell at McLouth, Kansas. He gave special attention to teaching the fundamentals of the Word. We are in receipt of a leaflet advertising the meetings and giving a list of topics for the three weeks. He also assisted in launching a community program along Christian lines. We feel that he estimates aright the service of Brother Howell as a minister of the Word. We have observed how he labors indefatigably and in the most difficult fields.

The next special day in the Brethren calendar is EDUCATIONAL DAY, THE SECOND SUNDAY IN JUNE. The goal is 50 CENTS PER MEMBER. We did splendidly in our Easter mission offering; let us do just as well for this cause. No more important need is before the church right now. If our churches are to be supplied with pastors, the mission fields with equipped missionaries, brotherhood supplied with its other religious leaders and the Brethren young people in general provided with educational privileges under Christian influences and Brethren instruction, Ashland College must share in our offerings from year to year just as do the other interests of the church. Your attention is called to the advertisement on back page of this issue. Read it and pass it on to some one else who ought to be informed.

EDITORIAL BRIEFLETS

No one can tell how much may depend on our following Christ promptly when he calls us into some higher service. The fishermen of Galilee did not begin to realize, but they followed, and how great was the reward!

Piety is not hereditary; it is not handed down from father to son, as are stocks and bonds. Godliness is a personal asset. Because Jehovah was your father's God is no sign that he is your God. You may have a god of your own, or no god at all as you prefer.

When some one tells you that God's love is infinite, all that you will be able to understand about what he means, and all that you will need to understand, is that God's love is greater than man's sins. No matter how deep into sin man may go, or how far he may travel or how high he may fly, yet God's love will outreach him.

"Hope," standing beside "Faith" and "Love," seems to be overshadowed by the other two virtues, and yet how important she is. "We are saved by hope." We "rejoice in hope." And "God is the God of hope."



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



PROBLEMS OF THE CHURCH COLLEGE: (IV) COLLEGE TEACHING BY PRESIDENT EDWIN E. JACOBS

Teaching in a church college presents the most delicate test of teaching ability there is. Here the artist and the bungler appear, the architect and the butcher. He is an artist who can take the young soul and establish it in the great facts of learning and at the same time develop the finer things of the soul and he is only a butcher who, while teaching facts, treads upon fine and high idealism.

Anyone can present facts. The only equipment needed to do this, is the mastery of these facts. It requires small skill to get a string of dates learned in history, or certain formulae memorized in mathematics, or laws recited in the sciences. The novice can do this, for it does not necessarily imply either a sound philosophy of these facts worked out in the mind of the teacher, nor yet a deep sympathy with the learner.

It is not enough to present facts in History, for example; for if this only is done, the young person may have a store of undigested knowledge without a philosophy of these data. What is essential here is the inculcation of the proper historic perspective and sentiment. In Biology, for example, it would be comparatively easy to glorify Darwin and the theory of organic evolution and to recite glibly the generally accepted facts of this theory but it takes skill and a sympathetic understanding of the whole situation to give whatever importance there may be in this field, and yet

keep the students' faith in God strong, vigorous, and whole. Likewise in any field of learning.

Now he does his students a sorry service who leaves out either aspect. Facts there must be, if a student is ever to really know, but to slight and slur over the interpretation of these facts and leave the young person to meet certain difficulties, which meet he must, in later years unprepared and alone, is to be derelict to one's duty as a teacher.

I hold these two truths as almost self-evident and on the proper balance of them hang all the law and the prophets; namely, that no one has a right to present a truth to one who is neither ready nor able to receive it. Nor does one have a right to withhold a truth from one who is both ready and able to receive it. To present a truth in an improper way, may do great harm and to withhold truth simply that one may encourage some darling error is likewise dangerous. Hence college teachers should be mature men and women with balanced minds, and certainly not ruthless iconoclasts.

To be personal again, it is the constant aim of Ashland to maintain a teaching corps of high minded Christian men and women, for all other things aside, the teacher makes both the pupil and the school.

Ashland, Ohio.

Christian Education. By Roger W. Babson

(The following Special Letter from Roger Babson, the noted statistician and Christian, is so timely and sound that we are giving it a place on the Bicenentary page together with the fourth of President Jacob's articles on the Problems of the Christian College. Perhaps there is no truth that needs to be more strongly and repeatedly impressed upon the minds of Brethren people than just the importance of Christian education. And by Christian education we mean not merely education in Bible knowledge, but education in all lines with the Christian viewpoint and motives, given by Christian teachers and surrounded by Christian environment. This we have long professed to believe, but have done very little to make it possible to young people of Brethren faith and others. The thing of first importance to the realization of this end is the adequate equipment and support of Ashland College.—Editor).

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy; we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of

Christian education is today of even greater importance than was ever the call of the army or navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and law makers. Yes, the safety of our nation, including all groups depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase such subscriptions.

Wellesley Mills, Massachusetts.

GENERAL ARTICLES

The Garb of a Christian. By J. F. Garber

I am not writing this because of any thought that God will judge a person by the clothes that he wears; "For the Lord seeth not as man seeth; For man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). But because there are so many people that spend too much time about and preparing their clothes, that should be spent for Christ and humanity.

The purpose of clothes is not to ornament the body, but to cover it and to protect it; to act as a curtain between the gazing eyes of the public, and our naked forms, and to guard it against the elements.

Adam and Eve had no use for clothes until they transgressed the law of God, and ate of the forbidden fruit, then suddenly they discovered that they were naked; and they sewed fig leaves together, and made themselves aprons. What for? not as an ornament, but to hide their nakedness. For when they heard the voice of the Lord walking in the garden in the cool of the day, they hid themselves among the trees of the garden; because they were naked, and were afraid. The Lord God then made coats of skin for them, and drove them from the garden. These were the first clothes worn by mankind, and I can see nothing to indicate that they were worn as an ornament to the body. The apron made of fig leaves were to hide their nakedness, and the natural supposition would be, that the coats of skin were to keep them warm.

There are two classes of those who seemingly allow the dress question to have supremacy in their minds: There are first, those who clothe themselves in conformity to an edict of some pope, or in compliance with the demands of their church creed; second there are those who have a mania for following every flimsy, foolish fashion that is introduced into their community.

If the former class I will say, while perhaps they do it in all good conscience before God, (like Paul when he persecuted the church), it would be profitable for them to consider well the words of the Master when he said: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Of what did the righteousness of the scribes and Pharisees consist? Jesus said that it consisted of outward appearance, that which could be seen of men. He said, "They love to pray standing in the synagogue and in the corners of the streets that they may be seen of men." They were careful to sound a trumpet before them when doing alms, that they might have glory of men. They made broad their phylacteries and enlarged the borders of their garments, for display—to be seen of men. The Master said, "Verily I say unto you, they have their reward."

Their religion did not consist of inward cleansing of the heart, but in trying to appear unto men to be righteous. When they fasted they were of a sad countenance, disfiguring their faces that they might appear unto men to fast. They were very particular about outward appearance making clean the outside of the cup, and platter, when within, they were full of extortion and excess. Yes, they were even "like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead mens' bones, and all uncleanness;" and Jesus said to them by way of rebuke: "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28).

I have no desire to apply this extreme language to all who wear the so-called "religious garb;" for I am fully persuaded that a large percent of them do so not as a show, but because of the work that grace has wrought in their hearts; and as they can see no harm in the form of dress prescribed, they gracefully submit with no thought of making a display of their religion.

But there are cases where the language will apply in its extremity. The one thing that I desire to impress upon the mind of the reader, is that our Savior plainly teaches that righteousness does not consist of outward appearance; but it must come from the heart. If we do things to be seen of men, we already have our reward (no reward then in heaven for doing them).

If we ever receive a reward from our Father in heaven it will be because of the fact that we possess a regenerated heart, that will lead us to consecrate in humility, our all to his service. You cannot make the heart right by the putting on of apparel.

I am going to ask the other class to read with me a few passages of scripture on the subject. Paul said: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God" (Rom. 12:2). In other words, do not follow the foolish fashions, and customs of the worldly society around you. But let your ways of thinking be so transformed by the Holy Spirit, that you may look far, and recognize God's will, and love to do it.

Then in his charge to Timothy Paul said, "In like manner also, that women adorn themselves in modest apparel.

... Not with braided hair, or gold, or pearls, or costly array, but (which becometh women preferring Godliness) with good works (1 Tim. 2:9-11). In other words, as they are now women professing Godliness, they should adorn (beautify) themselves, not with jewels, or costly array, but with good works. "Adorn themselves in modest apparel," clothes that will attract the least attention and provoke the least comment, would be considered modest.

Then, Peter said concerning women, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3-4).

Or paraphrased: Let not your religious adorning be for outward appearance: to attract the attention of men, not the putting on of apparel of any kind, for outward show. (For man looketh on the outward appearance?) But let it be the hidden man of the heart, the ornament of a meek and quiet spirit: ornament the inner man with a meek and quiet spirit. ("For the Lord looketh on the heart") If the heart is right with God, the dress question will take care of itself. Our bodies should be modestly clothed with a view to comfort and convenience: not to attract attention, either by their gaudy appearance or, out-of-dateness of lack of covering qualities. Remember Jesus said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, Is not the life more than meat, and the body more than raiment?" (Matt. 6:25.) The life that is really worth while, is the one that is so completely lost to self in doing good to others, that there is no time left to think about outward appearance. If our life is "hid with Christ in God" we will be so busy lifting up fallen humanity, that we will have no time to spend thinking about our clothes.

The true garb then of a Christian is not the putting on of apparel, but it consists in being clothed upon with humility; ornamented with "good works;" possessing of a meek and quiet spirit, which is in the sight of God of great price. Adorn the inner man with humility, that outwardly we may bear the fruits of the Spirit, which Paul enumerates as "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." "Against such," he said, "there is no law" (Gal 5:22, 23).

Weldon, Iowa.

A Symposium In Honor of Mother by Some Ashland College Students

A Tribute to Mother

By M. A. Stuckey (Class of '22)

They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er the lesser powers that be;
But a mighty power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world.

In these simple and meaningful lines William Ross Wallace has portrayed the mightiest power and influence in all the world. It is mother love. None other can surpass it in the realm of the physical world. Was it not the mighty Lincoln who said, "All that I am and all that I hope to be, I owe to my angel mother." Lincoln was right. It must have been a source of inspiration to him to look back and recount the teachings of his mother when his nation was almost at the point of disruption. Then and only then could he realize as never before that the very ideals which he had received, namely, purity, honesty, unselfishness and love, were instrumental in holding him calm and serene in his labors. And is that not the case with all of us? When failure and defeat comes your way who shares it with you? When friends betray and all helpers fail who sympathizes with you? It is mother, if she is living; if not, it is her influence that motivates the human soul to action. Indeed, we owe our best to our mothers. Without them our world would lose all of its idealism, joy and happiness. Mothers of America and the world, we salute you!

Ashland, Ohio.

Mother, the Girl's Ideal

By Shirley Price (Class of '24)

It is said that "Mother," "Home," and "Heaven" are the sweetest words in any language. Mother is especially dear to every person, because it immediately suggests overflowing love, uncomplaining toil and enduring patience. "Mother-love endureth all things," this explains why our mothers have so much patience with us. This mother-love appears in situations like these. Suppose that you were in the room of Mary Jane Lansing in the dormitory of a college. Several girls are in the room reading their mail. After several moments of silence Mary Jane bursts out:

"Oh girls! I received a letter from mother and she is such a dear mother! She is having a great deal of trouble with Charles, my little brother. Since father died last year it seems as though Charles is more difficult to manage. It is such a trial to mother and she isn't a bit strong. She is so patient about it too. I just feel as though I should be at home helping her. But girls? If I can only be patient and dear when I get to be mother's age, as mother is, I will be happy. I just don't see how she does it. No matter what happens she is always the same."

"That is just the way with my mother," spoke Ellen Johnson, Mary Jane's room mate. "You know I have a little baby sister, only four months' old and she is surely a trial to anyone, no matter how patient. Mother writes that she cries some but she is the sweetest baby in the world. She said she was up all Monday night with her, but she hoped she would soon be better. Now I can't imagine myself as patient as she is if I had been up all night with a baby."

"Oh, Ellen!" spoke another, "Don't you know that 'mother-love endureth all things?' A mother forgets herself and thinks only of her baby. You may say that you don't think you would be willing, but Ellen, I think under the same circumstance you would do the same."

"Well, perhaps you are right," replied Ellen, "I only hope I will be like mother for if there is anyone who is my ideal, it is my mother. There is nothing she does that I don't wish I could imitate. Mothers are such wonderful persons, aren't they?"

Now, dear reader, if you can bring yourself back from this dormitory and ponder a moment over the things these girls have said, I am sure you will agree with me that mother as an ideal for her daughter has a very wonderful responsibility as well as a wonderful opportunity to mould the life of her daughter in the best possible manner.

Ashland, Ohio.

Mother, Ever With Us

By R. D. Barnard (Class of '23)

Mother! How sweet the name! How glorious the import! Uttered as it so often is, idly from our lips, we forget. Lashing with our fire tongue, we are disrespectful. Christ came from the Father to save us. Surely Mother was sent from an angelic home to guide the straying feet, to watch the tender hand. You wonder at this? But does she not do it? Whose hand cuddles the cooing infant? Whose voice sings a lullaby for its sweet repose? Whose thoughts are anxious for the growing youth? Whose plans are broken, whose pleasures abandoned, that the son or daughter may be happy? Infancy becomes childhood, childhood youth, youth is soon manhood or womanhood. We may be far from home. We may not cross the threshold when the labor of the day is over. Yet there is that which makes these seasons of the year happy ones—to think of mother, of home, of the love that is there and of the very atmosphere of that sacred presence.—OH! what bliss!

But, if we in every clime think of mother, does she not so much the more think of us? When we are happy, prosperous, and successful mother remembers us and cares. She rejoices in our joys, glories in our successes, and sacrifices for our prosperity. That blush of joy, that smile of approval, that radiance of thanksgiving,—these reveal her abiding pleasure. When we are in sorrow, mother cares. She weeps in our sadness, she prays in our trials, and yearns for our strengthening. And when we stray, mother cares. She is saddened when our nobility wanes. She breaks in sorrow when we taste of sin. She pleads in tenderness for our safe return. Imploring, she bows to God, believing we will be saved some day. Then what of our lives with such a motherhood? Can manhood fail, or womanhood lose her way?

With mother and Christ we cannot fail,
We can ride the wave and face the gale.

Thank God for the Christian gift to man! A most perfect name—MOTHER.

Ashland, Ohio.

Mother's Teachings

By Elizabeth Lentz (Class of '21)

We search the literature far and wide; the literature of the saint and the sinner, the works of the poet and the dramatist for the thoughts and words which will make real mother's teachings. But we are disappointed for after all our research none seems to give mother her full and rightful tribute. So this writer like all the others turns to the book mother wrote on the pages of her heart.

She draws the book off from its shelf and reads, "My Children" by mother, author of "Life's Trues." On the next page,—copyrighted years before the first born and dedicated to the children by their affectionate mother. An-

other page discloses the first chapter, "Mother's dream." This dream is similar to every mother's dream for her child. She sees this wonder child rising to a position of honor; she sees him fighting the evils of this world; and as her dream continues it grows larger and larger. Wherever this child of her's wanders he spreads broadcast sunshine and happiness by kindness here and a gentle word there. Perhaps you wonder if this dream includes a vast amount of money, the desire of self achievement or the joy of self glory? Ah, do not discredit this mother's dreams, for she sees beyond the material things of life. This wise and noble mother knows that her child will only be happy and rich when he thinks first of his duty toward mankind.

The second chapter deals with mother's kindergarten. Here she directs the little hands to do kindnesses toward others; teaches the child to save and build and to realize that in doing so he is making God's world more beautiful. She guides his little feet into smooth and beautiful paths and helps him to recognize the flowers, the birds and animals. She it is who makes him to see the beauty and wonder of the world and to realize that it is not natural for one to be discontent and unhappy. She tries to keep the tongue for truth telling and the mind filled with happy, helpful thoughts. To mold him, to direct him, to teach him life's unrelenting lessons is her task. This must all be done in six short years. Yes, just six short years to impress him with the wonders of God, the truth of right living and his duty toward others. Can she do it? Her faith is strong and she does it by directing him to that never failing source of power. Who has fallen so low as to dare be false to the faith or say it can never help me? If there be such bow your head and pray the prayer you repeated when a child at your mother's knee and you will never say such a thing again.

Jesus, tender shepherd, hear me,
Bless this little child tonight.
Through the darkness be thou near me;
Watch my sleep till morning light.
Bless the loving hands that keep me;
Bless the friends I love so well;
Take me when I die to heaven,
Happy there with thee to dwell.

For the third chapter of mother's book she tells how in her tender, patient, brave and devoted way she watches the gradual development of her child. We never find her impatient with his erring actions; never weary of helping him over his difficulties but always bravely facing the blind old world and piercing its unjust crudities with her kind mother love.

"Vain are all our tributes to her if in words alone they dwell.

We must live the praises due her; there's no other way to tell

Gentle mother that we love her. Would you say as you recall
All the patient service of her, you've been worthy of it all?"
—Edgar Guest.

Ashland, Ohio.

A Mother's Influence

By A. D. Cashman (Class of '23)

There are men who attribute their success in life to themselves; many to some particular friend, and others give credit to their associations. To be sure, there have been many persons brought into prominence in the finding of Christ; as a helper he outshines all else. But among the many human agencies that have helped to make men, none have an influence so far-reaching as mother. The world contains many characters, as Abraham Lincoln, who have attributed every achievement and every acquisition to mother. And she merits every credit and respect shown to

her. It is she, who, by great care and concern, brings the child to the place where it can think for itself. It is she to whom the noblest characters have gone to have their burdens made lighter, their disappointments made easier to bear and their broken hearts healed. These things are the beginning of a mother's influence which lasts throughout life. On this state in life many reflect, after they are old enough to realize the sacrifices made in their behalf.

Does mother's concern for the child's welfare cease after he is old enough to make his own way? Is she indifferent to his interests and welfare? Ah! who is it that shares every effort, adds to every enterprise and contributes to every result? Mother's anxiety, influence, regard, desires and interest inspires a man to go on and on. She possesses a sense of pride, that no one else could have, in every successful endeavor of her child whether he is young or old. She sympathizes with every misfortune of her son and daughter and tries to put them back on a successful road. Who would not be inspired to overcome every difficulty in life and to labor unceasingly to measure up to her expectation? Who could disregard mother's sacrifices and make useless the fine and high qualities instilled in their lives by her?

While mother's influence and love plays a great part in every person's life, it is especially true with college students. Often when a young man or young woman goes away to college, it marks the first time in their career that they have been separated from her and home. It is that separation that brings the student to realize how important a part mother plays in his or her life. Even her handwriting inspires him in his work, especially when he does not hear from home when he thinks he ought.

How great the importance of mother to humanity!

Ashland, Ohio.

Mother, The Maker of Our Homes

By Nellie Magers (Class of '24)

What makes the home? Is it the walls, the roof, the windows and the doors that make the home? No! A Chinese proverb says, "A hundred may make an encampment, but it takes a woman to make a home." Who is it that helps to bear the cares and troubles of the home? Mother.

The mother alone can realize the work required to keep the home together. None other sympathizes with the small child when he receives an injury which kisses alone can smother. It is the mother who patiently watches over the sick child, and over the infant's cradle. It is the mother's lullabys and songs of love, that hush the crying child to sleep.

Does the true mother put the child aside for other things? No! She listens to the pleadings and sorrows of the child. She is interested in that which interests them. Through this companionship she cultivates love in the heart of the child. Love is an essential in the happy home. It is love that binds the home together. No one can live without it.

It is the mother who prepares us for the future. The burden of the home rests upon her shoulder. It is through her prayers that the home is made. It is the mother who teaches the child to pray, and directs his steps that he may love God and walk in the straight and narrow path. No one will do for another what a mother will do for them. She will go farther and reach lower for you than anyone else. When every one else despises you and forsakes you, she will lift you up again and tell you of all your virtues. Is she not the true maker of our homes?

"Nobody knows the work it makes
To keep the home together,
Nobody knows the steps it takes,
Nobody knows—but mother."

Ashland, Ohio.

THE BRETHREN PULPIT

The Failure of Religion. By W. I. Duker

TEXT: "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."—Isaiah 59:1.

There is nothing that tends to greater discouragement among Christian followers than the thought that our leader is not all sufficient and that our cause may be a losing one. We are not God's; we are but men, and as such we display those characteristics common to men. Among those most common is the desire to be led—led by some one more powerful than ourselves. This is usually known as "hero worship." It is nothing more than an inherent desire to worship an all powerful God. Herein lies the tremendous danger of unbelief. The very moment we begin to doubt the omniscience and omnipotence of our God, we instinctively withhold our allegiance. During the last few years, while men's minds have been sorely tried with the perplexing problems arising from a world war, Satan has been busy instilling his insidious doctrines into the minds and hearts of men. Not the least of these is the doctrine of the failure of religion. Pulpit and press have given him advertising space free. Acknowledgement of this doctrine is found in the effort to revise and revamp all existing tenets of faith and methods of bringing these tenets to men. Former doctrines and methods have been thrown into the discard and we have "turned" our face toward the "light?" When men and women have been following an unerring God for two thousand years and then turn their face toward the "light," the turning will bear, or rather require careful scrutiny. Dissatisfaction with the present conditions is lauded as an indication of future progress but more often it is the germ of unbelief. This old world has been so dissatisfied with "present conditions" that the future is sometimes a matter of conjecture rather than a certainty, a certainty resulting from a firm belief in an Almighty God.

I. What has gone into the "discard?" What has failed during the last few years? First a Christianity that was a Christianity in name only. A Christianity that has been unreal, false and artificial. A Christianity whose only merit lies in its claim. A Christianity that breeds a church that denies the Deity of our Savior and questions his return. A Christianity that takes away and gives nothing in exchange. A Christianity that deifies self and doubts the "Book." This Christianity has failed as she has always failed. This type of Christianity has always been a failure and men are now coming to realize as never before its false claims.

II. What are the results of this failure? First, men who have not distinguished the artificial from the real have lost their faith in the real. The great tragedy of the age is the loss of faith in the real, from having accepted the artificial for the real. Many a boy coming from a home in which formal Christianity has flourished has given the world an example of a man who "knew not God." Many an infidel has been born and bred in the home of normal Christianity. Second, men formerly satisfied with their religion, having found it to be insufficient and faulty, nor are searching for something more abiding. Now the "real" has a chance to manifest itself. Now men are alert and desirous of finding that which they thought they had. Churches today are "cleaning house" and putting in new furniture. Self satisfaction is being sadly disturbed. The church as a fraternal organization is undergoing a change of heart. "WHY ABODEST THOU AMONG THE SHEEPFOLDS? TO HEAR THE BLEATINGS OF THE FLOCKS? FOR THE DIVISIONS OF REUBEN THERE WERE GREAT SEARCHINGS OF HEART" (Judges 5:10).

III. How lasting will the results be? Results other than those in which God is featured never prevail. The world now has had its eyes opened against its will. Soon

they will close again. Now we see the hideousness of making false claims. Now we see the destructiveness of a normal religion. Now we see the artificial in its true light. Now we stand appalled at pietistic professionalism. Satan routed for a time however will soon return and many will again fall under his influence. The second great tragedy of the age is the tragedy of the ease with which we return to sin. AS A DOG RETURNETH TO HIS VOMIT, SO A FOOL RETURNETH TO HIS FOLLY (Proverbs 26:11).

He who hopes to have his task made easier in the Christian warfare will find that the lessons learned through force will be soon forgotten. All too soon, even now, does the artificial again supplant the real. All too soon will the Christianity of service lose itself in a Christianity of form. All too soon will men lose their zest in the search for the real and become contented with the shadowy and visionary.

IV. What is the task of the real Christian in the present world crisis? The task is assuredly not that of formulating a new religion. Not that of losing faith in the religion of our fathers' and the acceptance of some new and untried creed. Let us rather "go back to," than "on to." This may seem at first to be retroactionary in spirit, but the sooner all men learn that the only possible progress the Christian can make is that progress directed to the cross where our Savior bled and died, the sooner will real progress manifest itself. The entire purpose of the Eucharist is for this purpose. "AND AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF MAN BE LIFTED UP: THAT WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH, BUT HAVE ETERNAL LIFE (St. John 3:14).

We hear so much about progress in religion in these days that men are becoming, as never before, interested in the direction that real progress takes. We search the books and periodicals that come to our desk as days go by and we find that the Christ of the Cross is too often missing. Our task then is undoubtedly the task of holding up Christ.

V. The pleasure of the task. "BLESS YE THE LORD, ALL YE HIS HOSTS; YE MINISTERS OF HIS, THAT DO HIS PLEASURE (Psalms 103:21). IS IT ANY PLEASURE TO THE ALMIGHTY THAT THOU ART RIGHTEOUS? OR IS IT GAIN TO HIM, THAT THOU MAKEST THY WAYS PERFECT? (Job. 22:3)? The pleasure of this wonderful task lies in two fields. First the pleasure to him who holds up the "Christ." Some men find pleasure in gazing upon a beautiful picture. Some find pleasure in the society of kind friends. Others find pleasure in the pathless wood and by the side of a rippling stream or the babbling brook. But he who wishes the acme of pleasure will find it in holding up "The Christ." The world of today is said to be "pleasure mad." No term so completely misrepresents the condition of the world as that. The world will never be "pleasure mad" until she finds this "madness" in her desire to hold up the Savior of men. No real pleasure can ever be found in serving ourselves, and this is surely just what the old world is attempting to do today. HE THAT FINDETH HIS LIFE SHALL LOSE IT: AND HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT (Matt. 10:39). Just as truly as we serve our fellowmen, just as truly as we live a life of self-sacrifice: so truly will we be able to drink of the cup of happiness. This trite and hackneyed expression has lost none of its truth because of its repetition. It is found in any text on the question of life. Books by the score have written its truth upon their pages, and yet our only hope of future and present happiness lies in its acceptance. May we as a people

pledged to a great God, open our eyes and then our hearts to the truth of this thought. May we preach it from pulpit and press. May we live it so consistently as to win others to its truth.

And now may we close our little homily with one view of the second field in the realm of true pleasure. "Is it any pleasure to the Almighty that thou art righteous? or that thou makest thy ways perfect?" To be able to bring a bit of happiness to a Savior to whom happiness was denied when he was here among men, to be able to bring happiness to a God, surely can have no greater incentive to competition among all the possibilities of man. May we pick up our tasks again in life, not with the thought that religion has failed, but rather that within our possibilities lies the power of bringing happiness to a crucified Savior. As we serve him joyfully may we look up to catch a glimpse of the smile that we have placed on that loving and benign face. May we take as our motto: "One more smile on the face of our Savior."

Goshen, Indiana.

OUR DEVOTIONAL

Opportunities of Service

By A. O. Dannenbaum

OUR SCRIPTURE

"I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit. For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:1-14). . . "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already unto harvest" (John 4:35).

OUR MEDITATION

Faith and service are the keywords of the religion of Jesus Christ. Each without the other is shorn of much of its force and power. Everything that is emblematic of faith is typified in service, and never have the opportunities of service been as great and as many as now.

The development of service from the standpoint of history and religion has been three-fold. First, service means nothing more than the expenditure of physical energy for the advantage of one who possessed powers of proprietorship over the subservient one.

Then it came to mean the "courses" of the priests and pertained to the liturgy of Old Testament Judaism.

And finally as one of the evidences of productivity by the branches of the "Vine" of Christ, it has come to mean something infinitely finer and better than servitude or ritualistic observance.

The greatest and truest of Christians that we know of are the ones who have given and served the most, but there is a vast number of true believers who daily render service in one form or another without receiving worldly recognition. To this class, opportunities of service do not come uninvited and unsought, but rather do these obedient followers go forth into the highways and byways and find their own opportunities to serve.

The world incorporates the Christian standard of service in its own social service and welfare movements, because secular service can indirectly or directly be traced to the teachings of Christianity.

Jesus says "... as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." Therefore: only a branch of the Vine of Christ can bear the high type of fruitful service.

Now, lest the unassuming and timid brethren that are found everywhere feel that their opportunities of service are limited, let them remember, first, in regard to their apparent inability to find opportunity, that if one such was in search of sin, he would find it coming more than half way to meet him.

Exactly in like manner can we find not only opportunities, but privileges of serving, as everywhere trouble or sin may have reared its head requiring the healing balm of Christian service to be applied.

In the second place, St. Paul tells us that each is to serve according to the talent that God has given him. Speaking for himself he said "Woe unto me if I preach not." For us then, there is much to do. A cup of cold water given in the name of a disciple shall not lose its reward, for God notes even the sparrow's fall.

The complexities and the unholy trend of our modern life, contrary to the generally accepted opinion, present more opportunities of service than ever before, for externalities never reveal true conditions.

We have plenty of "whited sepulchers," plenty of gaudy exterior coverings broken hearts and blasted hopes, and plenty of sin-steeped mortals, shackled and chained, that only the bright sword of God's love, in the hand of one of his servants, can sever.

Satan in his cunning, has erected the bulwarks of so-called "broad-mindedness," "let them aloneness," gayety and frivolity, to prevent the application of Jesus upon many of the lives of our generation.

Then, not only have we thousands of opportunities of service, no matter who we are or what we are, but our Lord commands us to do his will in this regard.

Therefore it is imperative that we abide in Christ as a true branch, and do whatsoever he requires of us; for the "Great Shepherd of the sheep" commands us to love one another as he loved us. "Greater love hath no man than this, that a man lay down his life for his friends." And beloved brethren, if we pattern ourselves after his service, we need never to question our lack of opportunities of service.

OUR PRAYER

Our Father in heaven, we thank thee for our opportunities to serve mankind. We thank thee for the high standard set before us in Christ Jesus, who died to serve. May we with spiritual vision discern the great need of the world and hasten to place the loving hand of Christian service upon the world's need. Give to us, we pray, strength and grace, that in serving man we may serve God. Help us to this end, we pray in Christ's name. Amen.

Johnstown, Pennsylvania.

Prayer never changes God's purpose, but it does change his action. It does not need to change his purpose, because his love is such that every right thing that you and I ever thought of praying for he had first planned to give. But (underscore the but) prayer does change God's action, because one can't give into a shut hand, and God never forces anybody.—S. D. Gordon.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Special Sunday School News

SUNDAY SCHOOL VS. COCK PIT IN THE PHILIPPINES

When Rev. A. L. Ryan, Sunday School Secretary for the Philippine Islands, made his report at the Tokyo Sunday School Convention he emphasized the contribution of the Sunday school in the Philippines in giving a clearer understanding of what it means to be a Christian. He said "Men used to think that they could carry their Lord in one hand and their vices in the other. They somehow believed that to be religious meant to go through certain forms and ceremonies. It was not uncommon to see gamblers going to church, carrying their fighting roosters under their arms. Then after they had performed their devotions and had asked divine favor upon their chances during the day, they would piously come out of church, go down to the cockpit, and spend the rest of the Sabbath in gambling. That practice does not inhere among our Protestant Christians."

"I well remember one Saturday night, during an evangelistic service, an old gambler did come in carrying his rooster under his arm. While the preacher preached, the

old man stroked and petted his rooster. But ere long, as he listened, conviction of sin struck his heart. When the invitation was given he went to the altar, and in humble penitence gave his heart to Christ. The next morning he came to Sunday school and joined a Bible class that he might learn more about the better way. What became of the rooster, you ask? He did a most appropriate thing. He sent him to the preacher for his Sunday dinner."

WORLD'S SUNDAY SCHOOL STATISTICS

For months preceding the Sunday School Convention in Japan Sunday school statistics from all parts of the world were sought by W. G. Landes, Statistical Secretary of the World's Sunday School Association. Owing to the war it was impossible to obtain complete returns. The facts could not be gathered in full from such countries as Europe and Australia. Estimates had to be made in some cases, based on the best information available. The following figures will appear in Tokyo Convention Report which will be ready for distribution about May 1:

SUMMARY OF WORLD'S SUNDAY SCHOOL STATISTICS

Grand Divisions	Number S. S.	Number Officers and Teachers	Number Scholars	Total Enrollment
North America	155,944	1,697,520	17,065,061	18,762,581
Central America	167	606	13,061	13,667
South America	3,246	16,203	146,14	162,344
West Indies	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceania	14,856	71,336	423,823	495,159
Grand Totals	287,426	2,586,825	27,709,706	30,296,531

The totals given at the time of the Zurich Convention in 1913 were 29,848,041. In spite of the great loss incident to the war years the present figures show a decided increase except in Europe and Oceania. Notable gains have been made in Central and South America, Asia and Africa. The increase in North America, was more than 2,000,000. The statistics for North America were those gathered in 1918

and since that time there has been a marked increase in the membership of the Sunday school. The four years following the Tokyo Convention promise to be the greatest in Sunday school increase. Secretaries are now requested from Siam, Czecho-Slovakia, Ceylon, Malaysia and Korea. Additional workers are needed in Europe, India, China, Korea, and South America.

The Value of Organization in Bible Class Work. By W. H. Darr

In the discussion of this question which is a vital necessity to the life and character of the modern Sunday school and Bible class, it might be well to pass into a reminiscent mood for a moment and center our thoughts on the sayings of some of the greatest men that this world ever knew, when they uttered such statements as, "In union there is strength," "We must hang together or we'll hang separately," or "United we stand, divided we fall," etc. Thoughts of this nature put into actual practice made possible the greatest nation in the entire civilized world today, the United States of America. Again we have the modern phraseology of the same thought expressed in the words, "Everybody's business in nobody's business." To organize means to make organic and to be thoroughly organic there must be an abundance of "Vim, Vigor, and Vitality." It also means to arrange or constitute in a system or working plan. Effective organization embodies all the principles of genuine co-operation. Too often we see apparent activities that would lead us to believe that there exists the strongest

ties of union and loyalty, when in reality it appears only on the surface, and at heart, the different members of the organization are working diametrically opposite on principles vital to the life of the body. There must be unity of opinion and work to produce satisfactory results.

It is a mistake to organize or even attempt to organize a class before its members thoroughly understand and approve the new plan of work. A poorly organized class or an organization which does not meet the hearty approval of the entire membership is worse for the class than if it existed only on the loyalty of a few of the old "stand-bys."

The well organized class is an ideal democracy and every member should be both intelligent and sympathetic in all lines of work. The greatest menace to any organization is the person who is too narrow minded or rather too bigoted to be willing to abide by the decision of the majority on matters pertaining to the life of the organization.

A question oftentimes discussed previous to organization

is the selection of proper leaders. This I dare say, is the part of organization frequently passed over too thoughtlessly. Possible leaders should be watched and studied outside of the class in an endeavor to ascertain whether or not they are natural born leaders, good "mixers" and what their social standing in the community is. This is a safe guide to follow in placing them in a position of honor and trust. If it is impossible to pick out such an one from among the number in the class, then I would suggest that you go to the outside, pick out your leaders and then inform them that they are wanted in a certain class as its leader. This would not only add one more to the ranks of the class but would be the strongest incentive to outsiders and would quietly and indirectly quell all thoughts of jealousies and rivalries among the members of the class.

When once the class is organized and the leaders selected, the time is ripe to begin the development of hidden talent and the development of new workers for the Master's kingdom, of whom there are multitudes that are never given any work to do while the entire responsibility of operating the church, the school, or the class usually rests with a few willing workers. Good leaders will ferret out and develop these new workers. Innumerable persons are capable and willing to perform various valuable tasks, yet they are not and never will be able to take the initiative. If majority rule, loyalty, and co-operation can be established under the leadership of efficient leaders the work MUST prosper.

Johnstown, Pennsylvania.

Adult Division

By L. G. Wood, Division Superintendent

This division is now fully equipped for the issuing of certificates of recognition, to all classes organized according to the International Standard.

These certificates have both the international and denominational seal and authority. One of these framed and hanging in your class room is a splendid reminder and a very impressive mark of distinction, which speaks so loudly to the class and to the school of which it is a part, for achievements in class and school activities.

Certificates of recognition have recently been issued the following classes—"The Builders" of the First Brethren church of Ashland, Ohio, "Every Man's Class" and "Ever Faithful Class" and "Wide Awake Class" of College Corner Brethren church of Wabash, Indiana. "Tri-M Class" of the Brethren church of Flora, Indiana.

Four of these have gone to Indiana and one to Ohio. Who will be the next applicant? Application blanks will be furnished on request and certificates at twenty-five cents each to cover cost of issue.

If any of those classes to whom I have issued seals in the last few months, failed to get your certificates from the International or State Office, send me the name of your class and the number of your Seal and twenty-five cents and I will gladly furnish the certificate.

Come on with your applications, let's keep going forward.

381 Westmoreland Ave., Johnstown, Pa.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Hold Fast to the Pledge

President Francis E. Clark's Message to the Christian Endeavor Society

If I could never send another message to Christian Endeavorers, I would say "hold fast to the pledge," not in a slavish spirit, but with the freedom wherewith Christ makes us free.

Hold fast to it because it emphasizes our high ideal to do only what Jesus Christ, our Master, would like to have us do.

Hold fast to it because it adds to our weakness, his strength, in which alone we can achieve success in any work for him and our fellow men.

Hold fast to it because it demands loyalty to the church as well as to Christ, for without definite and strenuous loyalty to the people of God with whom we have associated ourselves we shall disastrously scatter our influence and our power.

Hold fast to it because it enforces the duty of testimony and outspoken allegiance to him whose we are and whom we serve. Expression is as necessary to religious growth as the impression of truth. A plant cannot grow unless it expresses its life by its leaves and flowers.

Every honest word for him in the prayer meeting, every simplest service on a committee is an expression of our love.

A Christian, if he would grow strong, must express his love for Christ in words and songs and deeds.

Hold fast to the pledge because it has been and is the main cable of devotion to the prayer meeting, which is the powerhouse of our movement.

Hold fast to it because it has been the inspiration of all our many committees and of our multifarious welfare work, for soldiers and sailors, prisoners and shut-ins, for children in fresh air camps and for people in all conditions of distress.

Hold fast to it because it is the bond of our world-wide fellowship. In a hundred different languages, in more than a hundred different denominations, in every continent and in all the great islands of the sea simple, reasonable, prac-

tical in spirit and purpose if not in exact phraseology.

Condensed into a line it is to strive not boastfully or vaingloriously, but to strive earnestly, persistently, humbly to do whatever Jesus Christ, our Lord, would like to have us do.

This is the gist of Christianity. This is the pith of Christian Endeavor. This, please God, will give strength and perpetuity to our movement in the long years that stretch before us.

A Boy's Prayer

By Dwight E. Marvin

Dear Lord Jesus, thou wast once a boy and knowest a boy's nature and difficulties. I want to do right and please thee but am not able to resist the power of sin and need thy help. Pardon my wrong-doing and teach me thy law. Speak to me out of thy Word and in my heart and lead me in the way everlasting. Control my will that I may be self-controlled in thee and make me the true and manly boy that I long to be.

May I ever be mindful of my parents' wishes, kind and considerate to those about me, diligent in my studies, fair in my play, firm to resist temptation and always strong enough to say "Yes" to that which is right and "No" to that which is wrong.

In days of old thou didst take the offering of a boy and use it to feed a multitude; take thou the offering of love and service that I bring to thee and use it for thy glory, and when I grow to maturity, grant that I may be a man after thine own heart, with sturdiness of character and tenderness of heart.

Knowing that thou didst die for me and that thou dost love me, I give thee my heart in faith and obedience.

Hear my prayer for thine own sake. Amen.

Summit, New Jersey.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

China Famine and Six Weeks Till Harvest

(The Brethren people have given splendidly to the relief of starving millions of China, but from a reading of the following letter it will be seen that the need has not yet been fully met. During the six weeks till harvest in China surely no American Christian should live extravagantly or spend foolishly while thousands are dying for the want of food. Send offerings to Vernon Munroe, Treasurer China Famine Fund, Bible House, New York or to the Brethren Evangelist.—Editor).

April 25, 1921.

George S. Baer, Editor,
The Brethren Evangelist,
Ashland, Ohio.

My Dear Mr. Baer:

The editors of the Protestant church papers have rendered a very great service to the Christian movement in Asia, by their help in the China famine appeal

This appeal came first to our office from the missionary organizations in China. Immediately, and before any steps had been taken for the organization of a national relief committee, I laid the situation before you other editors. The editorial which appeared in practically all of the church papers laid the foundations for the whole relief effort which since then has developed.

It is this which leads me, representing the foreign missionary agencies of the country, to ask your careful attention to a statement of the present situation.

The Chinese people through private benevolence and governmental action have helped the famine sufferers more largely than in any previous emergency—more largely than China's friends have dared to hope for. England, Japan, Canada, America have sent aid. America's total is approximately \$5,000,000. Through this amount, during the long winter months, millions have been kept alive—just that. Other millions, hoarding week by week their lessening store of grain, grass, leaves, bark, have kept themselves alive—they have barely lived. Tens of thousands, perhaps hundreds of thousands, their grass, corn cobs, willow bark exhausted, have turned their faces to the wall and died. No one will ever know their number.

Our people have never realized how terrible the conditions are. Official reports, through the State Department, the Department of Commerce, the Associated Press, have been careful not to overstate the situation. Interpretations placed upon these reports have in large sections of the daily press given the impression that the situation for some weeks past has been well in hand.

Yet letters from well known missionaries coming to all the mission boards and to my office, show unmistakably that this interpretation is grievously in error. As I write, a letter from a missionary lies before me, typical of scores. It is dated February 12th, when

optimistic reports, based on cablegrams, were appearing in our newspapers. The writer states:

- A. That his district has a population of 2,300,000.
- B. That 450,000 at least must be helped sometime before harvest or die.
- C. That the food allotted to his district by the Central Committee permitted him to care for ONE IN EIGHT of the 450,000.

Now the new harvest is almost in sight, but those millions kept alive during the winter by our gifts—must be fed for six weeks longer or allowed to die. And the millions who lived on their little store and the hope that in their hour of most desperate need help would come to them—must be fed or allowed to die.

About April first the International Relief Committee in Peking, through which the various regional committees cooperate, expended practically all its available funds in advance purchase of grains, providing sufficient quantities for continuance of relief on the scale then in force up to May first.

From that date a larger number of people must be fed than has been cared for at any previous period. The extent to which this can be done depends primarily upon what America produces in gifts beyond amounts already provided.

Let me now turn to the situation in this country. Through the influence of your church papers and other forms of appeal, thousands of Protestant churches have contributed. No one could protest if you and other editors should say that you have done all that could be asked. The same position could reasonably be taken by thousands of pastors. Yet the simple fact remains that unless editors and pastors bring this situation forcibly to the attention of the Protestant churches, and cooperating with other agencies at work bring about a great flood of money, thousands, perhaps hundreds of thousands, of those carried through the winter will inevitably die.

I have put the situation before you. Can you not in the issue of your paper which appears the last week in April present this situation in such a way that what now seems humanly impossible may be accomplished, and these starving people be saved.

A little personal incident will be my justification for this appeal. Twelve years ago I had charge of a relief station in a much smaller famine. I had been allowed to enroll people up to 14,000.

One day near the end of March, in a squalid little village, I wrote the 14,000th ticket authorizing food for a starving family.

In the dusk I started back to my station. As I rounded a turn in the road a group of Chinese women rushed from the side, and formed a circle around me. They fell on their

knees, beat their heads upon the ground, and told me their story. They came from a group of villages beyond the one where I had stopped. Everything save a little store of leaves and bark had been exhausted.

I wired to the Central Committee, asking permission to take on an additional 2,000 names. The next day, the reply came: "Not one more." All available funds were required for those already enrolled.

Sometimes in the nights that followed a man or woman would drag themselves across the barren plains from these villages, and I would find them at the door of the relief station in the morning. If it was a dead body it was not so bad; but sometimes it was a man or woman still living, and I had no choice but to have them carried back to their village to die.

What I saw and felt must be faced by other missionaries in hundreds, perhaps thousands, of areas during the next six weeks, unless by God's help the churches in America can do the impossible.

With very real appreciation for your courtesy in reading this statement, I am,

Yours sincerely,

F. W. BIBLE.

A Mission Surprise

Surprises are common enough in mission work, but not long ago a missionary in India received a surprise which almost amounted to shell-shock. A little village near Meerut had decided to become Christian and the minister had gone down to conduct the community baptism service.

Now it was generally known that the landlord, who had previously owned the people body and soul, greatly objected to the freeing of his tenants through Christianity. For he knew that Christianity meant freedom—freedom from fear, freedom from the terrorism which kept the people ground down under his power.

On the day of the baptism service this landlord was in the congregation, a fact which produced general uneasiness. And as the service advanced the uneasiness increased almost to the point of terror, for just as the minister was about to baptize the first convert, the landlord came forward and took the vessel from the hand of the Indian worker who was assisting.

The people gasped, but the situation was explained in an instant. The landlord had suddenly changed his mind about the matter of Christianity, and wished to take part in the rite of baptism as a sign of his approval.

When the landlord learned that four members of the community were away from home and therefore could not be baptized before the minister hurried away to another of his forty stations, he offered to see the men when they came back and to administer the rite himself.—Christian Herald.

NEWS FROM THE FIELD

PLEASANT HILL, OHIO

Well Pleasant Hill, Ohio asks to report a great revival and spiritual feast. We just closed a three weeks' meeting with Sister Emma M. Aboud leading us. Sister Aboud brought us splendid evangelistic sermons each night and with her oriental costumes and speaking often of the land of the Book and by her winning ways and her straight Bible messages she soon won her way into the hearts of Pleasant Hill folks. And the crowds came through the rain and through the mud until there was no more room. This community has not been stirred in years as with this meeting and as a visible result there were 20 confessions, 16 of which have been received into the church.

This makes 50 confessions in this church since I came here one year ago, 45 of which have been received into the church and every department of the church is alive and working. Our last meeting started a revival in the Christian church here, for 30 of their old members went and were baptized by water baptism. Many more folks here were shaken but Satan said not now, plenty of time yet. It seems the devil is making a last final effort for he knows his time is short for the Lord will soon come, then Satan knows he must go to his place, the Pit. Pray for us and all the Brethren.

S. LOWMAN.

SALEM, OHIO

I am sure the brotherhood will want to share the joy that has come to the brethren at Salem. We have just closed another wonderful revival, with 33 confessions. Thirty-two of these will unite with the church at Salem, and one will go to Dayton as it is much nearer there.

Dr. E. M. Cobb and his good wife were the evangelists. I say Dr. and Mrs. Cobb because they showed pictures of the Holy Land every night before the sermon, and Mrs. Cobb operated the machine. And let me suggest to you, that if you have not seen Dr. Cobb's pictures on the Holy Land you have missed something wonderful, and it would be worth your while to call him for an evangelistic meeting, and have him put his pictures on. You can catch unbelievers going and coming with such convincing lectures and sermons as he gives. Dr. Cobb preaches the old time gospel, straight, and in earnestness and power, and about the only one who can escape it, are those who have already missed their train; as you know there are always a few in every community, who have posed through too many revivals. The brethren at Salem have a warm place in their hearts for Brother and Sister Cobb who have labored so earnestly through the meetings.

I hope the writer will not be misjudged in the foregoing statements, as it is not our desire to appear in the spirit of boastfulness as many of you already know and God knows that the Brethren church at Salem has not

had easy sledding. It has been an uphill pull for some years. But praise the Lord for those faithful ones who have hung on like grim death, and who have put their shoulders to the wheel, and have put their pocket books under it for a brake. No, we are not up the hill but we are getting out of the mud, and we are gathering momentum as we go. In the last 18 or 19 months we have added at least 85 to the church. We have had about 125 per cent increase. Like all kindred churches we have lost a few by death, nature and otherwise, but by far the greater per cent are on the firing line, which makes us hopeful for some bigger things in the near future. So if you will give us your prayers we will see what the Lord can do.

J. S. COOK.

McLOUTH, KANSAS

On March 29th, we opened our evangelistic effort at this place and after preaching for three weeks the total visible results were two added to the church, an aroused church, and an awakened community. As one of the deacons of the church put it, "The finest result of the meeting was the strengthening of the timber already in the church."

The ideal we had in mind as we started for Kansas was that we might be used to make the Word precious to the people and to that end we gave over the entire first week to the preaching of doctrinal sermons. The conviction is ours that if people are to believe they must know what to believe so the foundation was laid on the Word and the Father, Son and Spirit behind the "written revelation." Because we preached the Word we "know the Word will not return void" so we are looking for further results at McLouth. The two who were added to the church were a mother and daughter and their coming gives promise of the coming of others from the same family. We are indeed hoping for fine things from the meeting in other hearts for their thought was turned our way. We received a fine hearing. Those who read the Evangelist will remember that it was in McLouth that Coleman and Ronk held such a splendid meeting last fall though this was a union meeting.

As a result of the meeting too, we are looking for a strengthened congregation at McLouth. Hitherto the church has been composed of both Dunkards and Brethren with Brother T. F. Howell serving both groups. This is a man's job and often discouraging because of the meager results due to the dividing of each offering taken so that both conferences will get a share. We are hoping that the near future will see the two groups become one so that the work of the Kingdom might advance through the efforts of a united church in McLouth. The division in this church is all the more inexplicable when one notes that many of the so called "Conservatives" are more progressive than we are. It is an untoward condition. In passing it might be well to say too, that the

Home Mission Board ought to see that these points supported by the Board in part are visited once in a while so that the people might come to know that they are a part of a big movement, and not "always-expected-to-be-supported" wards of the Mission Board. McLouth is well able to take care of itself and every encouragement should be given them to get busy and not only carry their own burden but help to carry the burdens of other weaker churches.

As a part result of the meeting we were asked to present the challenge of the modern community center to the people of the town so for that purpose a special meeting was called in the town hall and the organization and opportunities of a Christianized community program were set forth. The message was well received and a committee of representative people has been appointed to go thoroughly into the matter and call the next community meeting for permanent organization and program. The new rural high school building will no doubt be used as the center around which the program will be worked.

Brother Howell and his good wife made my stay in McLouth a mighty pleasant memory to me and for the sake of those who do not know this man of God I would say that Howell has always hid himself away in some little known or specially hard congregation where results—visibly speaking—are small and the job is hard. He has been willing to shine in the obscure corner hence he has never received the publicity that some of our more "limelight" pastors have received, but he is doing a fine piece of work. It would be well to give him a chance to shine once in a while and if any church within reach of Kansas wanted an evangelist they might remember this man who has given many years of his life in unrelenting toil for the Kingdom of God.

Our best wishes to all the Evangelist readers and I want to express my appreciation of the "paper" these days. It is fine and may it continue to get better continually so that it will be a mighty instrument for disseminating the "truth of God" through the printed page.

In His name,

EDWIN BOARDMAN, JR.

SALEM

When I came to Dayton two and a half years ago, I decided not only to do what I could to help the Dayton church, but all the churches of the Miami Valley and I have tried in a small way to assist each congregation in the valley. Heavy duties at Dayton prevented me from assisting Salem in a revival campaign until now. I am not sorry that I recommended Elder J. S. Cook to the Salem brethren, some fifteen months ago. He has certainly done a great work among them. When he went there, there were 59 on roll and 4 of them were non-residents. He added to the church 58 during the 15 months and

now during my three weeks' campaign 32 more were added or rather 31 to Salem and one to Dayton. So the Salem brethren are taking on new life; but the fight is hard. Every foot of ground is contested by the enemy, but as long as the faithful ones back up their leader they will win.

Elder George Kinzie is doing very commendable work at New Lebanon, indeed. The church has now secured him on full time and they have bought a neat parsonage. Pleasant Hill forges ahead under the efficient leadership of Elder Sylvester Lowman, and a new church seems inevitable there, to hold the growing Sunday school. The Dayton church will have a great jubilee this May Day Anniversary when the mortgage on their fine church will be burned, as the provisions for same were made last year when Governor Brumbaugh was with us. And so the work moves on in spite of handicaps and conditions. A new mission work is being prosecuted at Stillwater Junction. Elder C. G. Ronk is now conducting a campaign there. May the good Lord bless the efforts of the faithful shepherds everywhere.

DR. E. M. COBB, Dayton, Ohio.

FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

We are pleased to report that our Easter entertainment this year was the best we have ever had. This was largely due to the wise planning and to the untiring work of the superintendents. The pupils did their full share too, by responding to the calls made upon them as they were asked to take places on the program. The entire preaching hour was given up to the exercises by the pupils. The church was well filled and the expressions of approval we heard afterward went to prove that our own judgment as to the high standard of the performance was correct.

The writer is not able to give the exact amount of the offering for foreign missions received that day, but we are told that it exceeded any that had been contributed by this congregation previously. The Sunday school offering was also included and went to swell the total. Our pastor, Brother Jennings, had wisely called attention to this offering for several weeks previously in nearly all the meetings of the church, asking the members to make it a matter of prayer, all of which we believe had a good effect.

Since our last report one splendid young woman made the good confession, was baptized at the close of a Sunday night service, and the following Sunday morning was received into the church by the laying on of hands and prayer.

A number of our people have been ill lately and quite a number of the Sunday school pupils have been kept at home on account of measles and mumps.

A class in religious education has been organized and is making good progress. By vote of the class the subject of story telling was taken up for this semester, using St. John's little book, "Stories and Story Tellin," as a basis for study, and using a number of other books as references. By

writing to Prof. J. A. Garber of Ashland College, we obtained some valuable suggestions in this work. We have an enrollment of eighteen and the attendance and interest manifested has been all that we could desire.

The regular quarterly business meeting was held April 12th and we do not remember to have seen a larger attendance. Some fine reports were given by the various officers and superintendents, and the financial condition was found to be very satisfactory, there being sufficient to pay all bills and leave the largest balance in the current fund the treasurer has ever been able to report.

We are now looking forward to Anniversary Sunday, June 19th, one year after the dedication of the new church. It is quite probable that an all-day meeting will be held and an attempt to raise a respectable sum which will be used to reduce the remaining indebtedness on the new building. Let us all be much in prayer for the success of that effort.

Yours in Christian love,
ALBERT P. REED.

4910 Wadsworth Street.

ANNOUNCEMENTS

NOTICE NO. 4—SECRETARIES

Has your pastor said anything about the statistical report for your church? If he has not you ought to see him at once. If your church has no pastor and no blanks have been received write to the Statistician for your supply.

H. E. EPPLEY, Statistician.
417 Indiana St., Huntington, Ind.

ADDRESSES WANTED

Will those having friends in Ft. Wayne, Indiana, belonging to the Brethren church kindly notify Mr. and Mrs. J. E. Ham, 2111 Smith St., Ft. Wayne, Indiana.

COMMUNION NOTICES

The Third Brethren church of Johnstown, Pennsylvania, will hold their spring communion service on Sunday evening of May 15th. The usual invitation is extended to all.

L. G. WOOD, Pastor.

The annual spring Love Feast of the St. James, Maryland, congregation will be held Sunday evening, May 22. All neighboring brethren are cordially invited to worship with us.

MARK B. SPACHT, Pastor.

The first Brethren church of Elkhart will observe their semi-annual communion worship, Monday evening, May 9th at 7:30 P.M. All of like faith are invited to be present and worship with us.

B. S. STOFFER, Pastor.

IN THE SHADOW

BILLMAN—Martha E. Billman, wife of J. H. Billman, mother of Maud, Lulu, Harry and Robert Billman, daughter of Abram and Catherine Beeghly, member of the First Brethren church, Dayton, Ohio, passed to her reward on her 65th birthday, being the 13th of April, 1921. We laid her to rest amid the tears of a

large concourse of friends and relations in Hill Grove cemetery near Dayton. Modest, quiet, loving, she gave to the world a fine family and left them the assurance of the rest awaiting the faithful. Besides numerous other relatives, she leaves a broken family, a grandson and hosts of friends. Funeral services by the writer, assisted by Elder Wm. C. Teeter and Mrs. Bame. **CHARLES A. BAME.**

HAYNES—Delilah Pearson Haynes, was born October 25, 1838 in Henry county, Indiana, and she passed away at the home of her son, Brother J. S. Haynes, March 30, 1921. She came to Iowa at the age of 16 and with her parents settled in Polk county, Iowa. In 1864 she was united in marriage to Dr. James S. Haynes of Tama county, Iowa, and became the stepmother to six children, Edith Haynes Pearson, Isophene Haynes Hall, Eliza Haynes Lowry, Loretta Haynes Carter who survive, and James Marion Haynes and Sarah Haynes Leonard who have preceded her passing. To Dr. and Mrs. Haynes were born four children: J. S. Haynes of the home place; Aaron L. Haynes of Grand Valley, South Dakota; Cora Della Haynes who died in infancy; and Adeline Haynes Randal of LeGrande.

Grandmother as we all called her, entered the Christian life at the age of twelve years and served for three score and ten years, until her death. She has been a member of the Carlton Brethren church for the past fifteen years. Her intense interest in the work of the church and the Christian life became stronger as the closing hour of her exemplary life drew nigh. Her last thought in regard to her children was that they might continue even stronger in the Master's way. With a thought also for her neighbors who knew not God that they too might learn to know him. Greater testimony cannot be made to her life than to refer to her friends and neighbors who have known her for so long, and as was evidenced by the attendance at her funeral services. May those that have been saddened by her passing be comforted by the Great Comforter. Funeral services by her pastor, the writer, **FREEMAN ANKRUM.**

HALL—Asa C. Hall was born May 18, 1881, in Tama county, Iowa, and went to meet his God from the Deaconess Hospital, Marshalltown, April 7, 1921. He was united in marriage on April 10, 1907 to Miss Alice Thackeray of the community in which he lived. To this union was born one child, Hilda, who survives with the widowed mother and two children that they had taken into their home. His father, Brother Fetter Hall, the father of this church, passed away in 1910, but his mother, Francis Tama Hall survives his untimely departure. He is also survived by five sisters and two brothers. They are Mrs. Ralph Hall, Mrs. Leslie Welton, Mrs. Pearl Lowry, and Mrs. Carl Winthrod of Garwin, Mrs. H. E. Dunbar of Vulcan, Alberta, Canada, and Vernal and Micah Hall of Garwin. Brother Asa united with the Carlton Brethren church at the age of eleven years, and has been a consistent, and hard working member ever since. Eleven years ago he was elected to the office of Deacon and found great pleasure in the advancement of the spiritual life of the church. He spent practically his entire life in the county in which he was raised. He was a true follower of his father in carrying on the work that he founded and supported, until his promotion. When we shall have passed away, this church with the tall and silent finger pointing into the heavens where our Master has ascended shall be an eloquent monument to the lives of the father and son who labored for the Master, to whose cause and Kingdom their lives were dedicated.

His passing is a great loss to this church. He was always ready to assist in any way possible in the Sunday school, church service, or any service of the church or community. In the communion service was he especially helpful. A few weeks before his sickness he and I were called into a home for the anointing of a sister who was elected Deaconess. Little did we think that in a few weeks he should be anointed, and in a few days meet his God. As one who had been his pastor for nearly four years and associated with him as a friend and neighbor, and had found in him such a valuable assistant in advancing the kingdom, I unhesitatingly say that his last service from a pastor's standpoint was as difficult a service as I have ever conducted. The final services were held Sunday afternoon, April 10, from the church he had so loved and served. Even though a young man he had served his Lord for nearly thirty years, and was ready to meet him with a smile. Luke 12:40 was chosen as a text,—one that was in keeping with his life, and which he would have desired the large concourse that attended his funeral to know and to realize.

Nearly five hundred people attended his last service, showing the respect with which he was held, and their appreciation of his service for the betterment of mankind. May God's choicest blessings and comforting assurances rest upon the widow, who so needs them, and the daughter who has lost her father, as well as the brothers, sisters and mother who have been left to mourn their loss.

Services by his pastor, the writer,
FREEMAN ANKRUM.

OUR VARIETY DEPARTMENT

Daily Summer School of Religious Education

Who Shall Provide for It, And How?

By Rev. McD. Howsare in "The Herald of Gospel Liberty"

II

It is conceded that the church is back of the Sunday school and is responsible for its organization and maintenance. The Sunday school is the church at work teaching the word of God. We believe the Daily School of Religious Education not only augments the work of the Sunday school, but excels it in the attainment of desired ends, and therefore should be backed up by the same force that keeps the Sunday school in operation. The church is surely responsible for its organization, teaching force, and equipment.

We have no sympathy with the howl that often goes up that we are not allowed to teach religion in the public schools. It is the church's duty to do that and the sooner we recognize that fact and meet it in a commendable way, the better for our children.

Any church desiring to meet its obligation in this matter, may do it by appointing or electing a Board of Control, Directors or Council, composed of three or five members, who shall be authorized to arrange for the school. These persons should be those with the knowledge pertaining to school activities, both as it relates to Sunday school work and secular school activities. We must not forget that it is to be a school and that every principle that underlies secular school work, underlies the religious school, and, even more numerous ones.

This Council, with the pastor, may select the proper officers of the school, which may consist of the following: Director of School,

and Superintendents of the Kindergarten, Primary, Junior, Intermediate, and Senior Departments; Director of Music, Director of Recreation, and Director of Dramatization and Pageantry. The above may constitute a cabinet, who may select other members of the faculty. Small schools may not need all of the above, but should have at least a Director of School, a Director of Music, and two or three other persons qualified by experience to teach the truths psychologically belonging to the different grades. Some one of the group must be able to take charge of the calisthenics, games, and other recreational features of the school, and some one must be able to teach handwork; for both the above have a large place in the Daily School of Religious Education. Many spiritual truths are taught during the lessons in handwork. No one need hesitate because of a lack of knowledge in these things. Any day school teacher can give us instruction in breathing exercises and calisthenics sufficient for the school, and the handwork is not difficult. Some raphia, clay, or plasticine, cards, etc., are easily obtained and not hard to use so as to get desired results.

If the church is not aroused and enthused over the matter of a Daily Summer School of Religious Education, let the pastor and Sunday school superintendent get together and plan a propaganda on the interests of this greatest factor in the religious education of our children.

Dayton, Ohio.

Ethics of Journalism

An unusually interesting discussion has recently been carried on between the Chicago "Tribune" and the Rev. J. T. Brabner Smith, of the Methodist Publicity Board, on the subject of newspaper ethics. In a signed letter in the "Tribune," Dr. Smith declines to abide by the statement previously made by the "Tribune," that "the ethical purposes and responsibilities of newspapers of great circulation must be, of course, secondary to their central function, the dissemination of news." He insists that the principle is ethically wrong, that there is a moral and ethical responsibility resting on the daily press quite as pronounced as the dissemination of news.

To this the "Tribune" responds in a column editorial, in which the following occurs: "Our critic confuses function with motive or appearance. The newspaper's central function is, as we said, the dissemination of news, but this no more implies that it will perform this function contrary to ethics than the assertion that the function of the grocer is to sell groceries implies that he puts sand in the sugar he sells."

The "Tribune" here draws a distinction theoretically conceivable but in practice of-

ten impossible. Some items of news can be conceived of as totally devoid of ethical content—a market report, vital statistics, an account of a fire, etc.; but in a considerable portion of news matter their enters the ethical element where the record of events involves a moral issue. The question raised by Dr. Smith refers, as we take it, to the attitude of the daily press when it is confronted with the alternative of reporting news or conserving ethics when these two principles are in conflict. And just here is where the "Tribune" fails to give positive pronouncement. It makes a negative pronouncement in the statement above quoted, but a negative pronouncement will hardly do. This is an extremely vulnerable point.

We can agree with the "Tribune" that the "chief function of the newspaper is to print news," but this concession must be accompanied, and insistently so, with the statement that when the printing of news involves a moral issue, then the chief function of the newspaper is ethical and moral rather than reportorial. Illustrations can be adduced to prove this point, showing that the suppression of a certain story involving, for example, the future happiness and standing

of an innocent person vastly outweighs the interest the publishing of the story might have as a matter of news. There is hardly a day but that a great paper is called upon to suppress news in the interest of morals.—Northwestern Christian Advocate.

Mother's Day Hymn

Written by Rev. George E. Atkinson, service secretary of the Y. M. C. A., San Jose, California.

(Tune—"Faith of our fathers.")

Faith of our mothers, living still

In all things beautiful and bright:

Yea, nobly will we do God's will

And live our lives as in his sight.

Faith of our mothers, living faith,

We will be true to thee till death.

Faith of our mothers, living still

In strong sons' lives and words of praise,
We humbly own our debt to thee,

And love thee as in former days.

Faith of our mothers, conquering faith,

We will be true to thee till death.

Faith of our mothers, living still

In deeds of love and service strong,
We gladly pledge our strength to thee

To soothe the sorrows, right the wrong.

Faith of our mothers, saving faith,

We will be true to thee till death.

Faith of our mothers, living still

In words and truths that ne'er can die,
Thy sons and daughters ever dear

Shall claim the faith that brings God nigh,

Faith of our mothers, holy faith,

We will be true to thee till death.

—Copyrighted 1916, by Geo. E. Atkinson.

The Gospel of St. Mark Presented for the Fourth Time

A worker of the New York Bible Society at Ellis Island reports many interesting incidents. The following is one:

While I was distributing Testaments and Gospels in the R. R. room, an Italian young man came to me and asked me for something to read. I pulled out a Gospel and presented it to him. He thanked me and started to go away. He paused for a moment and then asked me why I gave him the gospel of St. Mark. I told him I did not do it with any intention, but had only picked the book out from many.

He said: "When I enlisted in the Italian army, I was presented with a copy of the Gospel of St. Mark; when I went to Rome to join my regiment, I was given a Gospel of St. Mark; when I went to battle front in Piave, the chaplain presented me with a copy of St. Mark; now I am in America, and the first thing I received is St. Mark. Every time before, I threw it away, but as it keeps on coming to me again and again, I think there is something for me in that booklet, and I must read it this time." I gave him the New Testament, and he began to read for the first time in his life, but he began with the Gospel of St. Mark.

THE BICENTENARY and EDUCATION

The Brethren Bicentenary Calls Upon The Churches:

1. To Support ASHLAND COLLEGE and SEMINARY on a proportionate basis with other general interests.
2. To send their sons and daughters to these educational institutions to be educated under positive Christian influences.
3. To solicit scholarship funds for the education of young people dedicating their lives to full time Christian service.

These Vital Matters Suggest the Following Emphases for EDUCATIONAL DAY:

1. A church service devoted to Christian education.
2. A College Night program at the Christian Endeavor hour.
3. A judicious canvass for students for the College.
4. A prayerful effort to enlist students for the Seminary.
5. An offering equivalent, at least, to fifty cents per member to help to provide for the immediate needs of College and Seminary.

Both MINISTRY and LAITY are Earnestly Requested
To Consider these Patent and URGENT Educational
Interests as we Approach

EDUCATIONAL DAY

The Second Sunday of June

VOLUME XLIII
NUMBER 19

MAY 11
1921

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



Father's Love for His Prodigal Son
Typical of Our Heavenly Father's Love

*God give us more fathers who are
worthy of the type*

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The New Testament Church and Its Prayer Life (III)

(Synopsis of preceding editorials:—The influence, duty and privilege of prayer was pointed out. Also that Jesus set the example of prayer and gave instructions as to how to pray. He did this first by a model prayer, and also said that prayer should be made in his name. We observed that he insisted on the right heart attitude, and pointed out the following as necessary: (1) faith, (2) the forgiving spirit, (3) humility, (4) sincerity, and (5) the spirit of earnestness and perseverance.)

If the heart attitude, which we discussed in our last editorial, were always right, there would be very little else wrong. In fact most of our prayers would be pleasing to God and thus powerful. Nothing else is so important to effective prayer as the right heart attitude. And yet in a more or less comprehensive study of the subject, there are some questions of lesser importance that arise in the mind and deserve consideration. Among these is the question as to the right posture to be assumed in prayer.

Is there any particular posture that may be considered the right one to be assumed in prayer? Did Jesus say anything about whether men should sit, or stand, or kneel? No, we have no definite word of Jesus on this point. I fancy that he would have refused to make a ruling as to the proper attitude of body to be assumed in prayer if he had been asked, lest it should be misunderstood and men should be led to think that the efficacy of prayer depended on the bodily posture, or lest it should be made a burden to some poor maimed or crippled soul. Jesus criticized the Pharisees and scribes for burdening the people with their unreasonably minute interpretations of the law, and he would not have fallen into the same error, nor would he have his disciples of today to do so. I think it is quite possible for acceptable prayer to be made in any bodily attitude. Jesus prayed and blessed the bread while sitting at meat in the house of the two men whom he met on their way to Emmaus. Mark (11:25) records Jesus as saying, "When ye stand praying" do thus and so, which seems to put the stamp of approval on the standing posture. When he came to the grave of Lazarus he prayed standing. When he prayed in the garden of Gethsemane it is said that he "kneeled down" and prayed. And both the kneeling and the standing postures are used by the New Testament church after it has been organized. But the kneeling posture seems to have been preferred except when occasion demanded the standing, such as prayer with the laying on of hands. We would not be responsible for discounting the effectiveness of prayer made in the standing posture, but it seems

that we are yielding to the tendency to fall into the easiest bodily attitude today. Standing in prayer is becoming almost universally adopted in preference to kneeling, when another posture than sitting is desired. But very generally we much prefer to sit in prayer, and sometimes are impatient when asked to stand or kneel. If there is any suggestion needed, it is perhaps that we be not reluctant to assume the most humble attitude in prayer, when the occasion is such that the spirit of prayer will be fostered thereby.

Another question that may legitimately be raised is, What are worthy objects of prayer? For what purposes should prayer be used? In the model prayer we have some suggestions. We are to pray for the coming of the Kingdom and for the doing of God's will in the earth, for daily bread—all the physical needs of life,—for the forgiveness of sins and for escape from temptation. I wonder if we realize how widely inclusive these model petitions are! But there are certain other things concerning which Jesus definitely commands us to pray. In Matthew 26:41, he says, "Watch and pray that ye enter not into temptation. And Luke, in 22:40 and 22:46, quotes Jesus as urging prayer as a guard against temptation. It only needs that men shall really use prayer in the times of temptation and trial to know how effectively it does help and how sufficient it is for every need. He whose life is lived in the atmosphere of prayer is impregably fortified, for the prayerful life is the powerful life.

Again when Jesus lifts his eyes upon the ripened harvest and observes how few are the laborers, he says, "Pray ye the Lord of the harvest that he will thrust forth laborers into his harvest (Matt. 9:35; Luke 10:2). Prayer may legitimately be used for the recruiting of the ministry and for the calling forth of missionaries of the cross into the darkened lands. In fact, it would be utter folly for us to attempt to supply the much needed workers without prayer. It is God's work and his will must be sought. It may be that we would be more successful along this line, if we would make it more a matter of earnest, persevering prayer.

Then prayer is to be used upon our enemies. What a queer weapon! We are wont to use harsh words and the law, if not the fist and the sword. But Jesus says, "Pray for them which despitefully use you and persecute you (Matt. 5:44; Luke 6:28). It is not the weapon of the world, and it is more difficult to wield than the bayonet, but Christian experience has proven it more effective than all the deadly weapons the world has ever used.

Then Jesus thought of the times of severe testing which the

future held in store for the young church of God, when Jerusalem and its temple would be destroyed and a persecution such as the world had never before seen would be visited upon the people, and he knew how hard it would be to remain faithful through it all, and, forewarning them that they might be forearmed, he said, "Watch and pray." Such persecutions cannot be withstood except by prayer. Those who have suffered greatly for the Gospel in all ages have been empowered for their sad ministry by means of prayer.

What are the occasions for prayer? When is prayer to be engaged in? When used? While Jesus set forth special occasions for prayer—times when prayer would be especially needed—yet he never intimated that there would be times when it would not be needed. On the contrary he pointed out that it should never be neglected. "Watch ye therefore and pray always (Luke 21:36), said the Master. And again, "Men ought always to pray and not to faint" (Luke 18:1). Prayer is vital to our lives and we dare not neglect it. The soul can no more live without prayer than the plant can without the sun. We should possess the prayer spirit and cultivate the prayer-life continually. Prayer should enter into every day's activities and should become the directing power in every plan of life. And lest we should come to think that there would be certain occasions when prayer would not be needed, Jesus seems to have been very reluctant about pointing out definitely occasions when prayer should be used.

There is one special instance however when Jesus taught definitely the great urgency of prayer. When his disciples had failed to cast out the "dumb spirit" from the boy, Jesus said, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29; Matt. 17:21). In other words, there are times when it seems that all the powers of hell are concentrated against our efforts to bring about the liberation of some souls from all the bondage of sin and death. Every known human method has failed, and moreover, we have supposed we did it all in the name of him who gave us the commission. But in our helplessness we turn to Jesus and hear him saying something about a "faithless generation" and "if we had faith" and "all things are possible to him that believeth." He concludes his rebuke by enjoining "prayer and fasting" as the only means of winning the victory when we are undertaking some great and difficult task of rescue and all the power of the evil one is pitted against us. We need never suffer defeat if we make full use of the gift of prayer by which we bring to our aid all the power of the infinite God.

(There are other important occasions for the use of prayer, and instructions regarding prayer as found in the New Testament. But we have dealt here only with the definite instructions of Jesus himself. In a later editorial we hope to consider the practice of prayer by the New Testament church and some apostolic admonitions concerning it).

"All Ashland for a Greater Ashland College"

That is the slogan that is resounding throughout the city of Ashland and Ashland county. There has never been greater local enthusiasm for Ashland College in its history than there is right now. Last Sunday night, May 8, there was a great mass meeting in the city opera house under the auspices of the Chamber of Commerce and participated in by all the churches of the city. The pastors of the various city churches spoke in turn as loyally for the College as if they had been Brethren preachers. Each minister spoke of having given heavily to two or three of their own denominational colleges, but declared they were going to "dig down a little deeper and give to Ashland College to the limit." The superintendent of the city schools was one of the most loyal boosters, and the three college trustees representing the city, J. L. Clark, P. A. Myers and George Hildebrand, were present with great enthusiasm. Mr. Clark who had charge of the meeting said Ashland College has given an incalculable service to Ashland city and county for forty-two years and we are going to do something that will show our appreciation. Our minimum goal is \$50,000, and I am sure we will go away **over the top**. The church is going to match dollars with us and that will give us a "standard college" here in Ashland. We want at least \$50,000 from Ashland city alone; what comes from the county will be extra." The opera house was crowded to the top gallery, which fact in itself shows the interest of Ashland citizens in the college. Tuesday, May 10, before this paper is mailed, the canvass will be made. The local church in

the midst of a church building program did a fine thing for the college. Now it remains for the brotherhood to meet this hour of opportunity with promptness and loyalty. This is a challenge to our church such as she has never been faced with before. Will we meet it? I am sure the next three years will find that we have fully covered the amount subscribed by the city and county of Ashland. Let them do their best. It will mean that much more for Ashland College.

EDITORIAL REVIEW

Brother J. I. Hall informs us in a personal communication that "the work is going fine at Martinsburg and McKee, Pennsylvania."

Brother W. M. Lyon and his Washington congregation were greatly pleased with the services of Brother I. D. Bowman who recently gave them a series of sermon lectures closing with some evangelistic sermons.

Brother Fred C. Vanator pastor of the Canton, Ohio, church, writes that "things are moving fine. If it keeps up we will surely have to push the side out of the church building. We are thankful that God is being so good to us here."

At Fostoria, Ohio, a campaign of evangelism was recently conducted by the pastor, Brother Florizel Pfeiderer, assisted by Brother Roscoe E. Wilson of Indiana. Much enthusiasm created and besides the saving of several souls the meeting resulted in some good advertisement for the church.

The Ohio Union Christian Endeavor Convention is announced by Sister C. W. Abbott to be held at Dayton, June 21 to 24 and great preparations are being made, we understand, by the Dayton societies for the entertainment of the Endeavorers. It will pay all Brethren societies to be represented there.

This week we are permitted to favor our readers with some splendid articles in honor of "Father," written by Ashland College students. Besides the honor they confer upon noble fathers, these young people suggest some fine ideals which it would do fathers well to heed, given as they are from the standpoint of sons and daughters.

Brother G. W. Kinzie reports progress in his work at New Lebanon, Ohio, and certainly a number of the interesting items he enumerates point that way. He had the pleasure sometime ago of co-operating in a meeting with Brother I. D. Bowman, who also makes a report in this issue. Both speak highly of the work of the other.

Sister Mary A. Snyder of Lovington, New Mexico, writes a letter which you will find in this issue. She states that she has lost her voice and so has been compelled to give up her Bible classes. We know her disappointment is great, but we hope she will have her voice restored to her soon so that she may resume the work which she so much enjoys and which doubtless is so profitable to others. Doubtless she will appreciate your prayers.

The Center Chapel, Indiana, church is "doing things" and they are up-to-date in that they have selected a reporter who is to keep the brotherhood informed at least quarterly concerning their activities. Mrs. W. M. Wray is the correspondent and the excellent manuscript she sent to us convinces us that the congregation made a good selection. No, Sister Wray, once a quarter is not too often. Every church ought to be reported at least that often, and when something of special importance occurs, still more frequent reports are quite proper.

Our readers will appreciate the picture of Miss Charlotte Hillegas and the letter from Brother McClain, secretary of the Foreign Board, concerning Sister Hillegas' departure for the foreign field. We regret that we received Brother McClain's letter too late for last week's paper and that his request for a special prayer meeting in behalf of a safe journey for Sister Hillegas will reach our readers too late to be complied with, but we trust our churches will give over the first prayer meeting after receiving this notice to prayer for Sister Hillegas, and also for Sister Gribble, whose health continues to be a matter of grave concern. Sister Estella Myers in her letter says "the door is open wide" and appeals for more helpers in their great and difficult work.

GENERAL ARTICLES

The Progressive Life. By Dr. D. L. Shaver

Some philosopher of the restricted life exclaimed, "Blessed is the man who realizes his limitations!" and the words have been accepted as a wise caution and restraint to curb the forward impulse and to cool the ardor of ambitious men. It is our privilege in this progressive day, when manhood refuses to be held down or confined within narrow fences, to cast aside all such obstructive counsel and fling this banner to the breeze: Blessed is the man who conquers his limitations and reaches out after his possibilities.

Life is broad and rich and its doors are not locked or barred. Sometimes they stick, and the young man or young woman who would pass from a small room to a large one must push with all the power at command to get the door open, but it can be opened, and beyond it still another and another will yield to determined assault.

We must ask that every hinge shall be oiled, and every entrance into the larger life be made as easy as possible. Yet the struggle is necessary to the strength as truly as the strength is necessary to the struggle. No puny soul can live the non-progressive life.

Many a man has gone through the early years of his manhood without really finding himself; too many by far never make the important discovery at all.

A dull grinding subjection to the restrictions and dwarfing influences of life has reduced the power of assertion, has stifled the spirit of enthusiasm; and has made a cringing creature of one who has intended to dominate and to rule.

The man who is always recognizing his limitations has little time or courage for realizing and reaching out after his broader possibilities. The young chicken which should regard the shell of the egg as the fixed and permanent boundary of its life, to be recognized and accepted without a fight, would die a-borning no more truly than the man who fails to break through surrounding restrictions to attain his larger life.

The man who does everything in the customary way, and pronounces a thing "impossible" if it cannot be done by ordinary methods, loses his originality and power of initiative. He who tries to dodge and escape difficulties as long as possible does not develop the power to surmount them when he can no longer dodge them. Such a man is living within the shell of his egg instead of breaking through it, and soon the strength to force his prison is gone.

Happy is the man who finds and asserts his dominant ego before he becomes hopelessly and finally submerged. We have known such men. They have gone along for years the slaves of circumstances, held down unresistingly, though not always uncomplainingly, by hard masters or hard conditions, moving in a dull, narrow routine of life, seemingly un-

conscious that they belong by right, and can be, in a very different relationship to life. Suddenly something has awakened within them; they have been born again; they have discovered the wonderful fact, as old as creation, that the Almighty did not put man on this earth to be a weakling or a slave, but to be a strong ruler and to have a dominion: likewise that he equipped him with powers and provided possibilities of development in keeping with the bigness of his position, and put upon him responsibilities of similar measure.

The awakening of such a man is a beautiful thing—an inspiration to all who see it. He knows at last that he is heir to a vast kingdom; that he was made a little lower than the angels and crowned with glory and honor; that he was appointed to have dominion over the works of the great Creator, and that all things have been put under his feet. He stands erect and lifts his head to the sun. There is firmness and confidence in his tread; his eyes are steady and deep, and his voice rings with the sure note of truth and command.

Boldness, resourcefulness, unconquerableness, cleanliness, self-control, gentleness, unselfishness are seven of his kingly qualities, and service to others is the crown and glory of his larger life. His horizon broadens constantly as his life expands. He goes from strength to strength. Laughter and singing are in his mouth from the mere joy of living and seeing the exuberance and blessing of his life beginning over into the lives of others on every side. The desert places of human barrenness and need are his field of work and he makes them to blossom like the rose with his deed of sympathy and service. Other royal souls in the humble walks of life and in the exalted places of the earth everywhere are his yokefellows, and nowhere does he lack for the password, for it is the one universal password of all people and all ages—LOVE.

He learns that broad as his life may grow to be here in its interest and its human contact, it is only a vestibule, an ante-chamber, through whose farther door he is to pass into the unlimited life beyond. He discovers through the very joy itself which he feels in service that it must be only a beginning of an unlimited service for which he is preparing. As he measures the life behind him, he asks not "What have I gained?" but "What have I given?" and as he goes on toward the unlimited life before him, he tells himself with gladness and expectation, not that "Here I am weary; there I shall rest." He does not sing, "Labor ended." He exults in the knowledge that "Here I have tried to be faithful in a few things; there I shall be ruler over many things. Here, the most I can do is so little; there I can do so much. Here I am in the kindergarten of service; there I shall graduate into an eternity of joyful activity in my Father's business."

Maurertown, Virginia.

Exercising the Forgiving Spirit. By M. V. Garrison

This is one of the greatest difficulties that exists in the Christian church today. We preach and teach forgiveness and do not practice it ourselves. We are too much like Smith and Jones—we are willing to forgive our fellow men to gain a certain point, but if we gain that point then the old grudge still stands. But this is not exercising the forgiving spirit.

Jesus looked heavenward as he hung on Calvary's cross and breathed a prayer for his enemies: "Father, forgive them, for they know not what they do." And in order for us to exercise the forgiving spirit to the fullest, we must do likewise. And until we get this spirit we are none of his.

One of the most offensive of the forms which malignant resentment assumes is that of an unforgiving spirit, an im-

pulse to hate and punish after the occasion for hatred has ceased, and the injury which had provoked our anger has been withdrawn and acknowledged. Whatever the exigencies of legal or social retribution may require in suffering to the offender, after he has abandoned and confessed his offence, it is clear that moral love, or benevolence when controlled by a conscientious will, requires that resentment provoked by hatred or injury should cease the moment its existing occasion ceases to exist. Any continuance of it longer cannot be justified by any consideration, in the light of that love which is the fulfilling of the moral law.

The charity which thinketh no evil, which is the bond of perfectness, which "seeketh not her own, is not easily provoked," is exactly the opposite of the resentful temper

which is slow to forgive, or which when it forgives declares that it will not and cannot forget. The ancient morality, in its best and sweetest forms, reached the height of a dignified self-control over the passion of revenge; it attained to commiserating pity for the malice of one's enemies, and to sad regretfulness for their weakness. But the loving forgiveness that can pray to God for the forgiveness of one's enemies in the very agony of suffering from their malignant hostility, is inspired by an example which, though in its capacity for keenness of suffering, seems superhuman in its capacity to bear and to overcome. He who became human, that he might know how keen the anguish is for the innocent to suffer malignant hatred in return for love showed that he was more than human in the overcoming forgiveness that could pray for his murderers.

Turn to Matthew 6 and there you will find the prayer which Jesus taught the disciples. Do not just repeat it, neither merely read it, but pray it and you can get an idea of what the forgiving spirit is. Turn again to Matthew 18: 21-35, also 17:3-4; Ephesians 4:31-32 and Colossians 3:12-14. These are all fine examples of forgiveness. Peter, you recollect, came to Jesus asking, "How oft shall my brother sin against me and I forgive him; till seven times?" and Jesus said unto him, "I say not unto thee, until seven times; but until seventy times seven." Then Jesus went on to tell them what the kingdom of heaven is like. Jesus said the kingdom of heaven is like unto a certain king which would take account with his servants and one was brought who owed him ten thousand talents or about twelve million dollars, and the king forgave him the debt. This same man went right out and tried to violently exact a debt of about seventeen dollars from another.

That seems incredible, but it is a scene enacted every

day, and by some of the readers of these lines God has forgiven you debts whose greatness defies computation and you go out and exact the paltry debts your fellowmen owe you. How many are harboring grudges over some petty offence? We should all meditate long and deeply over this parable. His debtor acted precisely toward him as he had acted towards his own creditor, but he remembered nothing and had no mercy. This is true to life. Others sue us for mercy as we have made our suit to God, but we have no mercy for them. Pay the debt! is our demand.

The outcome was startling, and is for us. His Lord called him and demanded explanation. If we will not listen to the cry of our debtors, then we shall hear the voice of our creditors. God freely offers forgiveness for all our \$12,000,000 indebtedness, but if we truly accept it, we must prove ourselves worthy of it by freely forgiving others. If we do not forgive others it proves that we have despised the proffered mercy of God. We are then thrown back on the law basis, and we shall be delivered to the tormentors till we pay all that is due. That, we can never do, so our torment will be everlasting. There is no mercy for the man who shows, by refusing mercy to others, that he has despised it for himself (James 2:13). The only way to learn to be merciful is by believing in the mercy of God revealed in Christ toward us (1st John 4:19 R. V.) Jesus points his own parable; there can be no mistaking its meaning (see Matthew 18:35). There is then no hope for many a professed Christian, unless they repent of their attitude toward some who have wronged them. We find that it is hard to forgive those who do us a wrong, but in order to be Christ-like we must exercise the forgiving spirit.

Buckeye City, Ohio.

A Real Church Fuss. By D. W. Beverly

A little frame church with belfry standing on a street corner. A big, elegant stone church standing on the opposite corner.

Big Stone Church: "You poor, miserable little church! Why don't they rebuild you so you will make a better appearance?"

Little Frame Church: "They would perhaps, but my people are not wealthy, and they want to give as much as possible to saving souls at home and abroad."

Big Church: "Just look at your ugly little belfry! And the terrible din of your old cracked bell makes my sides quiver and my shingles shake!"

Little Church, now slightly weather beaten: "I'm sorry you don't like my bell and belfry. But I felt it was a benefit, since it tells the world of men that God is worshipped here."

Big Church, curling up her door-mat with a sneer: "Then, you have but one little stuffy room, while I have a multitude of rooms well appointed for every imaginable purpose."

Little Church, with bright and shining windows: "But my one little room is filled each meeting time with joyous Christians and earnest seekers after Christ!"

Big Church: "I have a graded Sunday school, well organized, with a leading business man at its head, while you have just a class or two, with your pastor, his wife and one poor ignorant lady doing all the work."

Little Church, looking humble: "That is true. But during the past year twenty of my scholars accepted Christ, are living beautiful Christian lives, and three of them are going to enter the ministry."

Big Church: "I have not only a Sunday school, but many other organizations, religious and social, and the leading people of the village come to me."

Little Church: "I cannot boast any leading citizens, but some of the most earnest Christians belong to me, and if anyone is sick in the village or needs spiritual counsel, my pastor is sent for."

Big Church, rising from her doorstep: "When a great

speech is needed in High school, or political or social gatherings, my pastor is always sent for; and I am honored and looked up to."

Little Church, windows bright: "Surely in such a big fine church as you many are brought from darkness to light! May I ask how many souls were saved in you the past year?"

Big Church, her eyes now dropping: "We had fifteen converts this year. Some difficulties were in the way. We hope to do better next year."

Little Church: "O, it hardly seems possible that such a magnificent church with all the equipment you have should lead but fifteen to Christ! Did you and your minister hold up Christ only, and hide behind the cross?"

Big Church, her windows darkening, rising high, and lifting her lofty spire to heaven, returned haughtily: "We try not to forget our Lord!"

Little Church, opening wide her windows and doors: "We cannot forget our Lord!"

And the Big Church has never spoken to the Little Church since.

MORAL—The big church should not look down on the little church even though it does rise above the little church.

La Verne, California.

THE TASK THAT NEEDS OUR EFFORTS

Shall we not live unworthily if we spend all our time in trying to maintain a place of favor in the heart of our God?

Will it not be much easier to secure what we desire if we heartily endeavor to help others to God, that they may know the cleansed life, the new heart, and the right spirit?

Is not this what the mass of men need?

Then prosperity will come, not always as we expect, but according to God's grace.

Then let us straightway devote ourselves to a true evangelism, and make that the never-ceasing business of life.

—M. S. Morrill.

A Symposium In Honor of Father by Some Ashland College Students

Fathers and Companionship

By Milton Puterbaugh (Class of '22)

I know of a father who is not a Christian, who has led a rather checkered life, who is not nearly my ideal of a father. But this father has at least one splendid attribute. He is a companion for his son. The son is a young man now, and in business for himself, yet the closest kind of friendship and companionship continues to exist between the two. Hunting trips, fishing trips, long excursions, games, and pleasures without number have been recounted always indicating the same splendid companionship. It is this role of comrade that has finally secured for this father the fine respect of the son. Yet the deplorable part of it is that this father has never given his son those noble, high ideals of Christian manhood that are so necessary for a successful life. What a happy combination it is when we find fathers—thousands of them like my own—who work and play with their boys and who through the opportunities offered by the close bonds of companionship that spring up, give their sons the results of their Christian experience and start them on the Christian highway.

Ashland, Ohio.

My Kind of a "Dad"

By Beulah Rutt (Class of '23)

There are three kinds of fathers, as there always have been,—good, bad, and indifferent. When sentimental writers eulogize the name "father," they mean, of course, the GOOD fathers. I say "sentimental writers" for this reason: that whenever national holidays, or other days of nationwide recognition occur, and they are asked to write an appropriate "piece" for the day,—it is then that pretty and touching sentences (often threadbare) find expression. Ear-ticklers—these verbal flowrets, but somehow the discerning mind finds in them the spirit of affectation. The writer has NOT succeeded in moving our hearts BECAUSE he has not recorded HIS OWN REACTION to the great significance of July 4th, say, or December 25th. Oftentimes there is NO heart-stirring reaction,—hence the necessity of affectation.

I have a faint idea of the futility of sweeping generalities on an occasion such as this,—also abstractions. May public speakers soon realize that the great majority of common people remain unmoved under the cold monotony of abstract talk, and likewise untouched under generalities so vague, and so immediately impractical.

Father is the name we English speaking folk give to the male parent. Now this male parent may be either worthy of eulogy or unworthy. The "unworthies," in a word, are the "bad and indifferent." Go to the slums of your city and see the brutes and degenerates that dare to bear the name made sacred by him who spoke as no man ever spoke! It is before such characters that we sadly realize that "father" is a term only relatively good. And so the noble Hamlet wails:

"My father's brother! But no
More like my father
Than I to Hercules."

But let us not linger long on the nasty phrase "bad fathers," nor very long on the "indifferent." But, have you never seen "Dad indifferent?" Have you not seen him come home from work at dusk, spend a silent, if not—a gruff half hour with his family at the supper table, rising when through with the meal, only to walk out till midnight, leaving the children to "do as they please?" So, the "kids" seek their "pals" on the streets—for children, no less than sheep, are gregarious. They WILL have fellowship;—if not with "Dad," with whom then? The old father, Gobbo, in

"The Merchant of Venice" did not even know his own son Launcelot when he met him on the street, and received this sharp retort: "It is a wise father that KNOWS his child." So much for the unlovely part of fatherhood. I would rather call the unloyal parent, the indifferent one, by some other name than "father," so that the name would stand for only the good parents, even as "father" spelled with the capital "F" can mean nothing else but ABSOLUTE GOODNESS.

So I am thinking of the word IDEALLY now,—as I know of one who is loyal and good. I think he is the best father in the world, and am sure that if all fathers were like him it would be an infinitely better world. For what constitutes the world but people like you and I? And who "brings us up in the way that we should go" but "Ma" and "Pa?"—(homely terms but they represent our CHIEF influences in life, and often the weavers of our fabric of destiny). This is true. Read the biographies of St. Augustine, Lincoln, John Ruskin, Dwight L. Moody, or Charles Kingsley for just a few testimonies. Or go back further and read Samuel's biography,—a beautiful story of parental influence.

Yes, this father of whom I am writing has been a moral influence, a "pal,"—one who evoked my confidence by his whole-souled interest in me. Should a father do less? Alas for him who is nothing more than a "bread-winner" to his children! Alas for him who knows nothing more of the solemnity of fatherhood than to feed the children's mouths, letting their little soul-life atrophy like a scorched flower,

"No sooner blown than wasted."

My kind of a "Dad" is solicitous of my heart-cry as well as of the needs of my body. He studies me,—aspiring to know me like a primer book, to the end that he might help me at my most vulnerable point. But is it not true that Farmer Brown's cows and pigs receive more of his time and study than does little Mary Brown or Johnny,—both immortal, and both capable of wielding a mighty lance of power for good in the world? Perhaps Mr. Brown would write us a little book on "The Value of Pigs Over Children."

But my kind of a "Dad" sells five head of cattle that he might devote more time to me. He's intelligent, he is, and THE KIND OF BOYS HE REARS MAKE GOOD FATHERS!

But the editor has limited me, so I cannot write all that I would like about "my kind of a Dad." But I'll say one more word for him,—he's

Only a dad but he gives his all,
To smooth the way for his children small,
Doing with courage stern and grim
The deeds that his father did for him.
This is the line that for him I pen:
Only a dad, but the best of men."

—Edgar A. Guest.

Ashland, Ohio.

A Tribute to Father

By Wilma Myers (Class of '24)

Why do I love my father? What makes him the grandest man in the whole world? Why does a girl say, "If I could find a man like my father I would marry him?" These questions can be answered by one word, "Father is a Real Man."

Did you ever hear of father coming home and grumbling about his troubles, and cares? Why, no, he is always interested in the cares of mother and the "kiddies." He never tells them when a contract has been canceled, or a man has cursed him unjustly. No, he ponders these things in his heart and makes the best of them. When his day's work at the office is over, he locks the door and leaves all his

troubles locked up in his office, and goes home to rest and to be cheered. Here he gets a new grip on things by romping with the "kiddies" and by receiving mother's knowing sympathetic caresses.

When we have done something wrong and daddy has to punish us, we dare not look into his eyes, for there is something worse than the sting of the razor strap. So we stand before him with bowed head and sobbing heart and hear him say, "Son that was not worthy of you; don't forget your mother's teachings; whatever you do, always be a man." "I am sorry I had to punish you, but son for your own good I had to do it. In later years when you have grown to manhood like your father, you will make many mistakes, and remember that for each mistake you make, there comes a punishment. If I did not punish you today for your unmanly conduct, tomorrow, perhaps, you would do the same thing over again and by the time you became a man your mother would not be able to recognize her once smiling, happy and truthful boy," says father. And so does our heavenly Father see the need of punishing us for our wrong doings to correct us.

You ask me why I want a man like daddy? Why, daddy is the best beau in all the world. He likes to see me looking nice, and he never forgets the little attention and courtesy that girls like. Why, daddy is so sensible that you can sit and talk to him all evening and never have to yawn politely behind your handkerchief, or tell him when to leave. He just naturally knows. He isn't silly either. But he makes a real companion and makes you feel as if he was really interested in the things you like to think about and do. So when the evening is over you do not feel as if the time were wasted, as one does when they simply munch chocolate and fling back and forth coquettish and flattering remarks. Why, daddy is a true gentleman. He doesn't do things to be smart, but he does them because they are becoming to a gentleman. He never gets mad and scolds you, but sits down beside you and reasons with you until you have to agree with him. He understands just what a girl wants and a lot of things she doesn't, and so in a tactful way he gives her just the things she really wants. So isn't he grand? So generous, so reasonable, so comprehensive, so loving, so interesting! This is the daddy we love, of whose companionship we are jealous and the kind of a man every girl would wish to marry.

Ashland, Ohio.

"Father, the Good Protector"

By Vernice M. Bond (Class of '24)

Father is the good defender of mother, daughter, and son. He is the one who is charged with the responsibility of their protection and safety.

Is there ever any danger threatening mother because father is not near to protect her? No, he is always present when she has the slightest need or want. When mother is tired and worried, he comes with kind and gentle words and deeds to rest and console her. He strives daily at his work to make it possible that mother and children may have a desirable, livable, and happy home. The thought, which is constantly uppermost in his mind is the protection and safeguarding of his family.

The girls find always their good protector in the personage of father. He helps the girl in finding good, clean, young people for her companions; he makes himself so companionable that his daughter's friends come to him, and he becomes a friend of theirs, thus wielding untold influences upon them. He protects her from associating with undesirable young men, thus making safe one of her greatest interests in life—a happy marriage. Father knows well the numerous things are dependent upon a happy marriage, and he strives to the greatest of his ability, to protect her from the pitfalls which she might encounter, which would lead to her unhappiness through life.

Now, to the place where father's protection is needed most—upon our boyhood. Is not he the one who shows the boy the right kind of friends? Is not he the one who gives his "little man" helpful instruction when he and the little boy next door get into "scraps?" Why, certainly, it is father who tells him wherein he has erred and what he must do to avoid a similar difficulty again.

Father protects boyish whims, desires and hopes, always guiding, watching and giving suggestions. He guards the love of adventure which is instilled within our youth. He keeps his son to be occupied and trains properly the spirit of adventure, so that the boy decides it is more advisable to stay at home and work than to explore too widely this enormous world of ours.

From father's helpful talks the boy chooses his company, and forms his ambitions and manly aspirations. In order that father may accomplish these ends he is a companion with his son. He sees things as a boy sees them and loves again his boyhood days. For father to remember that he was once a boy, and to be a companion to his son is his great mission in the training of youth.

Father, the good protector, makes happy his home and protects to the best of his ability mother, daughter and son.

Ashland, Ohio.

"What is Home Without a Father?"

By Arthur P. Petit (Class of '25)

Quite often we hear the slogan, "What is Home without a Mother?" but seldom do we hear the same tribute paid to father. To a boy, father is as important as mother. A true father is a true companion to the small lad. He enjoys the boy's jokes as much as the boy does himself. You can tell your troubles to him and he will give you good, practical advice. He is your friend. He plays an important part in the boy's training. He will sit for hours teaching you how to tie a certain knot with a rope, or he will spend a considerable amount of time in whittling some toy from a block of wood. He would do anything to make you happy. If you go wrong or err accidentally, he will correct you with a characteristic patience. Father does not have the time to spend on you that mother has, but he IS dear to the boy. A boy patterns after his father. As the father does, so the children do. To the boy, the home is exceedingly "dead" without a father. He has no one whom he might imitate, and no one who will tell him stories while his mother is busy. We do not realize what we would lose in the loss of our father. In the times of our childish troubles, he helps to soothe our hurt feelings. He deserves credit for playing a large part in laying the cornerstone of the true home. He provides for his family but when he comes home at night, he is not too tired to tell you a story or to sit on the floor and play with you. Father is willing to do anything for you. I once knew of a man who offered to give the "Supreme Gift," his life, if necessary to save his son from disfigurement. Yes! mother is willing to give all for her children, but in stating this, do not lose sight of the fact that in most cases, father is willing to do the same. He, too, loves his children and is willing to do anything for them. It is true that mother deserves most of the praise for building a successful home, but do not forget that the co-operation of father is necessary to accomplish this and that perhaps some praise is due to him. Mother is the most important personage in this great institution but father's importance is a close second to it. Mother and father are both ABSOLUTE necessities to the home.

Ashland, Ohio.

Jesus said it was the duty of his disciples to go into all the world to preach the gospel, but you can not "go" until you have fully surrendered your life and have been empowered of him.

THE BRETHREN PULPIT

"A House Divided". By Fred C. Vanator

TEXT: "Open ye the gates that the righteous nation which keepeth faith may enter."—Isa. 26:2.

There is not one among us but is proud of the fact that he is an American. But are we justified in our pride?

Built upon a foundation such as that upon which America is built (freedom and equality of man); having as steel girders to uphold the mighty structure the undying examples of patriotism as exemplified by the lives of those who were instrumental in establishing our commonwealth; riveted together with the common bond of love and friendly mutual assistance; the whole being walled and strengthened by an unselfish desire to be of assistance, not only to those within but also to those without; such a structure should stand the test of ages and remain until the day when time is no more.

Samuel Francis Smith struck the keynote of America's greatness when he wrote the concluding verse of our beloved song, "America":

"Our father's God, to Thee,
Author of Liberty,
To thee we sing.
Long may our land be bright
With Freedom's holy light,
Protect us by thy might,
Great God, our King."

How many times in singing that song do we stop to realize what that last verse means? It is a prayer. It is a prayer in which we acknowledge our God as the author of all we hold dear; of all we are and expect to be; and in which we ask protection. Therefore, the question that must confront every one of us is, Having been built upon this idea that God is the protecting power and in the knowledge of his sovereignty, how is America fulfilling the qualifications necessary to be worthy of that protection?

Ages ago the Psalmist sang, "Blessed is the nation whose God is Jehovah." Our first question must be, Is the God who is spoken of by the Psalmist the God of America? If I must answer my question I would say, "In name—yes; in spirit—NO." We are still stamping our coins with the words "In God we trust." We still recognize our Lord and Savior by the use of the words, "In the year of our Lord." We still use the name of God in invoking his protection on state occasions. We still use his "Holy Word" as a means of establishing a solemn affirmation to be true to a trust as in the inauguration of an official of the government. We still use the "fear of the Lord" to compel men to testify truthfully before the bar of justice. But while he, the God of the universe, the God of the Pilgrim Fathers, still remains, nominally, the God of our nation, he has long since ceased to be our God in the same sense of the Psalmist, at least in national life.

We stand out as an example to the world of a Christian nation. Verily I believe that we are, as a nation, living as close to God as any nation. But if this be true and we are living as close to God as possible, then I say, "God have mercy on the other nations." Isaiah says, "Open ye the gates that the righteous nation that keepeth faith may enter in." The problem that stands before us is, Have we kept faith with God? Are we able, as a nation, to claim entrance into the gate as a righteous nation? Let us look ourselves over and see.

I WHAT A NATION IS DEPENDS ON WHAT THE INDIVIDUALS COMPOSING THE NATION ARE.

America has been called "The Melting Pot." At the present time it appears more like a soup bowl. When one makes a kettle of soup the final test depends upon what one puts into it. It reminds us of the tramp who was willing to furnish the stone for stone soup if the lady of the house

would furnish the vegetables and the meat. And as she had never made stone soup before she declared that it was wonderful. Even stone soup can be made palatable if the proper ingredients are added. I wonder if the country as a whole is just figuring on furnishing the stone for the soup? We must do more than that. There is an element that must be added in order to make our national life palatable and that is the re-establishing of the Pilgrim idea of the God of all creation.

When we pause to think that there are fifty millions of people in the United States, less than twenty-five years of age, who are coming under no direct religious influence we are astounded. This means that there could be established 666 cities the size of Canton (Canton's population is nearly 90,000) with no churches; no religious feeling; no love of fellowman in the deepest sense of the word. When we add to this number twenty millions more above the age of twenty-five who have no definite church affiliation, we can add to that number 266 more cities. Think of it. Nearly 1,000 cities the size of Canton could be established in the country and populated with people who either care nothing for Christ or have not had ample opportunity to know him. In other words, we might build a fence around three states in our union, New York, Illinois and Ohio, and not change the census returns of those states, and the population outside these lines would represent the number of non-religious people in our country. "O," you say, "is it as bad as that?" I believe that the estimate is not one bit too high. And because of this again we ask, How can a nation, two-thirds of whose population cares nought for God, claim the commendation "Blessed is the nation whose God is the Lord?"

II. BUT WHO IS TO BLAME?

We can come to but one conclusion and that is that the individual life of the nation is the cause. A pathetic story came to me a short time ago. It is a genuine story of our own city. A certain minister was called to preach the funeral of an aged man, a non-Christian. The children had followed in his footsteps. The minister had a personal interview with the wife of one son. She expressed a desire to do better provided her husband would also turn. The minister sought out the man but could do nothing with him. Finally he sent one of his influential laymen, who had been very successful in working with his fellow-businessmen. But here is his report. "I found him the most hardened case I ever tried to deal with. When I asked him to become a Christian he made this reply, 'I would not give up my Sunday golf for all the ——— churches in Canton.'" Is this the spirit of the average non-Christian? If it is, I wonder who is to blame?

S. D. Gordan makes this observation in his book entitled, "Quiet Talks on Power:" "There is a strange distinction between being members of a church, on the one hand, and on the other, living lives that count and tell and weigh for Jesus seven days a week." This comment comes after he has given a number of illustrations relative to this distinction. Here are a few of them. While making a brief tour of Missouri he came to a boy's college. He quietly asked one of the boys if he was a Christian." He received this answer, "Well, I am a member of a church, but—I don't believe I'm much of a Christian." Again at a ladies' seminary he said to one of the teachers, "I suppose that your young women are all Christians." To which she replied, "I think they are all members of church, but I do not think they are all Christians with real power in their lives." He came again to a dean of a dental school and he made this voluntary statement, "I am a member of the church. I think," and he ran his hand through his hair as if trying

to refresh his memory, "I think I am a deacon of our church, but I am not very much of a Christian." Once more in a mining camp at a general meeting for the men with several hundred gathered together he asked a minister of the camp to look over the audience with a view of estimating its nature. He complied and then made this statement, "I think that fully two-thirds of these men are members of our churches." But then he added, "you know, sir, as well as I do that not one-half of them are working at the job."

Can we wonder, when such a condition exists throughout our country that more direct influence is not exerted to win these millions to Christ? In Proverbs 14:34 we read, "Righteousness exalteth a nation, but sin is a reproach to any people." There we have both sides of the story. We must place the blame where the blame belongs and that place is upon us as Christians who have been zealous for the little things and neglectful in the weightier matters of life.

III. WHERE, THEN, DO WE AS A NATION STAND?

Are we worthy of exaltation or do we merit reproach because sin is in our midst? In Mark 3:24 Christ says, "If a kingdom be divided against itself it cannot stand; and if a house be divided against itself, that house will not be able to stand." America is supposed to be one great family. We go in and out among one another. We talk about Americanization. We like to think of Americanization as inculcating the principles for which our forefathers fought, bled and died. In very truth we cannot say Americanization without adding to it the word Christian. Americanization is no Americanization unless it is Christian Americanization. America was built upon a foundation of genuine Christian principles. The bad influences came in later. But regardless of how they came, the problem that is before us is, What will we do with them? The question is, "While there yet

remains within the household these two warring elements what chance has the nation to stand the ravages of time?" "A House Divided!" Truly that is what we are today.

I remember that the Word tells us how Jesus wept over Jerusalem and cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how oft would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." If Jesus were standing now upon this earth as he did in days of old, in a place where he could look down and view all America as he did Jerusalem, I wonder if he would have cause to re-echo those words, substituting the word America for that of Jerusalem. "O America, America, the land of the free, unto whom has been given every advantage and every opportunity to grow in my knowledge, how oft have I watched and longed to take you under the shadow of my wing, even as a hen gathers her chickens, but ye would not. BEHOLD, YOUR HOUSE, A DIVIDED HOUSE, IS LEFT UNTO YOU DESOLATE."

Such is the condition as it exists today. As yet Jesus has not spoken condemnation upon us. We can remedy the situation. We can turn again unto God. "If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him and in him shall they glory." Let us covenant together that inasmuch as lieth in us, we will do our part in making America not only a great nation but also a great CHRISTIAN NATION.

Canton, Ohio.

OUR DEVOTIONAL

"The Joy of Christian Service." By. C. E. Johnson

OUR SCRIPTURE

Make a joyful noise unto Jehovah, all ye lands. Serve Jehovah with gladness: come before his presence with singing. Know ye that Jehovah he is God: it is he that hath made us, and we are his; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name. For Jehovah is good; his lovingkindness endureth forever, and his faithfulness unto all generations (Psalms 100). Beloved, think it not strange concerning the fiery trials among you, which cometh upon you to prove you, as though a strange thing happened to you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the spirit of glory and the Spirit of God resteth upon you (1 Pet. 4:12-14). I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me in that day; and not to me only, but to all them that love his appearing (2 Tim. 4:7-8). First, I thank my God through Jesus Christ for you all, that your faith is spoken of through the whole world (Rom. 1:8). I thank my God in all my remembrance of you, always in every supplication of mine in behalf of you all making my supplication with joy, for your fellowship in the furtherance of the gospel from the first day until now; being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: even as it is thus right for me to be thus minded in behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in behalf of the defence and confirmation of the Gospel, ye all are partakers with me of grace (Phil. 1:3-7). We are bound to give thanks to

God always for you, brethren, even as it is meet, for your faithful unto death and I will give thee the crown of life (Rev. 2:10).

OUR MEDITATION

"Go ye therefore and teach all nations," are the part-faith groweth exceedingly, and the love of each one of you all toward one another aboundeth (2 Thes. 1:3). Be thou ing words of Jesus to his disciples, and coupled with that command is the promise, "And, lo, I am with you alway, even unto the end of the world." To those who have gone forth into active Christian service these words carry a wealth of meaning, for they realize that the blessings of God rest upon them. What can be more blessed than to know that we are engaged in doing something definite for our Master, and what more glorious than to look out into the world of humanity and see those whom we have been instrumental in bringing to Christ, leading a pure and holy life. Paul expresses this very vividly when he says, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walketh in the truth. I have no greater joy than to hear that my children walk in truth." This privilege came not to the disciples alone nor to the early followers of Christ. It comes to us today just as vividly and just as compelling, whether we be of the ministry or of the laity. The work of God is here to be performed and it is here for us to perform. It is a privilege granted unto us. In as far as we do our part will the great plan of God be brought to its close. If we fail then he must wait, but what of those to whom we might have carried the gospel? "The wages of sin is death," while the "Gift of God is eternal life." Let us continually be up and doing that this gift of God may be given unto others.

Many are those who have gone forth to do active Christian service who have not been able to endure the taunts

and torments of the wicked, yet Christ said that, "if we obeyed he would be with us until the end of the world." It is this sense of the blessing of God that should carry us on in his work. What can be more glorious than to know that we are about our Master's business; that we in our small way are attempting to do those things that are pleasing to him. And then again, when we read, "The wages of sin is death but the Gift of God is eternal life," we should be compelled to go forth to do what we can. We look out and all around us and we see those who are going on to eternal death. To know that we have the privilege of going to them and bringing to them the words of life should give us courage. As they turn from our sins and give ourselves fully and in service to Christ there is "rejoicing in heaven." Certainly there should be joy in our own lives, and there is. Paul fully expresses this joy when he says, "For I rejoice greatly, when the brethren came and testified of the truth that is in thee even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." Where is the Christian today who has been instrumental in bringing some one to Christ who has not had his heart full of joy to overflowing? Then as he watched that one grow into full manhood in Christ Jesus, has he not stopped and

lifted his voice to God in prayer, a prayer of thankfulness that God has given him such a noble work to do. This is the thing that truly makes life worth while; not the gaining of earthly wealth or power but the privilege of doing something for others—leading the lost to Christ.

Therefore with the commands of Christ before us and the full realization of the joys unspeakable, let us be up and doing," for the night cometh when no man can work."

OUR PRAYER

Our Father who art in heaven, we come to thy throne of grace and humbly thank thee for the wonderful privileges thou hast given to us in this life. O God, we pray thee that as we have realized in a small measure what these privileges mean, that thou wilt in thine own way impress us more fully as to their meaning and worth, that we may be more faithful to thee. Help us, Father, to realize the awful condition of the wicked. Help us, O Father, to enjoy more often the blessings of Christian service in leading the lost to thee, and then as we experience more fully, may the Holy Spirit ever guide us, that we may fully accomplish what thou hast intended we should accomplish. We pray for these blessings in the name of our Lord and Savior, Jesus Christ.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Children's Day Success. By Ora C. Paul

Now that Children's Day is fast approaching it reminds, or should remind every Sunday school superintendent and all others who are interested in a worth-while program of the tremendous responsibility before us. A thing worth doing, is worth doing well. "Success" is the verdict that pays the careful, patient committee for their efforts.

What constitutes success? The overflowing audience? Splendid training for the occasion? Record offering? Witty or cute sayings? The words of commendation by the admiring listeners? While all these may add to the success of the program, they alone are not sufficient to insure what Jesus would call success.

In this day of lukewarmness, indifference, and utter disregard for the Lord's Day, and the institutions belonging thereto; when men are lovers of pleasures more than lovers of God; the coin more sought after than the Christ, and the children are chips off the old blocks, the Sunday school worker has grave problems to solve. The average child remembers what it hears and sees away from Sunday school better than what it observes at Sunday school. The impression of the Sunday school hour are more than counter-balanced by the impressions of the hours outside. And religious instruction in the home is fading fast away.

More than seventy percent of the American children and young people are not in Sunday school attendance. Many even talk against it, and they have their influence. The majority of those who do attend never become church working Christians. How can we expect such a thing when only about five percent remain for the preaching service? Who is to blame for these conditions? The child? No, a thousand times, No. The Master's definition of success is "Soul Winning," or that which contributes to the actual good of the soul (see Matt. 22:1-4, and Dan. 12:3. Called fruits in Matt. 7:20). And the Lord is Judge.

If we aspire to a successful program, I suggest that we make an effort to present something in such a way as to impress the adults, and especially the parents, of their duty towards bringing up these little ones for Christ. Show them Jesus, rather than lead them away. Religious instruction is how by example they may suffer little ones to come unto the crying need of America today. Parents are largely to

blame for the children's conduct and conditions. They will go to Sunday school if the parents take them. Nature provides that they are the product of the parents. What we give them today in the way of education and training they will give back in twenty years and in increased measure.

Let us endeavor to remind the adults, through the children, of their duty along these lines, and although Solomon's instructions as to "Training up a child in the way he should go," is so much disregarded, try in a sense to fulfill the long uttered prophecy, "And a little child shall lead THEM."

Muncie, Indiana.

INCREASING SUNDAY SCHOOL INTEREST IN ARGENTINA

Twenty-four thousand miles was the record made by Rev. George P. Howard in making the round trip from Buenos Aires to the Sunday School Convention which was recently held in Tokyo. Mr. Howard is the Sunday School Secretary for South America representing the World's Sunday School Association. Now that he has returned to Buenos Aires Mr. Howard is sharing the Convention with others. He writes "I am planning within the next few months to go to the majority of the Sunday schools in Argentina with my lantern slides of Japan and the story of the Convention. Then during the months of April and May we are putting on a City Institute for the training of teachers. I am arranging for an eight weeks' course for all of our Sunday school teachers in Buenos Aires. This will be the beginning of what I hope will grow to be an annual event and which will become more and more important and effective."

HELP EVERYONE CAN RENDER

Bible picture rolls, which are used in every Sunday school in the home land, are being called for from hundreds of missionaries on the foreign fields. These requests come to the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York. These same missionaries need the small Bible lesson picture cards and each missionary could use hundreds of these card every week. The supply never equals the demand and

yet there are tens of thousands of just such cards which are thrown away here at home. Other good pictures are also wanted. This Surplus Material Department has sent the names of missionaries to over thirty-seven thousand enquirers. In writing for a card of introduction to a missionary the name of the denomination should be indicated. Packages should be sent directly to the foreign mission station and not to the World's Association in New York.

A missionary in Korea has just written not only for picture cards but also for a stereopticon and lantern slides. It seems that this particular station is located where the Chinese wait for steamers as they migrate twice a year between Vladivostock, Russia and Chefoo, China. Often there is a wait of ten days at this port in Korea. This offers an unusual opportunity for preaching the Gospel and visualizing the message with pictures.

Special requests have just come for baby organs, clarinets, money to dig a well, patchwork, pieces of goods, little bags in which to place candy and tracts next Christmas, dressed dolls, bags for school books, etc., etc. Any one who will co-operate can have this direct contact with a missionary and so enter into a real partnership for Christian service.

A "Jehovah" Psalm

One of our friends, Mr. Wm. Langdon, has written and sent us the following, says "The Bible in New York," a Quarterly Review of the New York Bible Society:

1. Jehovah-jireh is my shepherd; I shall not want (Gen. 22:14).
2. Jehovah-shalom makes me lie down in green pastures. He leads me beside still waters (Judges 6:24).
3. Jehovah-rophi restores my soul (Ex. 15:26).
4. Jehovah-tsidkenu guides me in paths of righteousness for his name's sake (Jer. 23:6).
5. Indeed, though I walk through the valley of deep darkness, I will fear no evil; for Jehovah-sabaoth is with me. (1 Sam. 17:45). His rod and staff comfort me.
6. Jehovah-nissi prepares a table before me in the presence of my enemies (Ex. 17:15). He has anointed my head with oil; my cup runs over.
7. Surely goodness and loving kindness shall follow me all the days of my life, and I shall dwell forever in the house of Jehovah-shammah (Ezek. 48:35). Acquaint thyself with him and be at peace (Cf. Ps. 27:1-6).

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Dayton-The Beautiful

I am wondering if the young people of the Brethren churches of Ohio know that Dayton is to be the Christian Endeavor convention city, this coming June 21-24, and that we are planning great things for our Endeavorers. Dayton is the garden spot of Ohio. No city in the state can produce anything as beautiful as "Hills and Dales" just on the outskirts of the city. Surely God knew what he was doing for mankind when he gave Nature the job of planting the trees and the shrubbery, and the many woodland ferns, and wild flowers in Hills and Dales. Community Park is close to this Park with all of her recreation places where one can throw off their weight of care for a few minutes. One of the finest Soldiers Homes in our country is located here. The grotto of wild flowers and banana trees, the stately palms, the water lily ponds, the fond handled dippers that hang in the grotto well, are worth coming many miles to see. Just a climb up the old rugged stone steps, then a peep from above to the enchanted spot below will linger long in your memory. You will always want to see "Old Glory" brought down from the flag staff at sunset and see the "Old Veteran of 61" marching on. Plan your vacation in Dayton and attend the Ohio Christian Endeavor Convention. Our committees are working out a plan to give you the greatest spiritual uplift you have ever had at any convention. The keys of our city will be yours. The keys of our homes will be yours. The keys of our hearts will be yours. The keys of the Kingdom will be yours.—We expect to open up every avenue of Christian living to you.

You will be renewed and reborn to carry the "Gospel On," to all mankind. Come, let us reason together saith the Lord of Hosts. We are waiting in Dayton for you C. E. friends. Are you coming? Sure! "Come on. Let's go."

Your Reception Committee,

MRS C. W. ABBOTT, Dayton, Ohio.

Changing Chinese Boys

When I first came to Ichowfo there wasn't a game of any kind being played in the boys' school here. One warm day in May I went over just as school was being dismissed and said I was going down to the river to go in swimming, and that I would be glad to have any of the boys come, too. How many do you suppose went in? Just one. A dozen

sidered undignified to make any noise under any circumstances. The next day we had about twenty in the water; and ever since the trouble has been to keep the boys out of the water instead of trying to get them in. We are playing baseball, basketball, tennis, and volley ball, and what do you suppose has brought about the change? I found that the fellow who had gone in swimming with me that first day had gone around and spoken to several of the more influential boys, and had persuaded them to give it a trial.

That fellow was Wang Bao-Tai. In everything that I have tried to do at the school he has been right with me and has been a mighty loyal friend in many ways. He is one of two Chinese boys that I have known that you could slap on the back and say, "Hello, old scout, how are you?" The average Chinese would be so horribly shocked by any such proceeding that he wouldn't know what to do.

China needs patriots these days very, very badly, and Bao-Tai has the stuff in him to do something for his country. He often comes to my study to look at magazines and papers. His name means "precious exalted king." Most Chinese names are of this type. He is sixteen according to the way we reckon ages, but if you were to ask him, he'd say seventeen, for every Chinese is a year older each New Year's Day. If a baby is born at Christmas he is a year old in a week. Talk about the Chinese being slow! You can't beat that. He is strong and active and full of pep, and would do the hundred yards in about eleven seconds. How many American boys can do that?—The Christian Work.

Immigration Department

"I was a stranger and ye took me in."—Matt. 25:35.

The immigrants are now arriving from many lands in large numbers. During the last three months nearly 300,000 immigrants came into our country through Ellis Island, and in one day recently there were seventeen steamers waiting to discharge the immigrants that had come on them. Our missionary at Ellis Island is meeting this wonderful opportunity by a large distribution of the Scriptures, and in one week distributed the Bible in over thirty languages to these strangers. Many of them never before saw a copy of the Word of God. The influence of this work is always productive of good, for the Bible helps to make worthy citizens. It is the best antidote to anarchy and Bolshevism.—The New York Bible Society.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Miss Charlotte Hillegas Starts for the African Field

After a long wait necessitated by the many difficulties met in connection with the permission question on the field, also by the unfortunate illness of Mrs. Rush, Sister Hillegas will sail from New York on Thursday, May 12th, by the Steamship "Mauretania."

We suggest that on Wednesday evening, May 11th every Brethren church hold a special prayer service in behalf of Sister Hillegas, that she may have a safe journey and may be prospered in the Will of God!

Miss Hillegas will go directly to Paris where she will remain for four or five months studying the French language which is required by the authorities to be taught in the French Congo where our Mission is located. The Board will probably follow this policy with all outgoing African missionaries insofar as it is possible, acting upon the advice of the "Societe des Missions Evangeliques des Paris," the Society which very kindly championed our cause in settling the permission question. For the past year the Presbyterian Board which has a large established mission in what was before the war the "Cameroun," has been sending all its outgoing missionaries first to Paris to learn the French language, and if possible learn something of the French mind and viewpoint. They have found this policy of great advantage, and have advised us strongly to follow it.

A place is secured for each missionary in a French home where the missionary lives as one of the family, thus providing ideal conditions for the acquiring of a language. The expense including the taking of special instruction, is extremely reasonable.

During the month of July Miss Hillegas will be in London at Livingstone College taking a Short Course in the care of the health in tropical Africa. This course is given especially for outgoing missionaries and those on furlough, and is very highly recommended by those who have had experience on the field. The Board feels that everything possible should be done to safeguard the life and health of our missionaries, knowing that those who are under God giving their support will heartily concur in this policy.

It is practically certain that there will be at least one young man, and perhaps more, ready immediately after National Conference to go out to the African field. This will remove the necessity of Miss Hillegas completing the journey from France to the field alone.

Miss Hillegas will be at the First Church of Philadelphia on Sunday, May 8th, for a farewell service, and will go to New York on the 10th.

I know that some letters from those who are interested in her proposed life work assuring her of your prayers and wishing her Godspeed would be appreciated by Sister Hillegas as she leaves the homeland. Letters will reach her if addressed as follows—

Miss Charlotte Hillegas c/o Steamship "Mauretania, Cunard Piers, New York City.

The Paris address of Miss Hillegas will be given in the near future.

ALVA J. McCLAIN,
2255 North Tenth St. Philadelphia, Pa.



CHARLOTTE HILLEGAS
Our New Missionary to Africa

News From Our African Missionaries

Carnot, French Equatorial Africa,

February 6, 1921.

Dear readers of the Evangelist:

The victory is won, concerning which you no doubt have heard, from the cablegram that we are sending home. Yes, permission is granted to us to start a mission station. Your hearts rejoice with ours for his wonderful working power, and we know you are praising him.

This victory is won but, there are other battles just as hard to fight and only by being armed with the full armor of God can we be more than conquerors. May we meet the demons of today that the morrow may find us able to fight greater battles for him.

The cablegram reads that we are moving inland. Brother Gribble will go ahead toward

Bozoun to find a site for the station and then he will go to Bargin to appeal to the governor for we are changing districts. Dr. Gribble, Marguerite and I will stay here and pray while Dr. Gribble gets well, for she has been sick most all the time since last October. She is suffering with sun fever now and is very weak. We trust God to care for and guide Brother Gribble as he goes forth alone, and to watch over us as we stay behind. We hope that our new recruits will meet Brother Gribble at Bangin saving them the hard trip to Carnot. We are trusting that God's will, will tenderly guide us all this time of rejoicing and physical suffering and of untold problems.

On February 2, 1921, we were told by the inspector of the colonies, who had just ar-

rived here from Brazzaville, that we had permission to locate a mission station, to evangelize, to open school, industrial work and medical work. We had appealed to the government in January and when the inspector asked us our place of choice we told him Bozoun. We had learned from the General of the army who visited Carnot recently that the vicinity of Bozoun had more people and that the climate was better. After permission was given us by the inspector, we were told to write to the Governor General at Brazzaville that he might communicate to the Governor at Bangin before Brother Gribble arrives there.

Yes, the door is open and opened widely and there are many adversaries. The natives rejoice to hear the Word as no man opposes. There are many, many hungry souls waiting to hear the Word. Will you not come over and help us? Will you not surrender your life to him in service here? Keep praying.

ESTELLA MYERS.

LOST CREEK, KENTUCKY

While we are a little late with this report of the school year, yet we believe that some at least will enjoy knowing of the work. We had to go through the most of the year without a music teacher, yet in spite of this handicap it was one of our best years. The attendance was good, above that of the last few years, and there was a general good tone in all the work.

Best, and above all, we were greatly pleased to see eight of our young people accept Christ, and yield fully to him in baptism. This is our highest goal, as we hold up the blood propitiation, and the reality of the Gospel fulfilled in the final completion of the plan of salvation in the death on the Cross.

Our "closing week" was one of the best. The attendance was very good, and the order could not have been better. This year, that we might satisfy all, we had three entertainments and also a commencement exercise on Friday night. These entertainments are never allowed to interfere with the mid-week prayer meeting on Wednesday night. It was an especially effective service this year.

Three of our young people completed our old course of study, and were given diplomas for the same. They were June Byrd, Ora Landrum, and Logan Landrum. We had a minister from Jackson give the address.

The most remarkable thing about the closing of the regular school year this year, was, that all the most advanced pupils would be back for next year. State laws, etc., have so arranged themselves that we now have to teach a high school course of study or nothing. That is, this is the least that we can teach, and hold up our work. Of course we will teach the Bible right along with it. THE BIBLE FIRST AT RIVERSIDE. We are trying to get this course an accredited one, and our young folks are promising to stay at Riverside to complete this. Of course they will bring others with them. It is the most promising outlook we have ever had in that way.

This last year we had fifteen in the high school work. Two of these were boarding pupils, the rest local young people. All the rest of our young people, i. e., the boarders were in the grade work, as were also the most of the local scholars. Thus, one can readily see what place the grade work occupies in the work here. The biggest young man, and the oldest young man we had in school this last year, were both in the grade work, as were also other young men. Young men eighteen years old are as low as the sixth grade. The grade work means more to the people here than any other phase of the school work. One might just as well say that we would need to enlarge Ashland College, and do away with the regular courses and only teach post graduate work, as to need even what we have here at Riverside, and drop the grade work, for any period of the regular school year. It simply cannot be done now without seriously affecting the whole fabric of the work.

Two California brothers, one a millionaire, were recently in the Appalachians, looking

for a place to establish a mission school for the Mountain Whites. The M. E. church South, has recently decided to locate a new mission school in Bell county. The D. A. R. have also recently decided to locate a school in Floyd county, both mountain counties. The other denominations are not only strengthening their church activities, but also all their school work.

Riverside will be seriously hampered in its work next year if there is not some enlargement for the larger attendance that is sure to come. Last year we had to turn away about two-thirds as many as we could take in. With practically all the old pupils coming back, there will be a number of new ones coming with them. Shall we turn them away, or can we take them in? May the Lord only be our guide, and as we follow his leading there can be no mistakes made.

May we add that there is still serious need of two more grade teachers. This year we have the first opportunity to use all the state

money for the grade work, IF WE CAN GET TEACHERS FROM THE BROTHERHOOD. Is it possible that there are not two more young people who will answer this call for service, a service that is a real one in shaping hungry young lives into ways of righteousness? If we are compelled to take some local young people to fill these places, one the first three grades, the other, the fourth, fifth, and sixth grades, then the hope of making the grade work nearly self-supporting, will not be realized. ARE THERE NOT TWO YOUNG PEOPLE IN THE BROTHERHOOD WHO WILL ANSWER THIS CALL? There is also a teacher needed to assist in the high school work. Who will answer the call? The real need is that one of these teachers might be able to teach music, i. e., the rudiments of it. There is so much need of music here. The young people know nothing of it, and we NEED SO MUCH TO HAVE THIS TAUGHT.

G. E. DRUSHAL.

NEWS FROM THE FIELD

ANNOUNCEMENTS

NOTICE NUMBER 5—A HINT

Watch the FINANCIAL part of the report. It is here the Statistician has had most of his troubles. Read notes under numbers 34 and 36 carefully, then proceed. Be accurate. Let us be brotherly and help each other.

H. E. Eppley, National Statistician.
417 Indiana Street, Huntington, Indiana.

ALL-DAY MEETING

The First Brethren church of Fremont will hold an All-Day Meeting Sunday, June 5th. This will be Home Coming Day and all members and friends are urged to be present. The morning and afternoon meeting will be followed by Communion Services in the evening. Special speakers will be engaged for the day and dinner will be served at the church. All neighboring Brethren are cordially invited to share the blessings of the day.

MORTON L. SANDS.

COMMUNION NOTICES

There will be communion services at Martinsburg, Pa., May 15, at 7 P. M., also communion at McKee, Pa., May 22, beginning at 7 P. M. All of like faith are cordially invited.

J. I. HALL, Pastor.

The First Brethren church of Masontown, Pa., will observe their semi-annual communion services on Sunday evening, May 8, at 7 o'clock. All of like faith are invited to share these blessings.

J. L. GINGRICH, Pastor.

The First Brethren church of Canton, Ohio, will hold its semi-annual Love Feast on Sunday evening, May 15, at 6:30 o'clock. The hour is set early so that those coming from a distance may have ample time to make interurban connections. All people of like faith are extended an invitation to share in this communion.

FRED C. VANATOR, Pastor.

The First Brethren church of Berlin, Pennsylvania, will observe holy communion Sun-

day evening, May 22, at seven o'clock. All of like precious faith are invited to enjoy this service with us.

W. C. BENSHOFF, Pastor.

WASHINGTON, D. C.

Last September Brother L. S. Bauman conducted a ten day Bible Institute for us that resulted in much spiritual gain and proved very helpful to our people. In fact, it was so edifying and was so greatly appreciated that we decided to hold another. This second one, conducted by Brother I. D. Bowman, was just concluded last Sunday night.

Prior to these meetings our hearts were filled with great expectations, and we were not in the least disappointed. Rather, we were surprised; for, high as our expectations were, we can now truthfully say they were far too low, and our people feel that they have been highly favored.

We had splendid congregations and interest from the start, though the attendance the last three days was somewhat reduced on account of very bad weather. The last three sermons were purely evangelistic, while the others were mainly sermon-lectures of the prophetic type, with evangelistic application. We can truly say of Brother I. D., that he is a wonderful teacher and preacher; to use the scriptural expression, we can safely say, "Mighty in the Scriptures."

In regard to numerical results, three came forward for baptism, before the meetings closed. Folks and preachers who are afflicted with "numberitis," of course would probably say that the meetings were not successful because the number of confessions was not large, but we rejoice that Brother Bowman does not have that disease.

Brother I. D. is one of the kind who still believes in Isaiah 55:11 and therefore is not dependent upon "numbers" in order to keep up his reputation. Besides, every true minister keeps his field well gleaned, and gathers in due season as he goes along, and under such

conditions, as a rule, seldom receives many at any one time. Personally, we firmly believe that today as never before the greatest need is to have preachers of the John the Baptist type, preaching the doctrine of repentance to the church members. Thousands and tens of thousands of this class need first to be converted. Let's get out of the "wood, hay and stubble" business and get busy with "gold, silver and precious stones."

In closing, let me add that Brother Bowman is one of the kind that will always mightily strengthen the work of the pastor. He goes from us with our highest commendation. We were also favored with the very helpful presence of Sister Bowman during the meetings. May God richly bless them both is our prayer.

In his name,

W. M. LYON.

DOINGS AT CENTER CHAPEL, INDIANA

Yes, we are doing a few things and hope to more in the near future. But I will leave it to Berne, Indiana (the former home of our pastor, W. F. Johnson), if we could do otherwise. He allows no excuse for laziness whatever.

'Tis spring and as a general spirit of house cleaning prevails, we find as a church that there are a number of things that need renovation, which we are trying to do quietly and in order.

At our quarterly business meeting held recently, our pastor suggested that we let others know what we are doing, through a Brethren Evangelist reporter to write at least once a quarter for publication. (Is that too often, Mr. Editor?) So this is my first effort.

The Sunday school is gaining in attendance although the average is not so good on the Sunday we have no preaching. The Young Men's Bible Class entertained the Young Ladies' Bible Class at the home of their teacher one evening this week, with an attendance near 35. A program and refreshments were enjoyed and it is hoped that this

may help to increase the attendance and interest of the young people at the regular Sunday morning services.

Plans are made for Mothers' Day in May and the Christian Endeavor is planning to honor the fathers in the evening. A number of new members have been taken into the Senior Christian Endeavor and new life has awakened in the entire society. Their programs have been very interesting and helpful. The officers hold regular cabinet meetings and plan their work. The future of Center Chapel is assured if the Junior Christian Endeavor is any indication. While not so many in numbers they are brave in spirit, never refusing whatever they are called upon to do.

The W. M. S. is slowly gaining. A few new members were added this quarter. The mission study class completed their book last fall. The Society is helping bear a portion of the church expenses besides having a neat sum on hands at present. Their next big event will be Women's Day soon.

Two weeks ago Rev. Johnson ordained a deacon and two deaconesses for their work.

At present a committee is working on the budget for Evangelist subscriptions and at last reports thought we would have about 70 subscribers. No doubt this will cause the business manager to cheer up as that is far beyond any list Center Chapel has ever sent in before.

The pastor is planning to give the church some blackboard sermons and have mid-week Bible study during the summer months. We are praying that his efforts may be a big success.

We are looking forward to the Illustrated Bible Lecture by Brother Cobb at Roann in May and have postponed our spring communion until June 6, that none may miss any of his splendid sermons.

Brother Johnson preached two fine sermons on Easter Sunday and an offering was taken for Foreign Missions. It was not as large as it should have been but we are praying for a larger vision of God's children everywhere, that they may see the needs of those on the Foreign Field.

MRS. W. M. WRAY

R. 1, Peru, Indiana.

LOVINGTON, NEW MEXICO

In private letters from some of my friends reference was made to the absence of my name in the Evangelist too frequently and in reply will say, There are some friends of mine, who, if they have not good news to write, will not write at all, and, in a way, I had no good news.

Just when my four classes were at the point where it seemed they would continue without hindrance and the Welfare Circle was at the greatest height and enthusiasm I had ever met with, a break came and it came suddenly and in humiliation and disappointment; it all stopped—my voice failed.

I thought if I could have just taught the next Sunday's lesson, which would have finished the six months' study in "The Life of Christ" I could have borne it more bravely.

The interest is yet here and all are hoping for my speedy recovery and early return to duty but at this writing my voice is in poor condition and I have no assurance that it

will ever be any better. I want to work for him so much I do not know what I can do.

MARY A. SNYDER.

REVIVAL MEETING AT NEW LEBANON, OHIO

After some delay I will report the meeting I held at New Lebanon, Ohio, for our dear Brother Kinzie. I was surprised to find this work in such a thrifty condition. I found here one of the best Sunday schools I have seen for several years. They have been having about two revivals here a year. About all the Sunday school children that are old enough are in the church. It seemed that about all the hopeful material had been gathered in. We gave several sermons on prayer and consecration then a short series of Prophetic lectures. These drew large congregations. The church was filled nearly every night, some nights to overflowing. We changed then to revival sermons, and at the same time a very wet spell set in, and also considerable sickness; hence the congregations dropped off a little, but we had large crowds to the end. Of the fourteen confessions about all of them were grown people. There were several other families that we had hoped to reach but sickness hindered. Nearly all of the unsaved who attended regularly were saved.

While the ingathering was not very large it was about all that could be expected in such a well worked field. I have carefully noted for years that there are two opposite methods used in building up congregations. One the world method, along natural and socialistic lines with a church full of unsaved worldlings and the other along spiritual lines insisting upon conversion and a spirit-filled life. The one is a solid work with saved people; the other a selfish mushroom work with a mixture of the church and the world. I wish it would be prudent to name some of these churches in contrast to show the difference. The one is a failure, the other is a success. I am glad to say that Brother Kinzie is gradually developing a spiritual condition which will be a permanent work for God.

How any preacher can hook up with Oath-bound societies and yet claim to believe the Gospel and walk arm in arm with the world and yet claim not to be of the world and thus lead many of his members away from God is a great mystery to me. When I read Matthew five and James five, I often weep for the shepherds and the sheep. James says, Be not many teachers lest we receive the greater condemnation. When I see how much more permanent, solid and powerful the churches are that preach a whole Gospel, how I wish that some of the more worldly preachers could visit these churches and would contrast them with their social clubs. It takes a long time and a great deal of patience and prayer to develop a solid spiritual church.

I was surely treated royally by these splendid people and was invited to come back again. I surely enjoyed my stay in the home of Brother Kinzie. It is a family of prayer and a beautiful life.

I have two other meetings to report but will wait till next week to write more. Brethren pray for us.

ISAAC D. BOWMAN, D.D.,

NEW LEBANON, OHIO

How fast time seems to go when one is busy! A much longer interval has elapsed since our last report than I was aware of.

One of the very great improvements which has been made, but which has never been reported, I think, is the installation of a new steam heating plant. The old hot-air furnace would not properly heat the building and was very unsatisfactory otherwise. We now have a fine plant, giving excellent service. Another improvement, which has been made much more recently, has been the finishing of quite a large room in the basement of the church for the primary department of the Sunday school. Having outgrown our old quarters, it became necessary to make more room. We have had the joy of having present as many as 230 in Sunday school. Our superintendent, Brother F. J. Weaver, is laboring both tirelessly and efficiently, giving much thought to the work of the school.

And, while I am speaking about improvements, I think I shall tell you of the acquisition of a parsonage. So now the pastor is housed in a splendid property. He has had to move several times since coming to Ohio, because of properties changing hands, etc., and the fact that he will not need to move again until changing pastorates, brings much relief.

Since our last report we have received twenty-three persons into the church. And, as a result of our spring evangelistic campaign, there are three still awaiting baptism, and one young man from Dayton, of course became a member of the Dayton church. Our revival was conducted by our esteemed brother, I. D. Bowman of Philadelphia, Pennsylvania. And, while it has been my privilege to have our dear brother with me in five or six meetings before this, I do not think he ever did as good pulpit work as he did this time. And this is said with no thought of reflecting upon his work in the pulpit in the other meetings. This I need not state to those who know him. I have always found Brother Bowman to be not only a great preacher, but a fine Christian gentleman, and a brother; one whom I need not have a ten foot pole to touch. And this time it was my privilege (one that I had always coveted) to have him in our home for the entire three weeks and two days. For this length of time we bombarded the enemy's camp as best we could, and were rewarded in part by receiving the confession of twelve souls. One more promised to come later, and did so some three weeks after the meeting closed, making 13 in all. There would, no doubt, have been several more but for so much sickness in the community. There were at least four prospective families kept away because of this. The other fourteen referred to above were received in the regular services before the meeting (in March) began. But I am sure that the number of confessions does not begin to indicate the results of this meeting. Seed has been sown that will come to fruition many days, and doubtless years, hence.

Brethren, pray for us that we as a church may appreciate the responsibility that comes with the privilege of caring for and training these precious souls. Yours in him,

GEO. W. KINZIE.

REPORT OF RECEIPTS OF HOME MIS-
SIONS, JAN 1 TO MAY 1

General Fund

Manteca, Cal., Br. Ch.,	\$ 13.15	Mr. & Mrs. J. G. Dodds, M.	15.00	Uniontown, Pa., Br. Ch.,	4.00
Rev. J. Wesley Platt, M.	15.00	Mr. & Mrs. J. U. Ankenman, M. ..	15.00	Mr. & Mrs. Ancil Sellers, Claypool,	
Darrell Reyner, M.	5.00	A Friend,	10.00	Ind., M.	10.00
Young People's Class, M.	5.00	Mrs. Myra E. Nedrow, Norton,		Conemaugh, Pa., "Little Workers"	
C. Pearson, M.	5.00	Kan., M.	10.00	S. S. Class, M.	5.00
Oakhill, W. Va., Br. Ch.,	15.35	Waynesboro, Pa., 1st Br. Ch., M. ..	180.00	Nettie J. (O'Neill), Rockford,	
Mr. & Mrs. Daniel Crofford, Hallan-		Donald Koontz, M.	5.00	Conemaugh, Pa., M.	5.00
dale, Fla., M.	5.00	Mr. & Mrs. Chas. Martin, M.	12.50	Total,	\$2,435.97
F. E. Button, Ramona, Kans., M. ..	4.00	Rev. & Mrs. M. A. Witter, M.	5.00	Kentucky Fund	
Whittier, Cal. Br. Ch.,	75.45	Mary C. Martin, M.	5.00	LaVerne, Calif., Br. Ch.,	\$ 20.55
A. D. Warne, M.	5.00	Dessie M. Hollinger, M.	10.00	Whittier, Cal., 1st Br. Ch.,	25.00
Mrs. L. L. Irish, M.	5.00	Jacob F. Good, M.	5.00	Hagerstown, Md., 1st Br. Ch.,	5.00
Gus McKey, M.	6.00	Mr. & Mrs. W. B. Heefner, M.	5.00	Hagerstown, Md., C. E. Society, M.	25.00
Mrs. Amelia McKey, M.	6.00	Philathea Bible Class, M.	5.00	Amos Fudge, Alexandria, O. M. ...	5.00
Mrs. Nancy Gill, M.	5.00	W. M. S., 1st Br., Waynesboro, Pa.		Pittsburgh, Pa., 1st Br. Ch.,	25.00
D. O. Epperly, M.	10.00	M.	10.00	LaVerne, Cal. S. S. Birthday off'g.	9.45
Mildred Epperly, M.	10.00	Ankenytown, Ohio, Br. Ch.,	34.47	Sunnyside, Wash., 1st Br. S. S., ...	100.00
Anna Margaret Epperly, M.	5.00	Denver, Ind., Br. Ch.,	10.00	Los Angeles, Br. S. S. Compton, Av.	24.50
D. H. Epperly, M.	10.00	Waterloo, Ia., 1st Br. S. S.,	75.00	Lost Creek, Ky. Br. Ch.,	14.24
E. L. Culp, M.	10.00	Mrs. S. J. Lichty, M.	5.00	Gillin Good, Cave Creek Stage,	
Mrs. E. L. Culp, M.	5.00	Austin Smith, M.	5.00	Phoenix, Ariz.,	1.00
Ellen Francis Culp, M.	5.00	Sam Hoover, M.	5.00	Bethel S. S., Berne, Ind.,	32.50
Mrs. F. A. Coffman, M.	5.00	Dan Lichty, M.	10.00	Bethel "Sunshine Class, Berne, M.	5.00
Marion Coffman, M.	5.00	B. F. Puterbaugh, M.	5.00	LaVerne, Cal. United Workers'	
C. H. Vaught, M.	10.00	C. D. Flickinger, M.	5.00	Class, M.	10.00
Ella Waer, M.	5.00	C. M. Berkley, M.	5.00	Gratis, Ohio, "Young Missionaries"	
Mr. & Mrs. J. N. Waer, M.	5.00	H. E. Stroud, M.	5.00	Class, M.	5.00
Mrs. M. L. Schlachter, M.	5.00	Mr. & Mrs. F. A. Wisner, M.	5.00	Meyersdale, Pa., Br. C. E., M.	11.50
Ella M. Rinehart, M.	5.00	Edna Lichty, M.	5.00	Mrs. Robt. Boring, Rt. Thornville,	
Harry M. Crawford, M.	5.00	L. W. Miller, M.	5.00	Ohio, M.	5.00
Anna Warne, M.	5.00	Hettie Saylor, M.	5.00	Lydia Hites, West Salem, Ohio, M.	5.00
G. F. Lotspiech, M.	10.00	Carrie Wilson, M.	5.00	Allan S. Pearce, Los Angeles, Cal.	
Jeff F. Henderson, M.	5.00	Mr. & Mrs. Grant Miller, M.	5.00	(Refund),	10.00
Mrs. J. H. Gnagy, M.	5.00	Brighton Br. Ch., Howe, Ind.,	25.00	Turlock, Cal., Br. Ch.,	15.85
Mr. & Mrs. C. S. Kreiter, M.	6.00	Sidney, Ind., Br. Ch.,	40.00	N. Manchester, Ind., Br. W. M. S.,	
Mr. & Mrs. A. V. Kimmel, M.	7.00	Gratis, O., Br. S. S. Prim. Dept. M.	10.00	M.	10.00
Edward J. Meyer, Milledgeville, Ill.,		Portis, Kan., Br. Ch.,	40.00	Roann, Ind., Br. S. S. Class "Ever	
M.	5.00	W. S. Angell, M.	10.00	Faithful," M.	10.00
Mrs. Edward J. Meyer, M.	5.00	Eld. & Mrs. Roy Brumbaugh, M.	10.00	Sunnyside, Wash., Member Br. Ch.	5.00
Eva Simmons, R. D. 1, New Lebanon,		Mr. & Mrs. G. E. Millheiser M.	10.00	N. Manchester, Ind., Br. C. E. M. ...	25.00
Ohio, M.	5.00	Mr. & Mrs. H. A. Turner, M.	5.00	S. Cook & Family, Harrisburg, Ore-	
Mansfield, Ohio, Br. Ch.,	6.00	S. H. Brumbaugh, M.	5.00	gon, M.	10.00
Fremont, Ohio, Br. Ch.,	32.00	Mr. & Mrs. S. C. Ratliff, M.	5.00	Harry Rinehart, Flora, Ind., M. ...	25.00
Mrs. John Baringer, M.	5.00	Mr. & Mrs. C. A. Disney, M.	5.00	Mrs. A. N. York, Rt. 10, Marion,	
Loree, Ind., Br. Ch.,	81.50	Mr. & Mrs. D. E. Brumbaugh, M. ...	5.00	Ind., M.	10.00
Los Angeles, Cal., 1st Br. Ch.,	77.70	Mrs. Pearl Stewart, M.	5.00	Lost Creek, Ky., Br. Ch.,	35.99
M. B. Harrison, M.	5.00	Mr. & Mrs. W. R. Herron, M.	5.00	Ankenytown, O., Br. W. M. S. M. ...	15.00
A. E. Hedrick, M.	5.00	Lapaz, Ind., Br. Ch.,	15.00	National S. S. Association, (Wol-	
Robert Shearer and family, M.	5.00	Interest—Miscellaneous,	118.25	ford),	1,000.00
Mrs. K. Woodmansee, M.	5.00	Fort Scott, Kan., Br. Ch.,	15.01	Clay City, Ind., C. E., Br. Ch., M. ...	10.00
Mr. & Mrs. A. S. Pearce, M.	5.00	Eld. & Mrs. Geo. E. Cone,	5.00	Geo. Barnhart, Twelve Mile, Ind., ..	1.00
L. K. Kortemeir, M.	5.00	Mt. Olive, Br. Ch. & S. S., Penn		Lost Creek, Ky., Br. Ch.,	13.52
Mr. & Mrs. Wm. Noll, M.	5.00	Laird, Va.,	28.75	Aleppo, Pa., Br. S. S.,	15.30
Mrs. G. Abraham, M.	5.00	Masontown, Pa., Br. Ch.,	129.85	Flora, Ind., Sisterhood Girls, M. ...	5.00
J. A. Miller, M.	5.00	Mrs. Jacob Miller, Sidney, Ind., M.	5.00	Waterloo, Ia., Br. S. S. Birthday of-	
Mrs. J. A. Miller, M.	5.00	Sunnyside, Wash., Br. Ch. Member,	5.00	ferings,	46.00
Mr. & Mrs. H. Hooper, Hollywood,		Johnstown, Pa., 2nd Br. Ch.,	10.00	McLouth, Kan., Br. Ch.,	34.00
M.	5.00	Philadelphia, Pa., 3rd Br. Ch.,	45.00	Total,	\$1,625.40
Morris Leffler, Los Angeles, M. ...	5.00	Louis S. Kolb, Jr., M.	5.00	Missionary Educational Fund	
Mrs. Ella Leffler, M.	5.00	Mrs. Louis S. Kolb, Jr., M.	5.00	Dayton, Ohio, W. M. S. Br. Ch., M. \$	35.00
Mrs. E. A. Snowden, Pomona, Cal.,		Rev. J. E. Braker, Phila, Pa., M. ...	5.00	W. A. Gearhart, Dayton, Ohio, M. ...	5.00
M.	5.00	Phila., Pa., 1st Br. Ch.,	158.08	Dayton, Ohio, Willing Church Work-	
Dayton, Va., Br. Ch.,	5.00	Ellen S. Cassel, M.	5.00	ers B. Class, M.	27.70
I. W. Thompson, M.	15.00	H. C. Cassel, M.	5.00	Mr. Ross, Dayton, Ohio,	1.00
Mrs. W. A. Showalter, M.	10.00	Miss Ethlyn Clark, M.	5.00	D. W. Klepinger, Dayton, O.,	1.00
Mrs. E. G. Good, M.	5.00	Gurden E. Maxcell, M.	5.00	A. D. Grubb, Dayton, Ohio,	2.00
John B. Raish, M.	5.00	Horace Kolb, M.	5.00	Golden Rule Bible Class, Dayton,	
Udell, Ia., Br. Ch.,	11.00	Iva M. Kolb, M.	5.00	Ohio, M.	10.00
Joseph Price, Unionville, Iowa, M. ...	5.00	Wm. Kolb, Jr., M.	5.00	Cerro Gordo, Ill., W. M. S., Br.	
Leon, Iowa, Br. Ch.,	52.34	Anna E. Laughlin, (Bryn Mawr		Ch., M.	12.50
Highland Br. Ch., Marianna, Pa., ...	16.25	Hospital), M.	10.00	Total,	94.20
Loree, Ind., Br. S. S.,	30.16	Mr. & Mrs. S. W. Wilt, Juniata,		Respectfully submitted,	
Krypton, Ky., Br. Ch.,	2.00	Pa., M.	10.00	WILLIAM A. GEARHART,	
Hagerstown, Md., 1st Br. Ch.,	80.32	Flora, Ind., Member,	8.00	General Missionary Secretary.	
Clarence H. Rohrer, M.	5.00	McKee, Pa., Br. Ch.,	27.00	SONG BOOKS—WANTED	
Mrs. Clarence H. Rohrer, M.	5.00	Interest,	6.26	Two copies of the old hymnal put out by	
A. Roy Sprecher, M.	5.00	Peru, Ind., Br. Ch.,	15.00	our church some years ago and entitled,	
Oscar S. Stouffer, M.	5.00	Huldah Ewert, Lost Creek, Ky. M.	5.00	"Hymns of Worship and Songs of the Gos-	
Dr. J. M. Tombaugh, M.	5.00	Bessie Hooks, Lost Creek, Ky., M.	5.00	pcl." Any one having two copies they would	
Mrs. B. P. Schindle, M.	5.00	Goshen, Ind., Br. Ch.,	200.00	care to sell, kindly correspond with the un-	
W. M. S., Hagerstown, Md., M. ...	5.00	Mrs. Anna M. Beekly, Prosser,		dersigned. A. PEARCE, Los Angeles, Cal.	
H. M. Musselman, M.	5.00	Wash.,	3.00	C/o Bible Institute of Los Angeles,	
Miss Alice Schindle, M.	5.00	Isolated Member, McLouth, Kan. ...	10.00	536-558 South Hope Street.	
C. Frank Myers, M.	5.00	Susan Himes, Indianapolis, Ind., ...	50		
Mr. & Mrs. Benj. Newcomer, M. ...	5.00	Mrs. A. B. Poorman, Mattoon, Ill.	2.00		
Maple Grove Ch., Norcatur, Kan., ...	5.00	Interest,	3.08		
Esther Conway, Reager, Kan., M. ...	5.00	Waterloo, Ia., Br. S. S.,	2.00		
J. C. Erwin, Norcatur, Kan., M. ...	5.00	Geo. Barnhart, Twelve Mile, Ind., ...	1.00		
Mr. & Mrs. C. Strayer, M.	5.00	Waterloo, Ia., Br. S. S.,	5.00		
		Mr. & Mrs. F. E. Helser, Thornville,			
		Ohio,	2.00		

THE BICENTENARY and EDUCATION

The Brethren Bicentenary Calls Upon the Churches
To Consider

WHAT ASHLAND COLLEGE HAS DONE:

1. **ASHLAND COLLEGE** has sought as faithfully as possible to serve the Church for **FORTY-TWO YEARS**.
2. During these years **HUNDREDS** of the Young People of the Church have been under **TEACHING** that was **POSITIVELY BRETHREN**. This is the **ONLY INSTITUTION** of the **BRETHREN CHURCH** where such teaching can be had.
3. During these same years **THE COLLEGE** has made a **LARGE** and **INDISPENSIBLE** contribution to the **MINISTRY** of the Brethren Church. **OBSERVE** the following:
4. **STRIKING AND CONVINCING FACTS:—**(From Brethren Annuals).
In 1884 there were 209 names on the Ministerial list of which only **TWO** are now active in some form of church service.
In 1894 there were 199 names on the list of whom 14 remain active.
In 1900 there were 204 names on the list. Of this number 19 remain active in some form of service. Of these 19 men 9 are **ASHLAND COLLEGE MEN**.
In 1921 we find **SIXTY-ONE** men serving some **SEVENTY** congregations, **FOUR** serving the Church in the College and Publishing House, and **EIGHTEEN** others who have been active or engaged in some form of service for the Church—**A TOTAL OF EIGHTY-THREE MEN AND WOMEN WHO WERE PREPARED WHOLLY OR IN PART FOR CHRISTIAN SERVICE AT ASHLAND, since 1898.**
To put this fact in another manner thus,—**NINETY-TWO** men and women whose names appear in the 1921 Annual have been students of **ASHLAND COLLEGE** some time since 1886.
5. **ASHLAND COLLEGE** has consistently and continuously laid stress upon the study of the **ENGLISH BIBLE** and **HUNDREDS** of young people have received this instruction to the **BLESSING** of the **CHURCH**.

An Offering Equivalent, at Least, to Fifty Cents
Per Member to Help to Provide for the Immediate
Needs of College and Seminary is Asked for On

EDUCATIONAL DAY

The Second Sunday of June

VOLUME XLIII
NUMBER 20

MAY 18
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



President Edwin Elmore Jacobs, Ph.D.

Under Whose Leadership Ashland College
Is Rising to the Position of a
STANDARD OHIO COLLEGE

GREATER ASHLAND COLLEGE NUMBER

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

A Greater Ashland College the Church's Unparalleled Opportunity

This is the hour of opportunity for the Brethren church, opportunity such as has not been paralleled in our history from the standpoint of education. You have heard that opportunity knocks but once at the door and, if unadmitted, passes on never to return. It may be that at this time this saying stands ready to be fulfilled in our church experience. At any rate it seems certain that opportunity faces us right now such as cannot be passed by without our suffering irreparable loss. It is the opportunity of securing for ourselves A GREATER ASHLAND COLLEGE, a college that will measure up to the standard educational requirements, one that will be efficient and recognized as such. The work and faculty of Ashland College will equal in quality the work and faculty of any other college, but in the extent of ground covered, the number of members on the faculty and the equipment at their command, our college is not what it ought to be, nor what it must be if it is to continue to function as a college. But the opportunity is here to make it what it must be.

Our worthy college president has long been telling us of the imperative needs of our only church school. But the leaders of our churches have never taken him as seriously as they ought. We imagined we were doing a fine thing during Brother Beachler's canvass; and we did, but it was not fine enough to meet the needs. We have never realized as we ought the great importance of an adequate educational institution, notwithstanding all the preaching and writing of those who have been burdened with responsibility along this line. The city of Ashland itself has long been indifferent to the needs of the college within its midst. But at last it has heard and heeded the call in a magnificent way. Practically the entire citizenry has responded, because they want a standard college to which they may send their boys and girls. But if it is to be a Brethren college we cannot expect the local constituency alone to make it what it ought to be. The brotherhood bears the greater responsibility and must do the greater part, and without undue delay.

For the immediate present the college is asking only for an amount equal to fifty cents per member to meet immediate and urgent needs. This offering is to be taken the second Sunday in June as a part of our Bicentenary program. We have faith in the churches of the brotherhood that they will meet the expectation. They have been in the habit of going over the top in practically every offering that has been called for. The spirit of loyalty and cooperation has been growing until we are coming to believe that it is only necessary that Brethren people shall be properly informed concerning the needs

of the Kingdom forces under their control to meet them promptly and adequately.

That the brotherhood has not long ago risen to meet the needs of our only educational institution is due not to its tight-fistedness, but to its lack of vision, or in other words, to its lack of information. It has not been schooled to give to educational purposes as it has to missions. It has not given a penny too much to missions, but it has given dollars too little to education. And the fault lies largely with us who are its leaders—the shepherds of the flocks. We have been gripped by the great missionary challenge of Christ and the world to the church, but we have failed to observe the great place that education occupies in Christ's program and in the world's need, and we have failed to realize how important education and training are to those who are to be messengers of the grace of God. We must not delay longer in giving the most widespread publicity to the needs of our college and the great importance of Christian education in general. We must not longer depend on the college president, or some other single representative to do all the advertising and boosting, and to get from our people if he can the pittance on which our college manages to exist. Every preacher and leader in the brotherhood should become a publicity agent for Ashland College.

To meet the immediate needs is not sufficient. President Jacobs tells us that in the next three years the gift of the city of Ashland must be completely covered and more. It is necessary that at least an amount equal to the city's gift shall come from the brotherhood in order to keep faith. But more than that the education of Brethren young people under Brethren influences and the training of the future leadership of the church demand it. And when these two factors are considered you have the future of the church in hand. The city has given because the citizens want the educational advantages that a standard college will afford. We, as Brethren, must give because the very progress, if not the perpetuity, of our church is at stake. If Ashland College should be compelled through lack of funds to become a secondary school or to close its doors, the outlook for the church would be very dark indeed. That this will come to pass is far from our expectations, but nevertheless it is the alternative to proper support.

It seems to us that this larger support cannot be long delayed. The gift of the city was for building purposes. But what good will more buildings do until we have more money for equipment, for maintenance and for a larger faculty. A company would be foolish to

erect a factory building without sufficient capital to operate. And it would seem equally foolish for the brotherhood to expect the college to get along with this gift until a more convenient season in which to supply the needed "operating funds." This is the hour of opportunity for "A Greater Ashland College." From every pulpit and from the mouth and pen of every leader in the church this word should go forth. As we love our church and the things for which it stands, let us be true in our allegiance to our only church school and not let this opportunity pass unseized, nor fail to respond promptly and adequately.

Some Popular Dancing Schools

Dancing schools of many kinds are becoming popular these days, but the kind I have in mind are not those conducted for profit and housed on the second or third floor of some store building. There has long been more or less of odium connected with the commercialized dancing school and the public dance hall. At least this has been true on the part of our conscientious church leaders. Many things have co-operated to give dancing a questionable reputation, but the most important is the very nature of the dance itself. So obvious have been the detrimental results of the dance that practically all the churches have counselled their communicants against engaging in it and have taken steps to assist in the control of the dance among the people of the world. It seemed for a time that this institution that had been the agency of so much corrupt social life was waning in popularity and coming to be viewed from the standpoint of the fruit it bore. But the evil was not to be so easily counteracted and overcome. Those interested in the dance saw the necessity of popularizing it by beginning with the children and youth of our schools. Here we find the popular dancing schools to which reference is made.

Throughout the land our high schools and colleges have been gradually introducing dancing games into the physical culture curricula. These are looked upon as necessary to give grace to the body and are considered very innocent affairs. We are not going to attribute any ulterior motives to teachers directing or to authorities introducing such games, but we do believe they are playing into the hands of dancing interests of the country. We are not going even to accuse the young people who participate in these school dances with experiencing any unworthy emotions during their engagements. (Though not a few unfortunate experiences have resulted from both high school and college dancing of this sort). But we do say that they are being so trained that yielding to some later temptation to engage in the public dances will be doubly certain. Moreover their minds are being made so tolerant of, if not favorably impressed with the dance by training from their youngest school days on through high school and college that they will not be able to observe the evil associated with it until irreparable damage has been done.

We hold that our public schools and colleges have no moral right to train our young people in the exercise of dancing when in its history it has ever had the effect of lowering tone and ideals of life and has been universally and unremittently associated with things that corrupt morals. Though there are some parents who want their children trained in dancing, it is not right that such training should be given by school funds and stamped with the seal of entire public approval and respectability. And much more, has the state no moral right to compel parents who are opposed to dancing to permit their children to be trained in a thing so questionable. It is true that under school supervision the so-called questionable dances are not engaged in, but even if they are usually only folk dances, nevertheless they put the children and youth in training for dancing. And when they are once out of school in the midst of the appealing social functions of life, it is then largely a question of what the public will tolerate rather than a matter of conscience when it comes to deciding the kind of dance in which they will engage. So let us keep in mind however much we may be impressed with the beauty and the harmony of such exercises that the latter end may be very disappointing. Dancing games are fraught with too great danger to morals to be allowed to remain a part of our physical culture curricula, especially when there are sufficient other games and calisthenic exercises to develop strength and grace of body.

Charles E. McKinley says, "Every method or agency used in Christian work must give an account to God not only for the souls it wins and saves, but also for those whom it alienates and destroys."

EDITORIAL REVIEW

The Maryland-Virginia conference program will be found in this issue. This will be of special interest to all of that district. June 7, 8 and 9 are the dates.

Brother E. L. Miller in a personal communication says he recently baptized three more into the church, that his Bible class ranges around seventy, and that the work is going well in other respects also.

Brother George Cone informs us that their home has been blessed by another gift of God, but he did not indicate whether it was to be a minister or a minister's wife, nevertheless we congratulate him and Mrs. Cone.

Brother Eppley writes concerning his leave-taking of the Eaton pastorate where his services were greatly appreciated. The Huntington people welcomed him heartily and the work is starting off in splendid shape.

Brother Clayton Starn reports concerning his work at Marianna, Pennsylvania and Rittman, Ohio. He is winning the people to his leadership in a splendid manner and commendable progress is resulting from his characteristic energy.

Brother Orion E. Bowman's financial report of the Brethren Home Fund will be interesting to many, and it will be noted that it is to be a home not for Ohio people only, but for the aged of the entire brotherhood, and that the brotherhood is invited to add their gifts to the project.

From Milledgeville comes a splendid report of progress. Brother Snyder, the pastor, writes that the attendance at morning and evening services is the best in years. Improvements in their church building and better equipment have been added. These people appreciate the good pastor they have and have secured his services for another year.

The work at Hagerstown shows the results of the earnest and faithful leadership of Brother and Sister Cover. Both their "White Gift" and Easter Offerings were especially commendable, and show something of the missionary vision that these people are securing under the instruction of their pastor. Some recent additions to the church are reported.

Brother Beachler's "Waterloo Notes" are interesting and especially is the 'still hunt' plan of evangelism which netted the church 26 new members. The Sunday school's \$45.00 gift to the Ashland College library is a suggestion to other schools. It is evident that the school is pressing forward in fine style, as witness the success in the Home Department, convention activities and School of Methods interests.

The churches that have not paid their apportionment on the Winona Tabernacle Fund will find their names in this issue according to the promise of Brother Belote. Now do not be offended at him; for you had fair warning. Just take it good naturedly and send him your amount and tell him you are sorry you have caused him and the other collectors so much trouble. Let us learn to work together and to do things promptly.

Brother C. C. Grisso, secretary of the Indiana conference writes an interesting report of the recent Bible Conference held at Warsaw. Every preacher from that state who has corresponded with us since the conference has spoken his praise of it as the greatest conference he ever attended. Inasmuch as the addresses were largely distinctive-ly Brethren or dealing with fundamental Christian doctrines we are hoping to be able to pass on the fine things given there to the brotherhood, and it may be that the officers can arrange to have all the addresses published in one issue of The Evangelist.

Take care of the inside, and the outside can easily look out for itself.

Would you set a good example? Live a good life and forget that you are a good example.

A Christian making money fast is just a man in a cloud of dust; it will fill his eyes if he be not careful.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



PLAN YOUR EVANGELISTIC CAMPAIGN NOW

Do not wait until it is time to hold your meeting and then try to secure an evangelist and find that the man you want cannot be secured on account of others who got in before you.

We can give a meeting to every church by co-operation. We have the men if the churches will let them know in time to plan.

In response to my request for those who are available for evangelistic work I give here a few names.

C. C. Grisso of North Liberty, Indiana, who had a successful year just closing.

Miss Emma Aboud, 105 Grosvenor Ave., Dayton, Ohio,—Sister Aboud is a native of Palestine, a big crowd getter

and has held several successful meetings during the past year.

L. G. Wood, 381 Westmoreland Avenue, Johnstown, Pa., will be able to hold one meeting.

Morton L. Sands, 820 South Street, Fremont, Ohio, is available for two meetings.

H. E. Eppley, 417 Indiana Street, Huntington, Indiana, is open for two meetings the coming year.

The past year was one of our best in soul winning. We intend to make this coming year better and bigger.

Those who have not sent in their names for evangelistic work that can give some of their time—do so at the earliest convenience.

W. S. BELL.



ASHLAND COLLEGE

PLANNING FOR NEXT YEAR

These are great days for the Executive Secretary of this Movement. At least two of the departments are as busy as larks at their objectives for the next year. In this issue, Dr. Bell is stressing a very apparent need if the next year for evangelism is to be as swift as this one. I do not wish to rehash what he has said but I do feel that live and vigilant pastors will be getting busy at once as to next year's evangelism. Then, also, the educational end is getting a big boost this week. I have, through the courtesy of some one, been getting the Ashland daily paper for a few days. It tells of a big event there, that will startle the brotherhood and I hope amaze them. Ashland College is coming to its own in its own town. They are planning for the next year. Indeed, we need to work much of next year's success before the time, in any business. It must all be planned and promoted long before it comes to pass if it is to come to pass rightly.

Educational Day

Educational Day is not far off. Our college needs help to finish the year and rightly to start the next. Churches are asked to give the small amount of 50c per member so

that it may be so. Who in all the brotherhood will not give that much? How many there are who will welcome the opportunity to give that much and many times multiplied. If you do that, folks, you will put \$10,000.00 in the hands of the Bursar and the Trustees, and then, you can ask them to do a bit more than you could before, as you wish them to do. When you really do what you ought to do for the College, you can command more than ever what you want done and how. This has been a hard year for collections, and if all the churches had been canvassed and if all had paid the pledges already made, we might have the money we are to raise this Educational Day for another purpose; but it is needed and we always do what we need to do. Remember what your Hand Book says, brethren, as to the plans of Educational Day. The College will wisely help you to get ready to do your part gallantly, and do not fail to call upon them for it. They would rather help you than not, for they have the supplies and you can get them and make the day a wonderful success. Other directors take notice about the continued drive for results. None of the other objectives are for the Day alone, but for the year as well. BAME.

ASHLAND COLLEGE A STANDARD COLLEGE

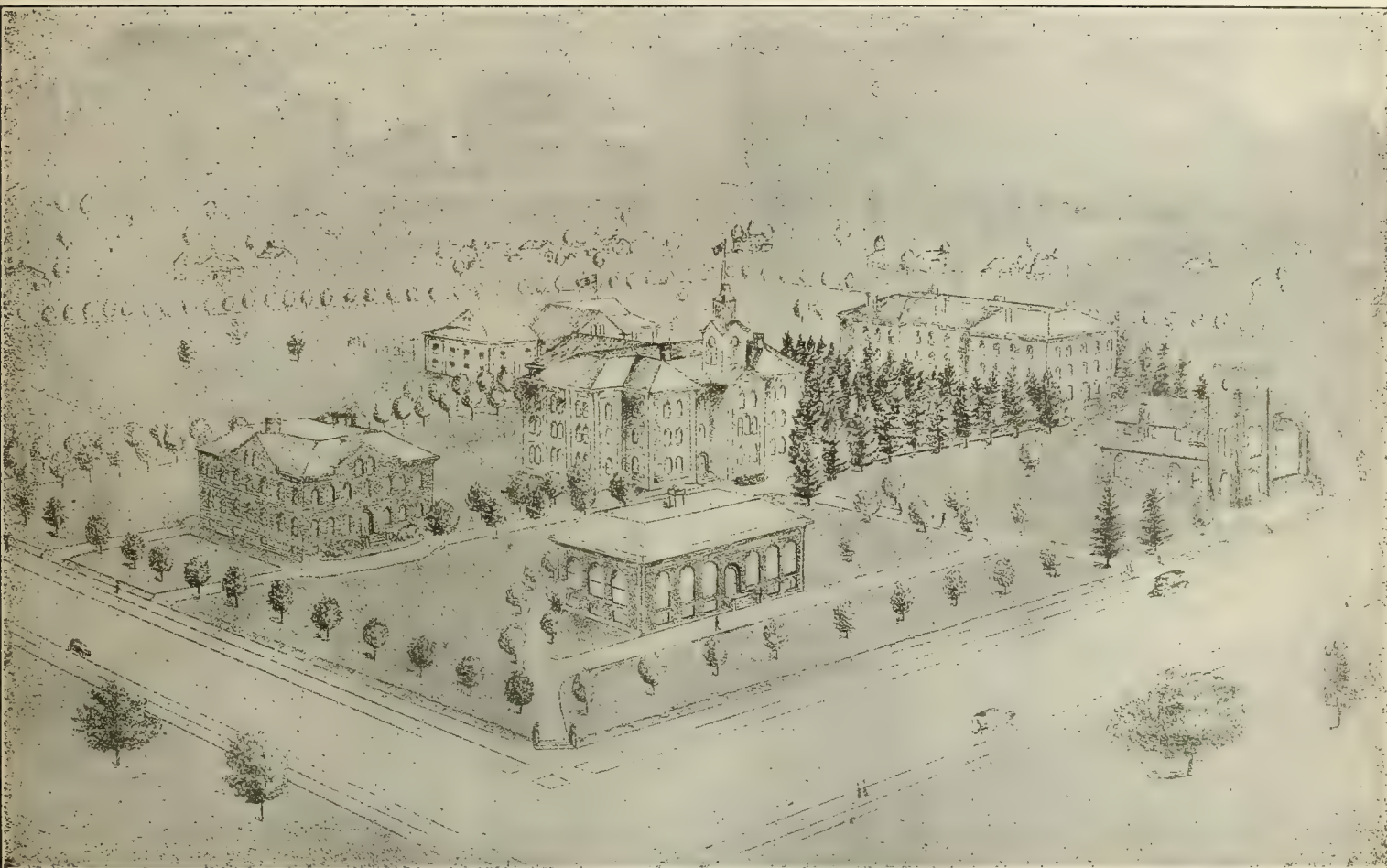
THE FINANCIAL CAMPAIGN IN ASHLAND. By President Edwin E. Jacobs

At the last annual meeting of the College Board which was held in January a year ago, I brought to their attention the matter of the city and county canvass. Two of the board members from the city were present and also a representative of an expert canvassing organization from New York and we went over the situation very carefully. At this meeting a committee was created consisting of Messrs. J. L. Clark, P. A. Myers, George Hildebrand, E. L. Kilhefner, J. Allen Miller and the writer, whose duty it was to cultivate the situation. As a result of this, the committee had many meetings in which we went over the local situation from every angle. First of all, it was decided that Dr. Gilbert Hess, a former student of the College, should be approached.

However, with late April, the matter was again taken up and we were able to interest the Chamber of Commerce in the project and after a series of rather skillful maneuverings, we were able to set the date for the canvass on Tuesday, May 10th.

The Chamber of Commerce entered into the canvass with great enthusiasm and expressed a desire to put on the canvass without any outside help, so all arrangements looking towards such canvassing agencies were cancelled.

Elsewhere in this issue, the results of the campaign are given but I want to note one thing more and that is, the city did its part and now it is up to the church to do likewise. For with all that can be raised both by the city and church,



GREATER ASHLAND COLLEGE

This was done with the result that he very generously offered to make us a gift of ten thousand dollars with the condition that the city raise forty thousand more within the year. This time limit will expire this year May 25th, so it was evident that whatever was to be done had to be done quickly to be within the time set. A meeting of our local church people was called in May of last year, and they advised that we accept the challenge of Dr. Hess. This decision was made known to the above named committee and they took the decision under advisement.

There were several local projects on the horizon, viz., city parks and playgrounds, endowment of the city hospital, and others. If these were to be taken up first, the college would have to wait. Then came the presidential campaign in the fall with all of its distractions, followed by the holiday season. It was deemed best then to wait and put on the canvass in early spring and everything was set for this when the financial situation broke unfavorably in the early months of the year. In view of this all plans were cancelled.

the College will not have more than is needed to standardize it in Ohio. Let it be remembered that the MINIMUM endowment is \$200,000 with the necessary physical equipment and we do not want to knock at the doors for admission with only the bare minimum for we might be refused admittance, and that would be worse than ever. We want to succeed when once we try in earnest. Moreover, the citizens must not lose faith in us or in our promises. They are expecting Ashland to standardize. It was on this basis that they put over the campaign. It would be a serious handicap and one from which we could hardly recover, if we were to fail now. God lay it upon our hearts to reach the final goal,—a standard Ohio college.

THE CHALLENGE

As the work of the Committee went forward, the question arose, "What will this quota from the City do for the College? How will the College spend it? And what, then, will be the status of the College in Ohio?"

The answer was, of course, that we needed a library



Dr. Gilbert Hess

Who challenged the city by his Fine Initial Gift. Dr. Hess, a former student of the College, is, together with Mr. Clark, the largest manufacturer of Stock Foods in the world.

agencies, raise at least fifty thousand dollars and with this understanding, the campaign was put on. However there is nothing in the printed pledges which indicates any such condition but if all of this is done, as I have faith to believe it will be done, the College then will not have one cent more than it needs to qualify as a standard college in Ohio. I have been in correspondence with men in the church outside of Ashland, and they have encouraged us here to believe that the church, during the three years which the Bicentenary is to run, will raise the above suggested amount for its only college.

Some of this latter quota is now in sight for several churches which have not yet been canvassed have expressed a willingness to subscribe as other churches did during Beachler's campaign. Elsewhere, the financial data is given from which it will be seen that the raising of this church quota is by no means an impossible task.

METHOD OF THE CAMPAIGN

The Chamber of Commerce is directed by a board of some twelve trustees and to these men fell the responsibility of organization for the canvass. They took the city by wards, appointing captains and these captains selected teams of two each to canvass from door to door. This method afforded everyone an opportunity to give.

Then the business men were taken as a group, the manufacturers, physicians and dentists, clerks, and others and the amount at least expected of them was indicated so that if these amounts were reached the canvass could not fail of its goal. By this method practically every interest in the city was reached.

Also, we attempted to organize every township in the county but succeeded only partially in this as some had other local projects, such as new schools and churches in view, and did not care to undertake anything more.

Window cards and printed hand bills also helped to give publicity, and the city paper, The Ashland Times-Gazette, was very generous with

building equipped and supplied with books and it is for this purpose that the money of the city is to be spent. But that leaves the endowment incomplete, the grounds unimproved, and the gymnasium unfinished. It was at once evident that the city did not care to invest money in a school that after its gift was made would not measure up, and so the question arose, what will the church still do for the school?

Those of us who were here, including seven members of the College Board, Faculty members, and other leaders in the church, felt that we could say to the city that if they raised their quota, the church would through its Bicentenary and other

space, giving us from a column to a full page, whenever we so desired.

Mr. Myers and Mr. Clark were very generous with the use of their automobiles, making it possible to reach the high schools of the county at no cost to the College. So taking it all in all, the total cost of the campaign will not exceed twenty-five dollars. This is noteworthy when one remembers that 10 percent of the money raised is considered not too high for the cost of a campaign of this size. The College is under profound obligations to the Chamber of Commerce and to all others who helped to put this campaign across. This method saved us several thousands of dollars. Hence the amount listed below is almost net.

The Ashland City church was solicited as a unit, and, notwithstanding a building project, they responded very generously as did also the students and faculty.

Ashland has the name for doing things and all that was necessary was to place the task before it in the right way. This was done and the results are wholly satisfactory and gratifying.

EFFECTS OF THE CAMPAIGN

The financial results of course stand out first and foremost, and from this viewpoint the end is not yet. There are some solicitations still being made and while the results are at this time problematic, there might still be some surprises in store for us.

But another result was, the interest evoked on behalf of the College. Men who never before solicited from door to door did so this time for the College. Other men who were never moved to contribute generously on public solicitation responded this time because it was the College that was asking. The rebuffs to the several solicitors were almost nil and the College may confidently expect to reap in future years a large harvest from the enthusiasm and interest which were aroused in this canvass. I expect to see the enrollment much increased next fall for boys and girls will follow the dollars of their parents. The quickening of the sympathy between the College and the city was well worth the effort it cost to put over the campaign.

FINANCIAL

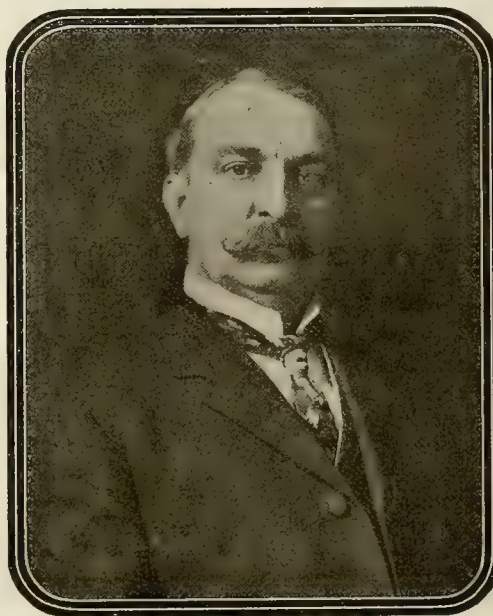
Within the past year, an organization was effected for the listing of the names of former students and for soliciting gifts from them. This culminated simultaneously with this drive. The results to date are as follows.

Alumni,	\$ 2,595.00
Faculty and Students, ...	3,074.00
The Local Church,	2,800.00
City and County, including	
Dr. Hess' gift,	\$55,571.00
Grand Total,	\$64,040.85



Mr. J. L. Clark

Chairman of the Campaign Committee, gave generously of his time and organizing ability which resulted in the campaign's complete success.



Mr. P. A. Myers

of the firm of F. E. Myers and Brother, the largest manufacturers of Pumps and Hay Tools in the World. Mr. Myers gave largely of his time and energy to the campaign.

The campaign is not quite finished as several gifts have been promised in part. I think that when all is in, the total will not be far from \$65,000.

Another important item which should be included here is the John Lichty Scholarship, consisting of a \$1,000 bond bearing six percent interest, and given by A. H. Lichty and family and Marie Lichty in honor of their father, who was for years a college trustee. This will bring \$60 per year and will be allowed to a Junior upon the completion of his or her Sophomore year, and is to be given in equal semi-annual payments. It will be awarded on the basis of scholarship, character and willingness to work, and the one receiving said scholarship is to be known for that year as the John Lichty Scholar.

ASHLAND'S CHALLENGE TO THE CHURCH

By Dean J. Allen Miller, D.D.

Dr. J. Allen Miller

Dean of the Seminary, a member of the Committee, whose sacrifices and wisdom have helped to make Ashland College what it is.

ever been able to achieve has contributed to this one big thing. We heard this from every side during the past two weeks. What the College had meant to the city and the community in her contributions to moral and civic uplift was heard from the pulpits, from the public addresses in the Chamber of Commerce and the Opera House and from the conversations on the streets. This was a source of satisfaction to all connected with the College.

I think it ought to be said here that the work of Brother Beachler through the church counted immensely toward the realization of this drive in Ashland. The response of the churches which he visited to his appeal for endowment reassured the city of Ashland that the Brethren church was willing to do her utmost to make Ashland College what the institution ought to be. Without the work Brother Beachler did this local campaign for a LARGER ASHLAND COLLEGE would have been impossible. These two factors, namely, the work of the college in the community and the work of Brother Beachler in enlisting the church, were the essential elements in making the drive in Ashland for \$50,000 a success.

I think a word as to the spirit of the movement which resulted so splendidly may be justly spoken here. I hope that no one will underestimate the significance of the fact that Ashland's most prominent and business men gave much time to this task. Men from var-

This Evangelist brings to the brotherhood the most important single announcement ever made. It announces the accomplishment of the first step toward the realization of an ideal which has been cherished for twenty years. All that the College has

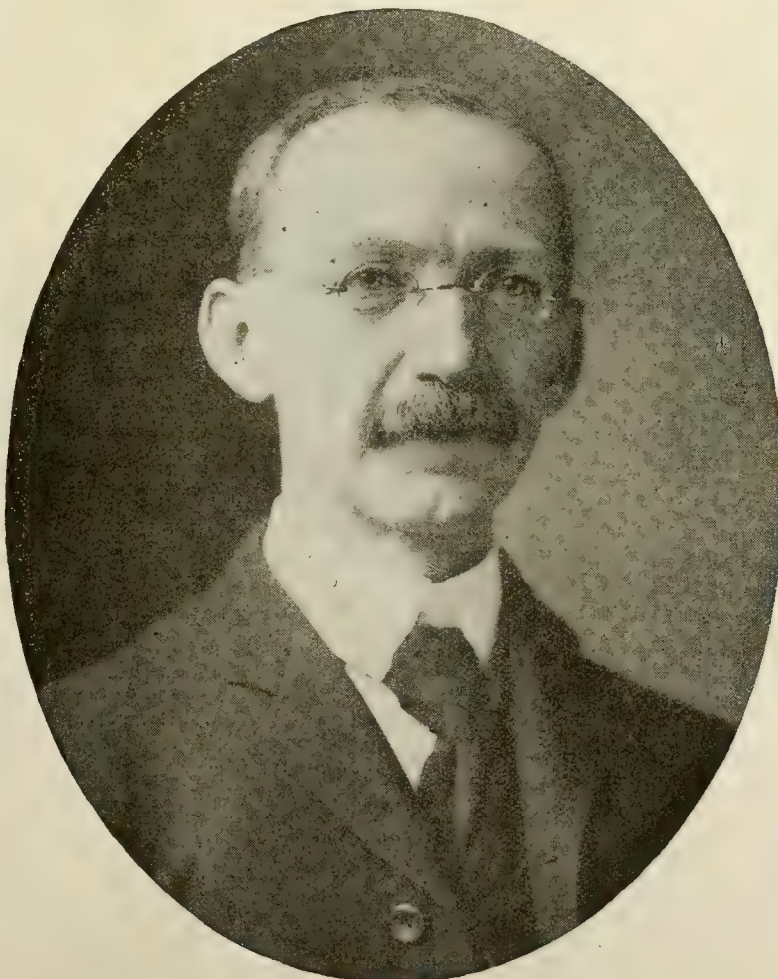
ious walks of life gave freely of time and effort because they believed in the college. The two strongest organizations of business and professional men in Ashland supported the movement. The college received the greatest publicity through the Press and posters she ever had. The service of the Ashland Times-Gazette is especially appreciated. The superintendent of our city schools visited the high schools throughout the county and urged the support of the college. Everywhere there was the finest spirit of co-operation and good-will possible. It was the spirit of pride mingled with the consciousness of being engaged in a good work. Over and over we heard the plea for an education that is efficient and Christian for our youth. The people believed that Ashland College would afford such an education to the youth of Ashland and Ashland County and to all others who came under her tutelage.

This suggests another and a serious consideration. Will the church meet the challenge that Ashland has issued in so tangible and concrete a manner? We who are Brethren here at Ashland believe that the church will meet the issue and do more than her full measure. Each week brings inquiries relative to the work of Ashland College from our young people. The goal set for us now to make Ashland a standard college in every respect must be met. We can no longer evade or delay in this matter. It ought to be NOW THE FIRST GREAT TASK THE WHOLE CHURCH UNITES UPON TO BRING TO A SUCCESSFUL COMPLETION. No greater achievement can be set to the credit of the Bicentenary Movement than this—that the BRETHREN CHURCH has established a COLLEGE of FIRST RANK. A GREAT-ER ASHLAND COLLEGE will mean a GREATER BRETHREN



Mr. E. L. Kilhefner

Manufacturer of Auto Jacks, represented the church on the Campaign Committee and gave much work to the canvass.



Mr. George Hildebrand

Secretary of the Chamber of Commerce. To Mr. Hildebrand fell the larger part of the detailed work which he did with enthusiasm and ability.

CHURCH. This is the goal of all our efforts. This is the call of a dying world for Christian leadership. This is the hour for the BRETHREN CHURCH to make her biggest and best contribution to her own youth and through them to the world. THIS IS THE HOUR TO PRAY. It is for us to act.

GREATER ASHLAND COLLEGE

BY GEORGE HILDEBRAND

SECRETARY ASHLAND CHAMBER OF COMMERCE

No stronger evidence of interest in Ashland College could have been given than that manifested by the citizens of Ashland and Ashland County in the campaign to secure \$50,000 to meet a like sum from the church to be used for the betterment of the school and to make it a standard Ohio college.

This testimonial of appreciation of more than forty years of faithful service is all the more praiseworthy because it has been freely given in a time of comparative

business depression and when other important projects were pressing for support from our citizens. That the mark set was passed with a margin of \$15,000 will rank as one of Ashland's greatest civic achievements and it will mark a new epoch in the history of the college.

The financial support is not the only benefit Ashland College will receive from the campaign so successfully conducted. It has brought to the attention of our citizens the advantages of having such an institution located here and the coming years will be marked by larger attendance of local students and keener interests in the welfare of the well managed school that has been an important leader in the growth of our city. A most gratifying feature of the campaign is the large number of contributors showing the widespread interest in the college. No drive of the many put on by the Chamber of Commerce has awakened more general interest. With school and community in hearty accord in its support Ashland College will now go forward to greater achievements and take front rank among the Christian colleges of the country.

Companion Articles on the Morals of the Average High School Girl and Boy

THE HIGH SCHOOL GIRL

By Mary A. Emmert

The common complaint made about our high school girls of today is that they are frivolous, silly, and unrefined. Most people see their neighbors' children as a loud, ill-mannered, reckless set of youngsters, wildly joy-riding over the country, or gadding about the streets at all hours of the night. When they see our little high school girls with their short skirts, peek-a-boo waists, extravagant ear bobs, and powder puffs too much in evidence, they are apt to bemoan the fact that the quiet modest girl of yore has disappeared.

We deny none of these facts. Times are changing and the girl of the future will not be the same as the girl of the past. Some of the changes are for the better and some for the worse. Personally, we believe in the girl of the future. Although she may have lost many of the graces of the girls of the nineteenth century, she will have more confidence in herself. She may have extravagant ideas of dress at this particular era in our history, but she has stowed away in her apparently frivolous head some pretty sound ideas about the position that woman is taking in the world. She may not be embroidering so much linen for her hope chest, but she is developing her talents to meet world problems.

Nor do we believe that the American girl of today has yet been seriously corrupted by the crime wave. Generalities are never very safe unless there has been a careful survey and a serious study of the question. Then, too, what applies to one community may not apply to another. The big city, for instance, has a far different problem than our smaller community. There is undoubtedly a reaction from the War noticeable in our morals. There is a crime wave upon us, perhaps even deadlier than the influenza. We see the first symptoms in the indifference to studies, the exaggerated fads, and the rag-time propensities of our high school people. And yet in the face of all these admissions, we maintain that the high school girls of today are still practically as good at heart as ever. Of course there is occasionally the bad apple in the barrel that spoils the rest; but there has always been this to contend with. Sometimes local conditions are to blame, and an epidemic may break out at any time. Notice that we have made the statement, that our American girls are not yet seriously corrupted. They are yet the typical American girl we all love, slightly frivolous perhaps, eager for a good time, but fond of outdoor sports, and with a good foundation of common sense underneath.

(Continued on Page Nine, Column 1)

THE HIGH SCHOOL BOY

By E. F. Casseday

It is not the intention of this article to burden you, my dear reader, with a lengthy discourse both pro and con upon the subject, "The Morals of the Average High School Boy," but to give you my opinion of his morals from what I have seen in visiting several high schools and from gaining information through other sources. For instance, by obtaining first hand information from older men as to the conditions which existed ten, fifteen and twenty years ago and comparing same with the corresponding condition of the present time. Only by such comparison, can I arrive at any conclusions worth while.

I might ask, Is the average boy of today more vicious than his father was as a boy? If so, how can we account for a change of conditions?

First, we must not forget that this country is nervous, ambitious and unsettled, due to after-war conditions; history proves to us that this condition or state of affairs always follows a struggle, the like of which we have just passed through. What can you expect of the younger folks, when their elders are the ones responsible for this high strung and abnormal state of affairs? Industries are not normal; strikes occur by merely a suggestion of some one in authority; the parents of the children are always uncertain as to what the next day will bring forth.

Secondly, let us see what this has done to our boys: He has caught the fever, "because Americans are the quickest people in the world to take up new ideas and to travel along with the crowd." He has acquired by environment a quickening of the pulse, hence he must have action. What is the answer? Our boys are going to do the thing that appeals to them most and will satisfy that longing for action. Present day schools have magnificent gymnasiums where all surplus energy can be expended in getting proper exercise for the up-building of a manly body which every red-blooded boy admires. If the proper environment and instructors are provided, he gets that very thing, "with some exceptions," which is the end required. Basketball, indoor baseball, calisthenics, etc., tend to promote rivalry and at the same time make strong vigorous boys of them. The Y. M. C. A. is doing the same thing and there, after leaving school, they can get a continuation of the proper influences for good that the schools have started.

Now what about the boys of ten, fifteen or twenty years ago? It was the rare exception to find any place for the proper recreation and exercise except in warm weather, when they might indulge in baseball. Most of the games I

(Continued on Page Nine, Column 2)

But now is the planting time. They are good soil, but the seed is often bad. What will the harvest be? How long will it be, before the invidious poison of our degenerate living will corrupt their minds?

High schools almost invariably reflect the life and thoughts of the communities in which they are located. What kind of movies are shown in your town every night? Are all minors actually excluded from the pool hall? Are the boys unable to get cigarettes. Is there any systematic attempt to provide entertainment for the young people? Are there not too many automobiles at their disposal? Do the parents attempt to keep their children off the streets at night? If the people of your town have lost their grip upon their ideals, if the main subject of your conversation is the misdeeds of your neighbors, is it surprising that your children in high school have their minds fixed on the wrong thing?

The girls of the coming generation are well worth saving. They are no worse than the girls of ten years ago, but conditions are such that they may soon be. It will not take many years of fast living before the inevitable retribution will set in. Let us put the blame where it belongs. The community must look to its own morals, and enforce the laws that have been made to protect our children and keep our towns clean. The parents must do their part to bring about systematic co-operation among themselves and with the schools to keep their children home occasionally and to bring about a trained, intelligent citizenry for the future.

Dallas Center, Iowa.

Importance of the Prayer Meeting to a Growing Church

BY H. C. CASSEL

Beyond all controversy the prayer meeting is the pulse of every true Christian church.

Pentecost was the result of a ten days' prayer meeting, when three thousand souls were converted, and the Christian church established.

The Lord saith, "For mine house shall be called an house of prayer for all people" (Isa. 56:7). The Lord Jesus said, "It is written, my house shall be called of all nations the house of prayer," (Mark 11:17). Moreover, the Lord Jesus has given to the church both precept and example of unceasing prayer. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). If therefore the Son of God had need of unceasing prayer to the Father, how much more then hath the church need of coming together in fervent unceasing prayer for her own constant need, and for the need of perishing souls all around us.

O how great is our need of fervent prayer, and how little we realize it! And how much we need to know how to pray!

Much of the prayer we hear is simply a waste of precious time, because there is no soul in it; just a lot of stereotyped phrases, and so utterly local and indefinite that it is not even edifying.

When a soul is really on fire of God, a whole congregation can feel it, and will be stirred. When a person prays in the Spirit they will not need to hesitate for words, nor repeat meaningless phrases to fill in; the Holy Spirit will give the direction.

What breath is to the body, prayer is to the soul. There can be no spiritual life without prayer. Where prayer is not, God our Father is not.

When there is a real burden in the heart, or a real praise and thanksgiving in the soul, there will be a corresponding fervency of expression.

The Holy Spirit is the "Dynamo," of the Christian church, but prayer makes the connection with the Father, the source of all power.

Prayer is also the kinetic of the individual life. Therefore when an aggregation or congregation of Christians as-

have mentioned were unknown, or not played, if known. What was the result? The boys, now middle-aged men, "if not watched closely," wandered away and committed deeds which at this time are the exception, rather than the rule. Space does not permit me to enumerate or specify, but you patient reader, can use your imagination or ask some middle aged man what I mean.

Finally, let me sum up my remarks. Not all boys are doing the right thing, that I have tried to picture to you; some smoke cigarettes, some dance, some play cards. All do not live absolutely clean lives, but the big majority do. We are still in an after-war jumble, unsettled and inclined to be pessimistic. Just because we hear of a few places where immoral conditions exist, let us be open-minded and not condemn all the boys. This condition is no cause for alarm, and I firmly believe we will soon be back to normal conditions again and the question of the morals of our boys will worry us less, than in these times of industrial and social unrest. We must bear in mind that most schools require physical development. A straight carriage and a manly physique is obtained only by clean living. Each boy wants to be an athlete. He knows and is taught that unclean living along with irregular habits prohibits him from competing successfully with his rivals in athletics. Games provide rivalry and where is the boy who does not want to win?

It is my opinion, gained through observation and information, that "The Morals of the Average High School Boy of Today," are growing better.

Triadelphia High School, Elm Grove, West Virginia.

semble themselves together, and each one comes charged with the dynamic of the Spirit, there are forces set in motion that all hell cannot resist.

When a congregation of true worshipers unitedly cries unto God in Jesus' name, the angels get busy, and there are "doings" in heaven and earth.

Love, faith, and obedience are essentials to become real workmen for God, but prayer alone connects us with the power. We are the instruments, but God is the power. "Without me," God saith, "Ye can do nothing."

A church without a missionary zeal, and a live well-attended prayer meeting, is a formal and dead, and dying proposition.

To maintain an inspiring and successful prayer meeting there must first be the vision of the great need of prayer. The Lord saith, Where there is no vision, my people perish.

There must be a real motive in our coming together to pray, and there must be definiteness in our petitions, and intercessions, otherwise they are but vain repetitions, which are forbidden.

It is the writer's experience in forty-one years of active church and mission work that those who believe in prayer meeting, and attend whenever they can, are the live-wires in every department of church and missionary work.

Missionaries in the foreign field tell us they could not endure some of the unspeakable hardships and trials, if it were not for their confidence in the united prayers of the home church. They tell us that sometimes the atmosphere and surroundings become so demonized that they can't pray any more, and therefore they need our prayers even more than our money, much as that is also needed to carry on the work. What a calamity therefore, should the home church fail to unitedly and fervently pray. While they are standing face to face with the very Devil himself, who is contesting every advance step they may take in trying to rescue the perishing.

By way of encouragement the Lord refers us to Elijah, who, he saith, was a man of like passions with us, and he prayed, and there was no rain by the space of three and a

half years, and again he prayed, and there was an abundance of rain.

Likewise in Acts 12:5-17 we read that the disciples had a prayer meeting at John Mark's house, while Peter was lying in prison, in chains. So the Lord sent an angel to set him free, and while they were yet praying, Peter stood at the gate of John Mark's house. Is it worth while to pray?

Muller of Bristol, England, supported three thousand children by prayer, the Lord gave him over five million dollars in answer to prayer. His dying testimony was that in fifty years he had not asked a man for a dollar, but he simply asked his Father, and our Father, who changes not. Is it worth while to pray?

Yes! There is experience! But it is not worth-while to repeat meaningless phrases, without heart or soul in them. The Apostle James saith, "Let not the man who doubteth think that he shall receive anything of the Lord." Real prayer then must be in the Spirit, and in the heart and soul,

without doubt or wavering, and without limitation. For God is able to make **all grace abound**.

The larger and more difficult our petitions, the more our Father is honored, if accompanied by a corresponding faith, because it gives him an opportunity to prove his love and power. The Father challenges his children to prove him. Otherwise how shall he be able to demonstrate the greatness of his love and power to his children? "Malachi 3:10,—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Comparatively few of God's children know anything about the love and power of God, because for the most part they positively refuse to accept the challenge, and the Lord is grieved because so many of his children are weak and sickly—spiritually speaking.

Philadelphia, Pennsylvania.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Child Life in Relation to the Bible. By Mrs. Philip R. Cromwell

This excellent paper was forwarded to us by Brother S. C. Henderson, of Clay City, Indiana, stating that it was read at a recent Sunday School Convention by the author who is the wife of the superintendent of the Clay City public schools. She attends the Brethren Sunday school. The article is worthy of wide reading.—Editor.

In this Twentieth Century of civilization, it is well for us to investigate the wonderful progress that has been made by one nation, or people over another. We find one thing that seems to be supreme above all others, among these causes for progress, and that is **the Bible**.

Wherever it has gone progress and civilization have followed—just to the degree that it has become the mental and spiritual food of the people into whose possession it has come. As the progress of a people or race of men is measured by the training of its childhood, it will be my **purpose** in this discussion to show **how** the Bible **has** and is **still** affecting child life.

First let us take a look at the child life in the savage tribes of Africa. There the mothers do not sing their babes to sleep or drive away their infant sorrows with the beautiful Christian songs which our mothers used to drive away our childhood cares and troubles. But they are threatened with physical punishment and told stories of the evil spirits—not the stories of the beautiful characters that we love to have our boys and girls know. Such training produces individuals whose characters are based on the material things of life, and the love and fear of the physical. But where do we get our ideals of love, truth and sacrifice? Our high ideals come from literature, whose source is the Bible, from the life of Christ and the oft-handed down folk songs. These influences help to mould the character of the children reared in Christian lands.

Buddhism has no theory of spiritual life, its highest aim is not to do good, and be of service in life; consequently love of truth is not the basis of childhood training. The highest aim of every woman, who is a follower of Buddha is to live according to his laws and superstitions so that after this life is done, she may be born again in the form of a man, for he is all powerful.

Let us next consider Islamism, the religion of Mohammed. This religion is most closely related to our own Christian religion. Their religious book—the Koran—teaches temperance, sincerity in religion and other factors important in the making of a strong church. But it fails to give the child a definite example of vicarious sacrifice and a life of service for the good of mankind.

Next let us look at the lives of the children influenced indirectly by the Bible. Although the United States is considered a Christian nation, there are hundreds of thousands only lightly touched by its teachings. Every year in the average large city of our country ten thousand children under sixteen years of age are arrested, but only eleven per cent of these cases receive punishment. It is interesting to notice that of these ten thousand cases only five percent of them come from Bible homes, or have any religious training whatever.

A survey of the church schools show that the children of Protestant parents receive only twenty-four hours per year for religious instruction, the Catholic parents give their children two hundred hours annually, and the Jewish children spend three hundred thirty-five hours per year.

We find that there is a very close relationship between the Sunday school enrollment, the church membership and good citizenship. The saddest page in church history is that which records the neglect of the training of the youth of the nation. Let it be burned into the minds of the church leaders that a church which cannot save its own children from lives of disgrace and sin cannot long continue. The very foundation of Democracy is education of the youth of the nation, and a complete education requires a thorough understanding of Jesus Christ and the Bible.

How different is the training, and in many cases the absolute lack of training, of these children compared with the careful and ever watchful eye of the Christian mother!

How the parents endeavor to build the Ideal Home for their children! This ideal home is a place of freedom and contentment. It is a place where people come to know one another best and yet love one another most. Some one who understood the real meaning of the word "Home," has aptly said:

"The crown of the Home is Godliness,
The beauty of the Home is Order,
The glory of the Home is Hospitality,
And the blessing of the Home is Contentment."

We read much in the Bible of Jewish family life—how the members "Got along," with one another,—but little is said of their dwelling places. There are many factors which enter into the early home training of the boys and girls of this Ideal Christian Home.

As soon as the little ones are able to toddle, they are old enough to go to Sunday school. Their minds are not capable of being interested in Spiritual lessons, but they ac-

quire the habit of attending the service, and ninety-five per cent of our actions are from habit.

Children understand the pictures in the lessons, and in a few months we find that they have a decided admiration for the life of Jesus, because of his great goodness. They desire to please him and to obey his laws. Very young children can ask questions that cause older heads to ponder before they reply.

The home must co-operate with the church school if the child's religious training is to function in his daily life. He must be on speaking terms with God. He must pray his own thoughts.

Parents must have a Sunday school conscience just as they have a Public school conscience. They would be ashamed of children who were illiterate, and society would ostracize them. There must be developed a conscience that will make us ashamed of ignorance concerning the Bible and religious matters.

The passionate hero worship of a little child reveals the fact of a budding ideal. Those ideals or heroes are individuals of action. They are individuals who do, or have done things that the child admires. Those things will be acts requiring great skill or great courage, or both; and above the ordinary ability of man.

The child's religious interest will be identical in character, with the other interests of his early period of development. He will not be interested directly in the spiritual attributes of God, but only in these attributes as they are shown by God's great activity; such as the Creation, the Wonder Working and in his relationship as the Father of all Mankind.

Jesus will make his appeal to the children less through his discourses and more through his acts of helpfulness and power, love and courage. The Christian religion with its perfect example of a life filled with acts of nobleness, service and courage and at last crowned with the Supreme Vicarious Sacrifice gives our children a model life to follow.

Search the world, and you will hardly find in any religion such a helpful perfect example of a Life—so filled with acts that will appeal to the higher nature of the developing child. Those parents enjoying a civilization having as its basis a Christian Ideal are particularly blessed—for this Christian Ideal is a Hero, whose acts will appeal to every red blooded child, if presented in the right way.

But a church or a Sunday school to do its best must be assisted by the parents. Parents are doing a great thing for the fullest development of their children, when they influence directly their daily life, by giving them the knowledge of spiritual ideals, as they are brought out in the Bible stories.

Pictures of "The Good Shepherd," "Jesus Blessing Little Children," or a "Madonna" perform their silent ministry to the soul of the child. He is particularly sensitive to the reverence and worship of lofty music. The leading voice seems to say to him "This is the way; walk ye in it."

An amazing thing about so many parents is their unconcern over the absence of Jesus from the lives of their children. To make a boy strong for his life work because the right word was spoken at the critical moment; or to help a girl to reach glorious young womanhood, because the inspiration came at the parting of the ways—surely, this is in a very real sense working with God.

There must be an awakening on the part of Protestant parents, that they may do their part in the early, spiritual education of the children,—at least as well as the Jewish and the Catholic parents.

A child who has had Bible training from babyhood has a good foundation for the study of the law, science and literature. Literature is full of the Bible. Shakespeare alone has more than five hundred fifty quotations, allusions or sentiments from the Bible. Tennyson has four hundred sixty quotations and Farrar says: "The hundred best books, the hundred best pictures and the hundred best strains of music are all in it and all derived from it." The Bible is

an interesting book, when presented by an understanding leader of children.

Finally, why not teach the child the Bible so that he may have it first handed, and be able to use its beautiful thoughts, its high moral and religious teachings himself; instead of getting it only second handed through being associated with others who are filled with it, or by gleaning a few of the gems of thought from literature of lectures, which he perchance may be able to pick up?

Too many people are reared only in the moonlight of God's power. They are like vegetation which grows in the night and received only the reflected light of the sun. They are sickly, weak and imperfect. Why not then have the children come under the direct rays of God's glorious sunlight of teaching, and develop strong Christian characters?

To accomplish this every Christian man or woman must put forth every effort to get the children in Sunday school. We must get them from fields of sin as well as from Christian homes and give them a sound basis for a strong character; for, "As the twig is bent, so is the tree inclined," and likewise whatever is sown in the youth will be reaped in the man or woman.

Clay City, Indiana.

SUNDAY SCHOOL NEWS

Call of Mr. Pearce to World's Sunday School Work

Mr. W. C. Pearce, Acting General Secretary of the International Sunday School Association and for seventeen years an outstanding leader in the Sunday school work of the continent, has been called as Associate General Secretary of the World's Sunday School Association to begin his duties May 1st. This will greatly strengthen the World's Sunday School Association at a time when, through the request of the British Section of the World's Committee, the American Committee is asked to administer the Sunday school work of every field.

Mr. Pearce is considered one of the finest platform speakers in the country. His great talent in organization work will be put at the service of the world in completing the Sunday school organization of Europe, South Africa, Malaysia, Ceylon and other fields that are calling for the service of the World's Sunday School Association in directing the Sunday school movement which is under way in these great fields.

Mr. Pearce brings to the World's Association the good wishes of the leaders in Sunday school work the world over. The World's Association is planning to use him in holding institutes and conferences in various countries to bring practical help and inspiration to the workers.

Sunday School and World Progress

The printed report of the World's Sunday School Convention which was held in Tokyo last October, will be ready for distribution and sale by May 15th. John T. Faris, D.D., of Philadelphia, is the editor and he has made an interesting book for reading rather than just a report of the Convention proceedings. The book contains more than 360 pages besides 38 pages of illustrations. There are no less than 101 pictures including as frontispiece the photograph taken of the Executive Committee at their meeting on April 28.

All registered delegates who paid their enrollment fee at the Convention will receive a book without additional charge. The selling price will be \$2.25, which is less than the actual cost of preparation and printing. The book will be of interest and help to any one who is concerned with the work of the Sunday school. Most of the addresses made at the Convention are given, at least in summary, and full record is made of the great features of this world gathering. A fine account is presented of the Around-the-World tour which comprised Korea, China, India, Palestine and Egypt following the Convention. Orders for books can be sent to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

NEWS FROM THE FIELD

MARIANNA, PENNSYLVANIA

We are glad to call the attention of the Brethren to the fact that there exists in the hills of the old Keystone state the Highland Church of Marianna. This church had been without a pastor for some time until we began our work there last October. Brother B. F. Owen conducted a revival for them just prior to our entering the field and we found the people anxious for the Gospel. Through the winter months we had a larger attendance than was anticipated and with the coming of the summer months we expect the house to be filled.

We can only say that we have never met with a finer or more cordial group of people. All they ask for is a plain preaching of the Gospel and we are doing our best to meet their needs. Friendships have been formed through Christian fellowship that shall never die out. To add to the value of the Sunday school we have started a Teacher Training class. Like most churches we are in need of trained teachers. Out of those who are doing their best with the material they have, we hope to be able to make still more efficient teachers and promote the value of the Sunday school in the community.

O. C. STARN.

RITTMAN, OHIO

We began our work at Rittman the first Sunday in January, relieving Dr. Miller, who on account of heavy work at the College decided to give up regular work as a pastor. We found the people ready and eager to continue the Lord's work and we are very enthusiastic over the future outlook of the Rittman church. They are trying to get together on a building proposition as they do not have a very convenient place in which to worship. The lodge hall which they rent has very poor ventilation and during the summer months one gets warm "under the collar." While few in number we know the Brethren are wide awake and are willing to do their best toward a decent house in which they can worship independently.

On May 24, we open our evangelistic campaign. We have obtained Brother I. D. Bowman to conduct the meetings and will extend the effort over the period of a month. Brother Bowman was there last year and every one is enthusiastic over his return. We are praying for success and intend to do our best to bring the Christ-life into many souls during the meetings. We ask the hearty co-operation and prayers of all who are interested in Rittman and the salvation of souls.

O. C. STARN.

Ashland, Ohio.

FROM EATON TO HUNTINGTON, INDIANA

The Evangelist family should know pretty well by this time that the change has been made. But how or why? I want to say right here that it was not made easily.

Last fall it was my privilege to be here in a three weeks' meeting which I enjoyed to the fullest extent. This being a mission point I was much interested in its future welfare and naturally made a careful study of the

field. It appealed to me to have great possibilities and at the same time some problems which might be said of any field. Following this Brother Brower held a meeting at Maple Grove church for us. Upon arriving almost his first words to me were, "They are clamoring for you at Huntington." I could not see a move then. We were in a field where only the finest of relationship existed between pastor and people. We truly loved the place. But finally we yielded and on the last Thursday in March we came here.

The last Sunday in March brought to us a surprise. We were told we would be at a certain home for dinner that day. When the morning came it rained—no it poured. But when the hour came for Sunday school the people just poured in also. They kept pouring in until time for preaching. At the close of the preaching hour when about to dismiss the service the secretary asked for the privilege of making an announcement. He then said all present were to stay for dinner. And we knew what that meant. When the tables were bending under their load and we were around them he made another speech and presented the pastor with a fine umbrella from the Sunday school. One of the ladies presented Mrs. Eppley with a silver baking dish and our daughter with a box of candy, gifts of the W. M. S. and S. M. M. It was a welcome surprise and we can only say, Thank you. We will go back every two weeks to preach for these good people until October first.

The Huntington people welcomed us into their midst in much the same way. They had a basket dinner for us at the church and a program in the afternoon. It was all very fine and for Huntington we will say more in the future. The work here is promising and the outlook for the future good but it will require patience and perseverance on the part of all to realize the amount of gain that rightly belongs to the work. Brethren, pray for the one who has been called to lead the work. This is YOUR work as much as mine, perhaps more.

H. E. EPPLEY, Pastor.

417 Indiana Street.

WATERLOO NOTES

It will not require a great amount of space to report our progress at Waterloo since we were last heard from. However, we are endeavoring to press forward, and we believe we are at least making a modest degree of progress.

We are glad to note that we have added to our membership by letter and baptism 26 since we last reported. More than half of this number were adults, most of whom were parents. This was the result of a "still hunt" and personal work. When Brother Bame broke down in health at Dayton (he was to hold our meeting) it caused us to drop for the winter the thought of a meetings. But we got busy among ourselves in a quiet way and had results which made us all glad.

Our work generally we consider in a healthy, thriving condition. Both church attendance and Sunday school attendance are moving upward; And the other auxiliaries of the church

are alive and awake. Our mid-week Bible study we find far more helpful, far more inspiring, and far better attended than our prayer meetings used to be. We believe the change was a decidedly wise step.

Of the more or less recent events in the church which we remember with pleasure we mention first our Passion Week services. These services were well attended and characterized by marked interest. Many of our people testified to the value of these meetings as a preparation for Easter. Next was our reception for our new members. This reception took the form of a fine supper with more than 150 seated at the tables, and was followed by a splendid program. Several weeks after this we devoted a Sunday evening to music. The program was of a high order consisting of anthems by the choir, numbers by the orchestra, and instrumental and vocal solos. A large audience was present to enjoy this service. And quite recently we observed our spring communion service. This was a splendid, uplifting event not soon to be forgotten. Unfortunately, however, we ran into rain again as we did last fall. If the weather had been favorable our attendance would have thoroughly taxed our room and communion facilities.

Speaking of Sunday school activities, we decided not long since that it was about time to generate some new activity in our Home Department. Accordingly a period covering four Sundays was set apart in which the Home Department was given large prominence in the adult department of the school. And Miss Etta Lichty, our Home Department superintendent and her corps of faithful visitors got busy, and it was a real joy to see the enrollment slip up from 70 to 111. By use of a thermometer on the blackboard the adult school could see from Sunday to Sunday the progress that was being made and a lot of interest was kindled. Then too, I want to report what we are going to do with the birthday money in our Sunday school during the present year. Our annual returns from birthdays run about \$45.00 in the Waterloo school; And we decided that this year it shall go into the library fund of Ashland College. The chances are this school will not deviate from this plan for a good many years in the future. And by a very simple process of reckoning anyone can see that if Waterloo gives \$45.00 a year to our library for ten years, it will mean that this Sunday school will have made a glorious investment of \$450. And if one hundred other Sunday schools of the brotherhood would give their birthday money to our College library, say, for the next five years it would represent a piece of work that would be monumental. And if Albert Trent and Norman Kimmel, and G. W. Brumbaugh and a lot more of our superintendents would simply get their heads together on this matter IT COULD BE PUT ACROSS. I say it is eminently worth while, and there will be something tangible to be seen in the many years to come.

These were Sunday school activities which have become history, at least in part. Now

I will mention a few things ahead. First, Waterloo entertains the Iowa Sunday School convention in June. This will bring into our midst from 500 to 800 delegates from out of the city, in addition to some of the finest Sunday school specialists to be had anywhere. If this does not seem to be a large representation for a State convention I will remind you that Iowa is putting on three State conventions this spring,—ours is one of three. And the closing feature of this convention will be a presentation by the Brethren Sunday School of Waterloo of the Pilgrim pageant we gave earlier in the winter. We regard this as a rare opportunity, and it will give the pageant the large audience to which we think it is entitled. And finally, the Iowa Sunday School Association is putting on two Schools of Methods this spring—one at Oskaloosa, and one at Cedar Falls, almost at our very door. This is indeed a great opportunity as these will be fully accredited schools. And our own school will have at least eight of its workers there. And I forgot to say that our own school will put on a Mother and Daughter banquet very soon.

And last of all, Miss Mae Smith will be with us soon in the interest of the general work of the Women's Missionary Society. We shall be glad to have her among the Waterloo people.

I took more space than I expected to do. But I got somewhat off my text when I got to talking about that Birthday Offering matter. But if this suggestion strikes fire in the brotherhood in the interest of our library at Ashland College I shall be more than glad to apologize to our noble, long-suffering editor.

WM. H. BEACHLER.

WINONA TABERNACLE DELINQUENT LIST

Some time since the Committee from National Conference on the Winona Tabernacle Fund served notice that the names would be published of all churches of the brotherhood that had failed to make some sort of report to the Committee by May 1, 1921. The committee is fairly certain that every congregation in the brotherhood has had opportunity—either through the notices in the Brethren Evangelist, or possibly also through communication from someone in their district delegated to solicit the contributions to this cause,—and so we are herewith appending the list of the congregations which have thus far failed to pay any attention to this matter.

Permit me to say that it is not the thought to "force" any congregation to make a contribution to this cause, because we are too "deucedly democratic" for such a thing to be possible. But there is a moral obligation which rests upon every church which claims affiliation with the larger work of the denomination to at least make an effort to do its share along with the rest. And I will add that if each of the churches that have failed to "get in" on the Tabernacle Fund would do their share—or something we will not need to fall down on the proposition.

In case there is any mistake—any church included in this list which has made a contribution to the Fund—if they will communicate to me I will make explanation through the paper. BUT, first see if your church official,

to whom was entrusted the duty of forwarding the money, has sent the money. I have personal knowledge of two churches where the offering was taken and kept by the official whose duty it was to forward same for from two to four months. That is manifestly unfair to the church, the pastor, and the Tabernacle Fund—and incidentally such an official should be "fired up" or "fired out." That is carelessness and works harm to the cause of Christ. (If any of your officials are holding some money that belongs to this Fund you had better get busy). REMEMBER, ANY MISTAKES WILL GLADLY BE MADE RIGHT, as far as the committee is concerned.

The churches included in this list are churches finding place in the Brethren Annual of 1921.

Indiana

(Congregations)

New Highland
Mt. Pleasant
Darwin
Huntington
Inwood
Gravelton
New Enterprise
Roanoke
Teegarden
Dutchtown

Ohio

(Congregations)

Bremen
N. Liberty
Camden
West Independence
Fostoria
Fremont
Gratis
Homerville
Mansfield
Middlebranch
West Alexandria

Pennsylvania

(Congregations)

Aleppo
Brush Valley
Bunker Hill
Calvary, N. J.
Highland
Jones Mills
Kittanning
Liberty
Mt. Pleasant
North Vandergrift
Whole Gospel Mission
Philadelphia, 3rd
Pike
Pleasant Valley, Md.
Quiet Dell
Ridgely, Md.
Sergeantsville, N. J.
Sugar Grove
Vineo
Waynesboro

White Dale, Terra Alta
Windber
Yellow Creek

Illikota

(Congregations)

Brooklyn, Iowa
Dallas Center, Iowa
Garwin, Iowa
Eau Claire, Wis.
Hudson, Iowa
White Chapel, Mo.

Middle West

(Congregations)

Maple Grove, Kans.
McLouth, Kans.
Mulvane, Kans.
Nickerson, Kans.
Marysville, Mo.

It has been hinted that perhaps the people are tired of seeing this Tabernacle Fund stuck in the paper so often. Well, perhaps if the people who are tired of it had had the

work of trying to collect this money they would be still more tired. You may rest assured you will not hear from this committee any more as soon as we get the money we are delegated to raise, for "we are just as tired of it as anyone." "Come on. Let's go."

Fraternally,

DYOLL BELOTE.

MILLEDGEVILLE, ILLINOIS

Several months have elapsed since the last report appeared from this place. The opening months of the year were favorable for our work. Weather conditions enabled all who were disposed to do so to attend services practically every Sunday. Accurate records of church attendance covering the last four months show the largest attendance at the morning services during the writer's pastorate here; and the average attendance at the evening services during the same period was more than forty percent greater than in preceding years. The Sunday school attendance has also been good.

In February we made some improvements in the church property. Additional basement space was excavated, furnaces and electric wiring were changed, and rooms finished to afford accommodations for Sunday school classes and social gatherings. A large kitchen and a commodious dining room were equipped, which will be of value to the congregation through the coming years.

Prior to Easter, and culminating at that time, we had a series of evangelistic services which were a source of inspiration and spiritual uplift to all who attended. Owing to two unpreventable cancellations of dates for an evangelist, the pastor was asked to do the preaching for this special campaign, and was given good support by the members of the congregation.

In April a committee was authorized to arrange for some work in the parsonage and as a result four rooms have been completely overhauled with new wallpaper and all that goes with it. Then after improving the church and the parsonage, at a business meeting during the last week in April the church gave the writer a call to continue as pastor for another year following October 1st. And, inasmuch as the finest spirit of co-operation and good-will exists between pastor and people, and since our work here has not been without results for the Kingdom, the call was accepted.

All special days in the church calendar have been observed, and we are trying to do what we can to promote every good work in our Master's name.

MILES J. SNYDER.

"OVER THE TOP FOR JESUS"

For two weeks the campaign lasted, and in that short time we went over the top in more ways than one. The evangelistic campaign at Fostoria was a success from the very beginning and victory was assured. The services were well advertised, and every one was interested in the campaign through the newspapers and hand bills. Each evening the crowds grew until the last night the house was filled and the interest was at the great

est height. Every one felt as if they had been feasting at the Lord's table and were sorry to have the meeting to come to a close. All threw themselves into the meeting and worked and prayed for success.

The song services were in charge of Brother Roscoe F. Wilson, of Indiana, while the pastor brought the message each evening. Brother Wilson is a fine singer and has a very beautiful tenor voice. He is able to make any crowd sing whether they want to or not. He instills pep and enthusiasm into the song services. The messages that he brought in song have the power to convict of sin and point to the Savior. Brother Wilson is also a personal worker and an upright Christian gentleman.

Fostoria is a hard field and many other things that have been hindering the work have been somewhat eliminated. This campaign was merely to inform the people that we had a church in Fostoria and that we stood for the good Old Book. Throughout the two weeks we had a shifting crowd but when they attended once they always attended again. I believe that I would be safe in saying that we had between six and seven hundred people to come in during the meeting. Some day we hope to maintain an audience of that number. So from this standpoint the meeting was a success. We closed with three confessions and we have had several since so that we can say that the seed sown is growing into the harvest. In the years to come we will reap the benefit of this campaign. But even if it only meant six precious souls then it was worth while, but the other efforts make it a complete victory.

The campaign song, "Over the Top for Jesus" gave all a desire for the victory and then in the fifteen minute prayer meetings before the services many consecrated themselves to the Lord's work, to engage in it as they never have before. When the final free will offering was taken Sunday evening, it was found to amount to \$93.00. This offering was given to Brother Wilson as a token of appreciation for his services while in the city.

Monday evening we held our semi-annual communion at which time thirty-one surrounded the tables. Brother Sands and a few of his members were down from Fremont, for which we were exceedingly glad. At this service Brother Sands and the pastor anointed Sister David Leedy of Toledo. Sister Leedy is isolated from the church of her choice but is a firm believer in the faith of the church. In reality it was a fitting celebration to the victory the Lord had given us in the meeting.

FLORIZEL PFLEIDERER, Pastor.

INDIANA BIBLE CONFERENCE

The Evangelistic and Bible Study League Conference held at Warsaw, Indiana, May 4-6, under the auspices of the Indiana State Conference is now a matter of history. To say it was a great conference and immensely enjoyable and profitable, would be giving the testimony of all present. Such expressions as the following could be heard on every side. "I have attended many like gatherings in our own church and in other denominations and

I do not know that I ever attended any that was quite so helpful to me in strengthening my faith in the Word of God and particularly in the distinctive doctrines of the church."

The sessions were all presided over by the Conference Moderator, J. A. McInturff, who in his unique way kept things moving to the minute. The song service was helpful and inspiring under the direction of Brethren Epley, Zumbaugh and Grisso.

The greatest part of the conference which was the inspiration, it is impossible to include in this brief report. Only to have been present and sit at the feet of these men of God who know the Book and know how to present its teachings could we be able to appreciate its meaning and worth. For the most part the messages were masterpieces, and we can scarcely refrain from giving here some good things that were said, but in view of the fact that these addresses will soon be published in a single issue of the Evangelist, we leave it to each reader to gather the gems for themselves. Here are a few of the subjects presented: "The Deity of Jesus," by H. E. Eppley; "The Gospel that Paul Preached," by C. C. Grisso; "The Distinct Creed of the New Testament Church," by E. L. Miller; "Things Essential to Save," by A. E. Thomas; "The Plea of the Fathers: Does it Need Revision," by G. W. Rench. This address was recommended to the National Tract Committee for publication in tract form. "The Fundamentals of Christianity," by W. R. Deeter; "The Design of Baptism," by J. A. McInturff; "The New Testament Ordinance of Feet Washing," by G. C. Carpenter; "The Anointing of the Sick with Oil," by W. T. Lyle; "The Lord's Last Supper a New Testament Ordinance," by J. L. Kimmel, and "Why I am a Member of the Brethren Church," by L. A. Myers. Besides these Dr. Bame brought a splendid message to the Conference on the Bicentenary Movement, and A. T. Wirick brought a masterful message from the subject, "The Bible, the Word of God." W. E. Ronk also gave a very practical application of the Beatitudes in his "Exposition of the Word."

Now brethren, it is the opinion of the writer that if there was ever a time when the things for which we stand as a church, needed to be heralded to this old world with a new zeal, it is Now. And I here and now recommend to our district conferences that we give these distinctive doctrines of our church a more prominent place on our programs. The Brethren church has had a remarkable history and who will deny that the source of her power has been the simple presentation of the Whole Gospel message? And furthermore the Brethren church is going to stand and have a more remarkable history if she continues to remain true to the fundamental teachings of the Gospel. I should say in closing that this our first distinctively doctrinal conference has proven its self so worthy that we have gone on record to make it an annual affair, with the hope that each may surpass the former and that all of them will help us to find our place more and more in the carrying out of the great program of our Master and in bringing his Kingdom to earth.

C. C. GRISSO, Secretary.

FINANCIAL STATEMENT OF BRETHREN HOME (INCORPORATED)

Receipts to May 1, 1921

First Brethren Church, Dayton, O.,	\$ 20.50
Liberty Loan Dividend,	1.19
Mary A. Snyder, Lovington, N. Mex	5.00
Mrs. H. J. Frantz, Enid, Okla., ...	2.00
Interest,	162.50
Balance on hand (Invested in Interest bearing Securities),	11,693.69

Total Assets, \$11,884.88
No Liabilities:

Respectfully submitted,

ORION E. BOWMAN, Sec'y.-Treas.

705 American Bldg., Dayton, Ohio.

The Board of Trustees of The Brethren Home has been reorganized and is now officered as follows:

President—J. Allen Miller, Ashland, Ohio.

Vice-President—Ira Fudge, West Alexandria, Ohio.

Secretary-Treasurer—Orion E. Bowman, 705 American Building, Dayton, Ohio.

Other Trustees are:

Jesse A. Garver, Dayton, Ohio, Melvin D. Kerr, Bryan, Ohio.

By action of General Conference last year and confirmed by the Board of Trustees of The Brethren Home of Ohio, the aged, infirm, and orphaned children of Brethren families, from any part of the Brotherhood will be admitted to this Home as soon as same is built.

It is the policy of the Board within the next year or so, in co-operation with the Bicentenary Movement, to raise enough funds to purchase property in some Brethren locality, somewhere in Ohio, and build an adequate Home. We should have \$50,000.00 to start the project.

The benevolent secretary in each local congregation should interview Brethren and Sisters of means and ask their co-operation in helping to properly finance this worthy project.

The Undersigned, as Secretary-Treasurer, will gladly answer any inquiries relative to this project and will properly receipt for any contributions that may be sent in.

ORION E. BOWMAN,

Sec'y.-Treas. of The Brethren Home.

PROGRAM OF THE THIRTY-FOUR ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE MARYLAND-VIRGINIA DISTRICT AT HAGERSTOWN, MARYLAND JUNE 7, 8, 9, 1921

Slogan: Stand Fast in the Faith.

Platform: The Bible, The Whole Bible and Nothing but The Bible.

Opening Session, Tuesday P. M.

2:00 Devotions. A. B. Cover.

2:20 Address of Welcome. J. M. Tombaugh

2:40 Responses. Delegates.

Organization.

Tuesday Evening Session

7:30 Devotions. George A. Copp.

7:50 Moderator's Message.

Special Music.

8:30 Lecture. Dr. E. M. Cobb.

Announcements.

Wednesday A. M., Sunday School Session

- 9:00 Devotions. Arthur Snider.
 9:20 Denominational Teaching in the Sunday School. Roy S. Long.
 9:50 The Teacher and His Work.

Mark Spacht.

- 10:20 Statistician's Report. C. R. Koontz.
 10:30 Election of District Officers.
 10:40 A Changeless Faith in a Changing Age.
 E. B. Shaver.

- 11:10 Lecture. Dr. E. M. Cobb.
 Adjournment.

Wednesday P. M. Christian Endeavor Session

- 2:00 Devotions. Amzi Weimer.
 2:20 Training Our Young People for Leadership. H. M. Oberholtzer.
 2:50 Statistician's Report of District Societies.
 3:00 Election of District Officers.
 3:20 College Representative.
 4:00 Adjournment and Board Meetings.

Wednesday Evening, Woman's Missionary Session

- 7:30 Devotions. Mrs. A. B. Cover.
 7:45 Special Music.
 7:55 Address. M. Mae Smith.
 8:30 Special Music.
 8:35 Lecture. Dr. E. M. Cobb.
 Announcements.

Closing Session, Thursday A. M.

- 9:00 Devotions. J. C. Leedy.
 9:20 Business Session.
 1. Minutes.
 2. Reports.
 3. Election of Committees.
 4. Place of Next Conference.
 10:50 The Relation Between Spiritual and Numerical Growth. W. M. Lyon.
 11:20 Lecture. Dr. E. M. Cobb.
 Adjournment.

Thursday P. M., Special C. E. Session

- 2:00 Devotions. Mary Pence.
 2:20 Roll Call of District Societies.
 2:30 The Value of Christian Endeavor.
 C. R. Koontz.
 2:45 Special Music. Linwood C. E.
 2:50 The Surrendered Life. Mae Minnich.
 3:05 Special Music. Hagerstown Sisterhood.
 3:15 Round Table Discussion.
 J. A. Garber.
 4:00 Adjournment.

HAGERSTOWN, MARYLAND.

Some months having passed since our last report, we beg a bit of space to chronicle what we deem a few items of interest. First may we express our appreciation of progress manifested generally, as reports indicate. We note with pleasure the numerical gain; this indicates usually a healthy spiritual state, and that is the great essential to true progress. We wish to compliment the brethren of the ministry who unselfishly gave themselves to the work of evangelism; also the churches who were willing to give their pastors for the work; and the organizations that seek to promote that phase of our denominational activities.

We again used a Pageant for our Christmas services. It was given by the Sisterhood girls and was splendidly rendered and well received by a large audience. Our "White

Gift" offering always a special feature of our Christmas programs, was the largest yet given, totaling over two hundred dollars. We are pleased to state that since the holidays our Sunday school has steadily increased in attendance until we have the largest in the history of the school. This indicates that all members of the school are interested and working. We are pleased to state that all of the auxiliaries are assuming their share of the work and are making steady progress.

We held a two-weeks' meeting at Mapleville, Maryland, during the early part of March. There was manifested a splendid interest from beginning to end. The weather was unpleasant part of the time, having snow and rain, yet those hungering for the Word, braved it and came. This is a union church building and the community is closely churched, so a large ingathering is not possible. However the visible results were three confessions, and we think a deeper interest in things spiritual aroused. The pastor had a real home with Brother and Sister James Keadle; and while there he belonged to the community and enjoyed the hospitality of many homes. We also held a short preparatory meeting at Hagerstown before our spring communion service on Easter Sunday. We received one here by baptism. He is the head of a home. Our communion service was largely attended and we enjoyed the benefits of the spiritual "feast." Our Foreign Mission Offering netted about two hundred dollars.

We observed Mothers' Day, with a special service for the Cradle Roll and mothers during the Sunday school hour, and a sermon for the occasion during the church hour. In the evening the Woman's Missionary Society had charge of the services. They gave a splendid program consisting of missionary talks and several musical numbers. A neat offering was lifted which goes to Dean Miller's salary.

The attention of the congregation is now centered upon the entertainment of the District Conference which meets with us this year. Plans are materializing which will aid to make the conference comfortable and this we know will help to make it instructive and inspiring. May the Lord direct us all to greater spiritual effort and attainment.

A. B. COVER.

ANNOUNCEMENTS**NOTICE NUMBER 6—HELP!**

There are a lot of keen minds scattered throughout the church who can help in this work. It is desired that a statistical blank which can be easily understood and filled out may be developed. Examine the blank now in use and send the Statistician a suggested change that will be an improvement. Will you DO IT? Has the report for your church been sent in?

H. E. EPPLEY,

417 Indiana Street National Statistician.
 Huntington, Indiana.

AN INVITATION

The Columbus Brethren church is to have an all-day service JUNE the 12th. We expect to have with us Dr. E. E. Jacobs, President of our College and some of the men of O. S. U. We expect to have the biggest and best all-day service ever had in the Columbus church.

The invitation is extended to our near neighbors, the Glenford and Washington C. H. churches and any others to come and have a great day with us.

THE COLUMBUS BRETHREN.

WANTED! WANTED!!

Brother Ray A. Emmert, Des Moines, Iowa, 408 S. & L. Building will be more than glad if any of our brethren in Iowa or anywhere in the brotherhood who know of Brethren living in Des Moines will send him their names, also their addresses if possible. It is too soon to announce mission developments at Des Moines, but we will venture to say that things are shaping up very nicely at that place, and that there may be some day in the not too distant future a good Brethren church in the splendid capitol city of a great state is by no means a wild dream or fancy. The Illiokota Mission Board is on the job and the outlook is such as to kindle real hope and encouragement. Remember this request.

WM. H. BEACHLER,

President Illiokota Mission Board.

NOTICE

Due to the condition in Europe it seems impossible for me to take the family with me to go to Norway and stay for two years. Recently I have had several letters stating how difficult everything seems to appear and my own relations state the circumstances to be such that they do not advise me to bring the family. However mother is sick and I intend to go home on a short visit to see her, it may be the last, although the first in fifteen years.

I am planning to be back the latter part of September or the first of October and will then be ready for work, hoping to get into revival work for a year or two. Brethren, if you need a revival I believe by the grace and help of GOD that your servant can help you have it.

Your Servant,

S. E. CHRISTIANSEN.

317 W. 3rd Avenue, Columbus, Ohio.

COMMUNION NOTICES

The Gretna, Ohio, Brethren church will observe the Lord's Supper and communion service on Sunday evening, May twenty-ninth. Not only the members of the local church but any other Brethren within reach are urgently invited to attend.

R. R. TEETER, Pastor.

The Listie Brethren church will observe Holy Communion on Sunday evening, May 29. Neighboring Brethren invited.

W. S. BAKER, Pastor.

We will observe our regular spring love feast Thursday evening, May 26, at Loree, Indiana. We extend a cordial invitation to all that can to come. We will be glad to see you.

C. A. STEWART.

First church, Ashland, Ohio, will observe holy communion on the evening of May 22d. A cordial invitation is extended to all Brethren who may be able to share with us.

J. A. GARBER, Minister.

Communion services will be observed by the Oakville, Indiana, Brethren church on Sunday evening, May 29th. The usual invitation is extended.

W. R. DEETER, Pastor.

THE BICENTENARY and EDUCATION

THE CHALLENGE

THE CHALLENGE TO THE CITY

1. Dr. Hess, a student of the College in the 80's challenged the city last May to raise within the year, **FORTY THOUSAND DOLLARS** to meet his personal gift of **TEN THOUSAND DOLLARS**.
2. A Committee of Six was created by the College Board with full power to make arrangements to accept this challenge.
3. On May 10th, this challenge was fully met, Ashland county and city contributing several thousand dollars in excess of **Sixty Thousand Dollars**.



THE CHALLENGE TO THE CHURCH



1. There is, first, the challenge of the necessity of Ashland meeting certain conditions if it is to be a standard college in Ohio. This is necessary so that
 - (a) Former students may get recognition.
 - (b) Present students may be kept and others won.
 - (c) Our institutional existence may be assured.
2. **THE CHURCH NEEDS A STANDARD COLLEGE AND SEMINARY** so as to train adequately her ministers and other young people.
3. The city has challenged the church to meet it again dollar for dollar.

The Challenge Right Now from all sides is to make

ASHLAND COLLEGE

A Standard Ohio College

An Offering Equivalent, at Least, to Fifty Cents Per Member to Help to Provide for the Immediate Needs of College and Seminary is Asked for On

EDUCATIONAL DAY

The Second Sunday of June

VOLUME XLIII
NUMBER 21

MAY 25
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



*In Memory
And In Honor Of
Those Who Have Honored
God And Country In Times Of National Peril*



MAY GOD SPEED THE DAY WHEN
THE PATRIOTS OF PEACE
WILL BE HONORED WITH
THE PATRIOTS OF WAR

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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EDITORIAL

The True Spirit of the Lord's Day

In every week of our life there stands one day which all persons agree is unlike the other days of the week. It is the first day. But while all recognize a distinction in the first day of the week, all are not agreed as to the nature of that distinction. To some it is a financial distinction; the banks and the exchanges close. To some it is physical; rest for a tired body and mind, more time to sleep and to go out into the sunshine. To some it is social; more time to see one's friends. To some it is restriction; a dull, tiresome day, hedged in by church customs. To some it is traditional solemnity; the Sabbath of Sinai reproduced in theory, the objective point being to keep the day holy by stopping ordinary occupations.

It is far from my purpose to discuss these different views of the first day of the week. I would simply state what I believe to be a true view. Sunday is a tradition in every life; in some lives a dull and spiritless tradition, in some a frivolous and idle tradition, in some lives a noble and exalting tradition. Our feeling toward Sunday is largely determined by our sense of the meaning of Sunday. If there is in us a broad, clear and constant sense of the meaning of the day, our feeling toward it must bend to a corresponding animation, affection and intelligent delight. To keep Sunday merely because our fathers kept it, or because family sentiment approves it, is to permit thought to tarry far beneath the level it might obtain. But he will not stay on that lower level of thought long who will stand on Easter Day as on the summit of a great mountain, and will look off from that height upon the meaning of Sunday. Easter Day is the birthday of Sunday as a holy day of gladness in the life of man. To the Christian the first day of the week is known by the sweetest and best of names, "the Lord's Day." Whatever others may call it, however others may use it, to him it is Christ's Day.

A fact came to light on the first day of the week, a fact which transfigured the life of a little handful of people in a corner of the earth, and which is transfiguring the life of the world. For those people the week before had ended in darkness and despair. They had had a Leader whose personality had bound them to him. They believed in him with all their hearts, had left all to follow him, were convinced that he was the Messiah, and had confidently expected him to found a kingdom. Instead of realizing their expectations, they had seen that Leader seized, insulted, tortured, tried, condemned, executed, and with their own hand rescuing his maltreated body from the publicity of the cross, they laid it in the tomb.

The first day of the week they went to the tomb, and the stone was rolled away. They found not the body of their Leader but

angels, who said: "He is risen. He is not here." Then followed the many evidences that Christ was risen indeed. When the day came around once more with it came back to them the vision of a risen Christ. Again he was with them where all could see and hear him; again he stood in the midst, breathing the benediction of eternal peace. Many years afterward, when the first day of the week had become the rallying point of Christians, once again Christ stamped it as divine by choosing it as the occasion of his brightest revelation. "I was in the Spirit on the Lord's Day," said St. John, and heard behind me a voice as of a trumpet, saying, "I am Alpha and Omega, the first and the last; He that liveth and was dead and is alive forevermore. In these self revelations of the risen Christ Sunday was born as the joyous day of Christians. No commandment to keep it was thundered forth. Its growth into a permanent institution was an illustration of the Lord's words, "If ye love me, ye will keep my commandments." It is not a grievous commandment; it is a joyous consecration. It is not compulsory; it is voluntary, and as such we believe it is especially dear to Christ.

In the light of thoughts like these, what is the spirit of the day? What is the attitude of mind in which we may approach and enter the first day of the week? Four words are written over the archway of the approach to this holy day. These four words are consecration, communion, worship, freedom.

Consecration, comes as the freshness of a morning breeze. On Sunday morning I often think of the scene in the garden as the risen Savior took his first steps in the early sunshine. How marvelous it must have been to him who made the world to rise from his dark tomb, to breathe in the delicious sense of life and strength, to realize that suffering, humiliation and death were over and past forever—forever. Can one who thinks of this forbear the longing to be consecrated, renewed, refreshed as with the very power of his resurrection, leaving behind all that is of darkness, insincerity and selfishness, and rising on the first day to begin live over again.

And communion is another of these words. Fellowship with the risen One! He sought out his friends on that very first day, to have fellowship with them. In his risen life he showed the same joy of fellowship as before the crucifixion, and it becomes an unspeakably dear thought that our fellowship with him can be renewed in all its strength and intimacy on the first day of the week. Perhaps the week past has been distressing; earthly things went contrary to our hopes and expectations; cares seemed to bank up on either side like great billows breaking over us and almost sweeping us from our footing;

we grew very weary, we lost our hold on Christ, we become downhearted and desperate. Then dawned upon us once more the first day of the week, and all was changed. We recovered our fellowship with him, we renewed our communion, we found him meeting us amidst our cares with his calm strength and his glad greeting. "All hail!"

And worship is another of those great words—worship, a necessity of man's life, an act of which we cannot deprive ourselves without maltreating and wounding our life. How strange that so many look upon worship as a wearisome duty, to be discharged no oftener than public opinion demands! How strange that men and women can suppose to live complete lives without worship! Worship is a law of our nature as creatures made in the image of God. When in our busy lives comes the first day of the week, glorious in resurrection memories and hopes, we love it as a day of worship, we gather around our risen Lord, and worship him fulfilling the deepest law of our own being.

Yet one other word stands at the portals of the first day of the week, liberty. The inspiration of this day is its joyous liberty, the liberty which is born of love. It is not the Jewish Sabbath, nor a Christian substitute for a Jewish Sabbath. It is not a day of bondage to tradition, a day whose meaning is realized and whose use is fulfilled in a stern routine of ordinances, resting like a yoke on the neck of life. It is a day of spontaneous expression, a day of gladness and affection, a day whose uses love and love only can control. It is the Lord's Day, and only they who care for him care for it. The laws of the State and public sentiment may to some extent, limit those open violations of the day, but no law, no public sentiment, can make one person keep holy the Lord's Day. Love is the only law that sanctifies the first day of the week, and the law of love is the only perfect law of liberty. Therefore my heart goes out to this day because there is no bondage in it, nothing but joy and rest and gladness and the perfect love that casteth out fear. Those who keep it in love keep it in sacredness.

O holy and happy Sundays, how your sunlight streams across the path of memory. How the Easter spirit lives forever in you, consecrating our daily life! How your sacred untrammelled freedom has broadened our life, making us realize the liberty wherewith Christ has set us free!

J. FREMONT WATSON.

EDITORIAL REVIEW

Among the announcements you will find our genial and persevering statistician's "Seventh Notice." From his good humor we judge you are all giving every co-operation possible. How about it?

Brother G. E. Drushal writes that the work at Lost Creek is in an encouraging condition, notwithstanding the outlawry regarding liquor in the mountains. He is calling for three school teachers from the brotherhood to teach in the grade school.

The wide-awake Sunday schools and Christian Endeavor societies of Southern Indiana district will hold their thirteenth annual convention on June 13 and 14, at the Loree church. The program is to be found in this issue.

Brother I. D. Bowman is still working away in his chosen field of evangelism, and this week reports his success at Hollins, Virginia, where Brother J. E. Patterson is the efficient and much-loved pastor. Sixteen souls were born into the Kingdom as a result of this meeting.

For the benefit of our new subscribers we call attention to the fact that we publish but 50 issues of the Evangelist a year. One number is customarily dropped during General Conference week and the other at any opportune time during the year. Next week there will be no paper.

We have the privilege of giving you a view of the "Singing Preachers" of Morrill, Kansas, one member of which quartet being our good friend and brother, A. E. Whitted, pastor of the Brethren church at that place. It is not only unusual to find four pastors in a town of the size of Morrill fitted to sing the four parts of a quartet, but it is unusual to find them willing to do so. It would be fine if such a spirit of fraternity prevailed more widely. The pastors are the key to the situation, for as Brother Whitted suggests friendly pastors will make friendly parishioners.

Brother J. H. Peck writes an interesting letter from Los Angeles where he has recently moved from Marvel, Texas. He has found a most agreeable church home in the Compton Avenue Brethren church and speaks very highly of the work being done there, and of their fine young pastor, Brother Leatherman.

The young Brethren church at Grafton, West Virginia, is going forward in a most commendable manner. They have decided to buy the property in which they now worship and to rebuild. Additions are being made to their membership right along, and their organization is being perfected in all its departments for the most efficient work. May God abundantly bless them.

JUNE 12 IS EDUCATIONAL DAY WHEN EVERY CHURCH IS EXPECTED TO GIVE AN EQUIVALENT TO 50 CENTS PER MEMBER FOR IMMEDIATE AND PRESSING NEEDS OF OUR ONLY EDUCATIONAL INSTITUTION—ASHLAND COLLEGE. Of course there will be some churches whose loyalty will not let them stop with that amount. Every one is privileged to exceed the minimum.

"Travel Flashes" appear again and the writer, who is the Executive Secretary of the Bicentenary Movement, reports concerning the splendid work done at Dayton, where he was called to meet an emergency created by the sudden resignation of the former pastor. He also informs us of the baptism and ordination of a new man to our ministry, one who is well equipped and has already given excellent service to the North Manchester pastorate. Welcome, Brother Schuts, to our ranks.

Most of the events, except some having passed, connected with Ashland College commencement are recorded in this issue and President Jacobs extends the invitation to all friends who may find it possible to attend. The most notable feature is the Commencement address by Federal Commissioner of Education Klaxton. The college is fortunate indeed to have secured the services of so distinguished a man. It is also to be noted that Brother J. F. Watson, pastor of the First church of Johnstown is to preach the baccalaureate sermon.

Brother W. C. Teeter, the efficient correspondent of the Dayton church, gives us another installment of "Doings at Dayton," and "doings" seems to be the correct name for the many fine things that have been going on at Dayton recently, under the able leadership of Dr. Charles A. Bame. Perhaps the most important of their accomplishments as reported is the complete liquidation of the debt on their beautiful church. And it is significant that he under whose leadership the task was begun was called back to resume that leadership until the final drive for the completion of the task should be put across in fine style. Dayton is also prepared to give loyal support to the college on Educational Day.

We have two interesting letters from Brother C. F. Yoder this week. Letter No. 2 reached us before Letter No. 1, though the latter was written first. Splendid progress is recorded in the work at Rio Cuarto and the forces are being steadily strengthened. It will be noticed that Sister Yoder's eyes are still in a rather serious condition, though there is slight improvement, and Brother Yoder makes request for prayer in her behalf. Suppose the church gives one of their regular prayer meetings to this purpose, as was recently requested in behalf of Sister Gribble's recovery and Sister Hillegas' safe journey. And in addition to the public prayer service, let us all remember her in our private and home devotions.

The Third Brethren church of Philadelphia has recently experienced a very successful evangelistic campaign under the leadership of Miss Emma Aboud. There were forty confessions and twenty-five were baptized. The Third church has been going steadily forward, which fact speaks well for its fine leadership. Brother Braker is the faithful pastor and Brother Harry Cassel is one of its consecrated lay workers.

Our correspondent from Dallas Center, Iowa, reports some "good news" from that part of the Lord's vineyard. She has the right idea,—when you have good news, pass it on. It will help you and those to whom you tell it. The work is in splendid shape and a number of new members have been added through the faithful ministry of their pastor, Brother R. F. Porte, who takes his Bachelor of Divinity degree from the divinity school of Drake University this spring. Brother Porte has proven himself both a capable and a conscientious worker in school as well as in the pastorate, and we congratulate him on his attainment.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT



Dr. Charles A. Bame, Executive Secretary

Convincing Reasons for the Small Religious College

By L. L. Garber, Litt. D.

The Small Religious College an Essential Link in the Plan Education

The Small Religious College is essential to right education in a religious democracy. It is an indispensable link between the high school and the university, the university too large and too highly specialized to give that education that makes for higher success and prepares for great manhood and womanhood. The religious college does not neglect the specialist, but puts personality first. It puts the student in possession of the spiritual heritage of the race; it makes him a sharer in the happiest and best of all life's experiences; it inspires him to co-operate with the noblest of men and women for the worthiest ends; it ennobles his sentiments, refines his manners, disciplines his thinking, and teaches him to admire rightly, to love mercy, and to promote justice.

Hon. Elihu Root Prefers the Small College

Mr. Root says: "The American Boy has better chances for education, for making a truer success of life, in a college of not more than three hundred students, removed from the centers of population, where the students are brought into association with the instructors."

Educator Winship Asserts the Importance of the Small College

He says: "The worst charge ever made of crushing out small business houses by large concerns, is but a circumstance to some new and not altogether saintly ways of killing of educational institutions that lack wealth and aristocratic conditions. Today a large number of the best students of Harvard and other universities are those who came from small colleges. New England has recently elected eight college and university presidents, seven of whom are from the smaller colleges."

Prof. W. C. Bagley Stresses Ideals as the Main Aim of Education

In asserting the "main aim of education is to instill ideals," Prof. Bagley gives strong testimony to the high worth of the small religious college. The small religious college is distinctively the "home of ideals." Here the finer things of the spirit are not smothered under the material atmosphere of selfish considerations. Here students studying "under scholars who are gentlemen, and forming character under professors who are Christians," learn to love and to admire the things most worth while in life. They thus develop that sterling manhood which is the chief asset in a successful and happy life.

Morals Must not Be Divorced From Education

There is a wide-spread belief that ideas and knowledge make a man safe and valuable to society. This belief is delusive and false. The time is rapidly coming when America will awaken to the folly of giving education divorced from moral ideals. The ancient classic grind and the modern scientific grind each has its value. But neither is indispensable in the building of character. The one indispensable element in all worth while education is the religious element; not sectarianism, but real religion. This makes the religious college indispensable in the plan of education. Without these moral sentiments, the man educated merely in facts, principles, and prowess, becomes the cold-blooded materialist, the crafty politician, the dishonest tradesman, and the

bomb-thrower. Education must be inspired by and proceed in an atmosphere of religious idealism which pours enthusiasm, reverence, intelligent faith, and willingness for service into the heart and life.

Secretary Hughes and Some College Men

It is said that a full-fledged college faculty could be recruited from Sing Sing prison. In an investigation into corrupt practices in the New Jersey legislature the fact was brought to light that the chief participants in this dishonest transaction were students of an eastern university. Secretary Hughes is credited with the statement, "If I could get the dishonest college men out of politics, the republic would have a new era. The above are types of men produced where education is divorced from religion."

President H. P. Faunce Emphasizes the Value of the Religious College

This widely known educator says: "No education from the kindergarten to the university is worthy the name, if it fails to touch the religious nature, to stir the conscience, to nourish the sense of duty and the instinct of worship."

Hon. Charles Francis Adams Argues the Efficiency of the Small College

In an address to Harvard students in favor of smaller colleges he said: "Almost every man of affairs looks back to some two or three men or women who have done more to mould him than all others. Boys and girls are being sacrificed to big educational machines without heart or magnetism." Students cannot be educated in bulk as machine products. It requires the intimate, continuous, vital association of sympathetic teachers to bring out the best in a student—to call forth his latent talent, and to turn his footsteps up the steps of great and ideal achievement. This the Small College does because it affords the most intimate and helpful contact between teacher and student.

An Oversized Faculty a Delusive Attraction

A long list of one or two hundred faculty members makes an institution look imposing and attractive. But is this an advantage? A student rarely has more than 5 to 6 teachers for the year and the newness and strangeness of the professor is always a drawback to the most effective work. Besides, the learner cannot by any hocus-pocus bodily transfer the knowledge of this hundred or more professors to his own mind. He must travel the old well-beaten pathway of self-activity, original thinking, and individual effort. For successful effort in this direction, the great institution with its telescope-touch, its hubbub noise, and distraction, is to many young students the worst sort of place for efficient work.

Methods and Conditions of the Small College are Better Adapted to the Young Collegian

In the small college the student is assigned definite tasks and expected to make good. Under firm and kindly personal supervision, his habits of inaccuracy, inattention, and lack of method are pointed out to him and corrected. The prevailing large classes of the large institutions do not permit this close personal contact, while the lecture system usually in vogue there, likewise prevents that sympathetic understanding between teacher and pupil so necessary to the happiest results. These considerations would lead to the

expectation that a relatively much larger number of failures would occur in the large institutions—an expectation which the facts fully verify.

The Small College Offers Courses of Study that Most Nearly Approximate the Need of the Average Man

Fifty years would be required to complete all the courses of some of the universities. The courses are so technical, so long drawn out and pedantic, that they are neither interesting nor valuable except to the specialist. From them it is impossible for the undergraduate to get that broad and comprehensive view of life which is most satisfying and most helpful to the man of vision, since he cannot take a sufficient number in many fields. They are even of doubtful value to the teacher. "Who could better typify the sculptor of character than Socrates?" Here is no pedantic fact-mongering, but to him men have turned in all ages when they wanted to know the truth, for they have felt his sweet reasonableness and genuine understanding of life.

The Small College Fosters Better Life Habits

Habits of thrift, industry, and simplicity are usually fostered in the small religious college, where the scale of living is not luxurious. President Thwing asserts that in-

creasing luxury, lack of individual attention are explanations of the non-development of thinking ability among university students.

President Jorden and Life's Best Bequest

"The whole of your life has to be spent in your own company and only the educated man is good company to himself." The only bequest a parent can make to his child, which cannot be lost or squandered is a right education, for education alone can furnish that fine enjoyment and high satisfaction with life which is at once best in quality and infinite in quantity.

President Patten and Prof. Coe Enforce the Ideals of the Small Religious College

"The strongest reason why one should take a college course is this—That he should have a higher aim in life than mere money making or so-called success. Life is more than knowledge; it is also appreciation of what is lovely and of good report; it is sympathy with other life, and righteousness of purpose." In the religious college, these splendid ideals and sentiments are distinctively and continuously enforced by the attitudes of Christian teachers and by the persuasive atmosphere of the institution.

GENERAL ARTICLES

The Christian's Warfare a Challenge to Heroism

By H. C. Funderburg

This charge I commit unto thee; son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.—1 Timothy 1:8.

I was asked, and that very kindly, by the editor to give some thoughts on this most important subject.

The first thing was to choose a suitable text, as for me to treat a subject without a text is like eating eggs without salt,—having no flavor, and not appetizing, and yet this whole article may appeal that way.

I notice the above subject calls for a challenge. The word in itself has a meaning something like this,—an invitation to a contest; it means to defy, to take exceptions to something. For an example, you may remember on some election day of someone challenging another's vote, for the purpose of ascertaining whether his vote is legal or illegal.

Here we have a challenge to heroism. A hero is a character of distinguished courage or bravery, a person of a daring nature. Heroism is that quality that makes a person will to do and dare without thought of personal safety or welfare. A hero is willing to defend his work and is ready to do or go where duty calls whatever the cost. He is always ready to face any enemy and recognizes no obstacle in life too great for him to surmount. We have had scores of heroes in this old World of ours. Take Christopher Columbus as an example. When in 1492 he sailed to this country in spite of the fear and superstition with which the world was filled he displayed true heroism. Captain Perry, when he made that daring trip and landed at the North Pole proved himself courageous. What daring men will attempt just for a name!

Then turn your attention to a finer type of heroism, that displayed by George Washington, who has been honored by the title, Father of our Country and was made the first president of the United States. He was courageous for duty's sake, and left a record of achievement and sacrifice at fearful odds that cannot be equalled.

Abraham Lincoln became the world's hero when he saved the Union at such cost and abolished slavery by his emancipation proclamation. Such times and such problems called forth bravery that was more than an impulse of the moment; they called forth in him those qualities of which true heroes are made.

But there is a higher heroism with which the people of God are challenged; it is Christian heroism.

I wish to point you to those strong words of that hero of God, Joshua (1:7), "Only be thou strong, and very courageous. This text calls for more real heroism to be true to Christ and his standards in our ordinary, everyday life, than is required to stand the test of physical martyrdom for Christ on a foreign missionary field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls out the best that is in us, but merely to face the opportunity of living for our faith, and that in what seems to us the commonplace and uninteresting circumstances and humdrum of home or business life, year after year, with no great change in prospect does not seem at all like a challenge to heroism. For this very reason, it is the more of a challenge. Endurance is more heroic than a spurt. It takes endurance to live the Christ-life for thirty, forty, or sixty years of an uneventful life. Such a life honors Christ, and he in turn honors such a life.

In Joshua 12, the Lord says to Joshua, "My servant, Moses, is dead. Now therefore, arise and get ready to go over Jordan." Here the Lord gives the command, and it is Joshua's business to act. This instruction is handed down to every child of God. The Lord assured Joshua that he would be with him as he was with Moses and he further instructs him in verse 7. "Only be thou strong and very courageous, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest. Joshua then laid his plans for a successful entrance into the Promised Land. He called the people about him and instructed them, and they answered Joshua saying, "All that thou commandest us we will do, and whithersoever thou sendest us we will go." By this verse we can see how to become a Christian hero—through obedience. When God calls, say, Here am I, send me. Daniel, Gideon, Jonathan, David, and a host of others, all had the spirit of Christian Heroism.

While it is not possible for but a few of us to become heroes in secular life, it is altogether possible for every child of God to become a Christian hero or heroine. "Be thou courageous" seems to me one of the essentials, if not the most important to a successful Christian life. Some one has said, courage is fundamental to manhood and to all noble character.

Bishop John Coleridge Pattison would not endanger the lives of his boatmen when he approached a strange island in his mission labors, he would leave his boat and its occupants

outside the lagoon; he would plunge overboard and swim to shore, with his Bible in his teeth and parade the beach amidst the brandishing clubs of the savages unharmed, for the wild creatures were awed by his unmoved courage. When F. W. Robertson was warned by a woman that "his preaching would get him into trouble," he calmly answered, "I don't care." "But," said she, "Mr. Robertson, do you remember where 'don't care' brought the man?" "Yes," said the Bishop, "to a cross."

There was one that was willing to die in my stead,
That a soul so unworthy might live;
And the path to the cross he was willing to tread,
That all the sins of my life to forgive.

But consider the Christian's warfare where heroism is so much needed. I have been trying to show thus far what real heroism is. But if we expect to challenge any one we must give a reason, must show its field of operation and its imperative need. Heroism alone will never give us a passport to the celestial city. But the Christian warfare is an all-sufficient challenge and offers every call for courage (2 Corinthians 10:4)—For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.

1 Timothy 1:18,—This charge I commit unto thee, son Timothy, according to the prophecies which went before on

thee, that thou by them mightest war a good warfare. The apostle Paul would have us understand that God will not be satisfied, with anything but a good warfare. Not a half-hearted fight is acceptable. Jesus said, on one occasion, "Ye serve me with your lips, but your hearts are far from me." Deuteronomy 6, 5,—And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." This is in my humble judgment the real secret of success to heroic life in Christ Jesus. In Ephesians 6:13-17, Paul exhorts us to put on the WHOLE armor of God, not a part of it. All God's prescription must be taken and in the manner prescribed, if results are to be expected. The whole armor is necessary if we are to be efficient and able to conquer every foe. Some important parts of this armor are truth, righteousness, peace, faith, love, joy and perseverance. And above all must the word of God be used. In Hebrews 4:12 we read that the word of God is quick and powerful, and sharper than any two-edged sword. It has been said that warfare against the world without is trivial as compared with the battle in every heart to maintain the spirit of Christ. Here is certainly a field of battle, and to win we must appropriate to our every day life, the whole armor of God and fight heroically as I have set forth. I am quite sure we can give heroism a real Christian challenge if we thus accept the field of operation.

New Carlisle, Ohio.

The Importance of Gospel Baptism. By Z. T. Livengood

"Gospel Baptism" is very largely a New Testament doctrine, and has to do with regeneration, the salvation of man. It is the dominant idea of Jesus' coming into the world.

New Testament baptism is a very fitting symbol of regeneration. Therefore in this brief discussion we must deal with the relation existing between the symbol and the thing symbolized.

Gospel baptism is undoubtedly triune immersion. This is very evident from the Gospel teachings and from a historical viewpoint, The Golden baptism, the Universal baptism, the All-sufficient baptism is beyond a doubt immersion into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit. It may be possible that the mode of baptism is not so important as is the design or the purpose.

When Jesus was questioned about his authority for his teachings, he asked the proud and self-inflated and self-righteous Pharisees and chief priests, "The baptism of John, Whence was it? From heaven, or of men? And they reasoned with themselves, saying, if we shall say, from heaven, he will say unto us, why, did ye not then believe him? But if we shall say, of men; we fear the people; for all hold John as a prophet" (Matt. 21:25, 26). This seems to me conclusive evidence that John and of course Jesus obtained baptism from heaven, from the Father. What Jesus did, even as to his baptism, was in perfect harmony with the teachings of God the Father. In the ministry of John, what importance did he put upon baptism? Did he command the observance of it? Did he preach baptism, while he was preaching the Gospel of the Kingdom of heaven? Yes, he did. Was it a sacred and divine symbol? Yes, for where many of the people flocked to John at the Jordan to be baptized, the Pharisees and Sadducees came also, without the necessary repentance, and he said unto them, "ye generation of vipers, bring forth therefore fruits meet for repentance."

The importance of baptism loomed up before Jesus the very Son of God so vividly and forcibly that he came himself, even without sin and urgently demanded baptism at the hands of John. Was it important in the eyes of John? Of Jesus? Of Heaven? Evidently it was all-important.

The tendency of man is to do as little as possible and then claim all the blessings,—"Little work, and much pay." If baptism is a fitting symbol of regeneration and if it has been given by the Father as such a symbol, who is going to

set it aside, or minimize its significance? Or who will dare to say the divine symbol has no teaching nor significance? If Jesus is the Son of God; if he is the Savior; if his gospel is the eternal Word of God; Then the importance of baptism and all his teachings are indeed important.

Gospel baptism is for the repentant believer, the one who is seeking salvation. I am thinking that when once the individual loves Jesus and understands his word, baptism will not be a burden but a sweet joy and will mark the end of the old self-life and the beginning of the Jesus-life and a new and better life.

Jesus' example and his command ought to be sufficient reasons for any one to accept the Great Savior's offer of salvation to lost men and women by way of the baptismal plan as set forth in the Gospel.

Lanark, Illinois.

A Jestling Pastor. By Harry D. Ringler

I recently heard a certain lady say, "We like our new pastor very much. He is so jovial. He is so full of jokes. He is not afraid to relate a funny anecdote."

Certainly a pastor should not be necessarily "long-faced," but neither should he be frivolous for in that way he will not serve the best interest of his congregation. What saith the Scriptures? "Be sober, be vigilant. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness nor foolish talking, nor jesting, but rather giving of thanks. Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (1 Peter 5:8; Eph. 5:3, 4; Matt. 12:36, 37).

Surely, he who is commissioned to preach the Gospel of our Lord Jesus Christ, and direct the lives of God's people, should, above all, be serious, sincere, earnest and vigilant. His conversation should always be as becometh an ambassador of Christ. He should speak the words of truth and soberness.

A jestling, trifling minister will, by his conduct, lower the standard of religious sobriety and ethics in his community. He is to be pitied. He should be faithfully dealt with and needs the prayers of all those who have the cause of Christ at heart.

Meyersdale, Pennsylvania.

THE BRETHREN PULPIT

Trail Marks. By Edwin Boardman, Jr.

TEXT: Joshua 4:20-24

The pathways of history are marked in such a manner that there is no uncertainty about the trail of progress. Adown the ages the memorial stones have been set up and men—not content to leave just the mute testimonies of their passing—have marked in their own hearts' blood the price of conquest and achievement. Too often we, as we looked down the winding trail of progress, have been wont to see only the martial figure of military heroes with here and there a statesman's masterful form looming up, but we'll have to remember that the steady tramp of military legions has through the ages been accentuated by the shuffling tread of humble men and women—workers, heroes, martyrs—who by their tenacity to duty and willingness to do the seemingly minor tasks of life have made the path more safe and more hallowed.

A modern English poet—Alfred Noyes—has caught this thought and put it into striking words in his poem, "Rank and File." He pictures the world's people as an army marching past in the night, and with him we can

"See the gleam of the white, sad faces
Moving steadily row on row,
March away to their hopeless wars;"
and like him we come to see them as,
"Unregarded imperial regiments
White from the roaring intricate places
Deep in the maw of the world's machine,
Well content they are marching, marching,
Unregarded imperial regiments,
Ay, and there are among those terrible faces
Great world heroes that might have been."

We Americans cannot possibly face Memorial Day without noting some of the trail marks made by America's illustrious sons and daughters; and we cannot be so blind as to fail to see the stately columns of our common folk who have borne the burden and heat of the day; willing to be "trodden and kneaded as clay in the road" so that across their very bodies the path to a more glorious future might be made. Nor, brethren, can we close our eyes to those dim forms in the past, who, while they were making history in Europe and Asia, were but furnishing the foundations for this more beautiful nation in the new West. It is our purpose therefore to "pay honor to whom honor is due, tribute to whom tribute," as we stand amid the flowers and hallowed memories of our Memorial Day.

In the Book of Joshua we read the account of an entire nation on its pilgrimage toward the visible land of Heart's Desire, a land which flowed with milk and honey and was the epitome of everything that was fine—the veritable Land of Promise. Here they were to forget chains and slavery, heartache, pain and want. Here they were to come to supreme blessing under the hand of God and triumph gloriously over all their foes. Their path led them from Egypt with its bitterness and persecution, through a desert waste, with its wonderful sense of God's nearness by cloud and fire and thundering voices, on till the Jordan was the only dividing barrier between the dream and its reality. From Pisgah's lofty height Moses could see the expanse of territory and in vision could picture some of the mighty events that were going to transpire there.

Everything was ready. The last barrier was to be passed and the prize was to be taken. In the solemnity of that moment God opened the path before His people; faithful priests stepped into Jordan's waters and with that act of faith the waters parted asunder and the people of promise went into the Land of Promise by the divinely prepared way. Israel was not soon to forget that great event for

command was given and memorial stones were placed in the path through the waters and other stones were taken out of the river bed to set up before Israel's eyes as one of the trail marks in their divinely ordered path to godly national life. Those dumb stones were to cry out to Israel forever saying, "Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you until ye were passed over as the Lord your God did to the Red Sea, which he dried up from before us until we were gone over."

Israel entered her inheritance, set up the trail marks and to this day, through sunshine and shadow, has been the nation of destiny, giving to the world not only great prophets, statesmen, military heroes and business men, but above all becoming the garden in which was to grow "the Lily of the Valley," the "Rose of Sharon;" becoming the light house from which Jesus, the Light of the World, was first to shed forth his beneficent rays on all peoples, tongues, and nations; giving to them not only the promise of life that now is, but giving also the glorious promise of "that city that hath foundations, whose builder and maker is God."

In a lesser but just as real sense, we Americans have become a people of destiny, for in the warp and woof of our national life a great plan is being worked out. America is not a "Melting Pot" but a founder's mould and in this land of promise the oppressed of the earth have been and still are able to "see visions and dream dreams." In this land dedicated to the propositions of "Life, liberty and the pursuit of happiness" worn out peoples from lands of oppression have been able to read in the trail marks and memory stones set up the very message of the Lord our God who surely has opened the way before us and given us a land rich in fruits and treasures and instinct with still more glorious promise in the riches of worth-while living. Truly as one contemplates our spiritual and material resources and recognizes God's hand in it all he can see how the Almighty has made it possible that "all the people of the earth might know the hand of the Lord that it is mighty," and has constrained us "to fear the Lord our God forever."

Our forefathers crossed the perilous Atlantic to this land they knew not of, leaving chains and religious slavery behind and in this new land nearly every commonwealth along the Atlantic seaboard was established by men and women seeking either political or religious liberty. Through the years the trail marks have been set up from wave-lashed Plymouth Rock to the last headstone set up over the grave of an American freeman, and blind are we indeed if we cannot read their message. The very stones cry out to us the message we ought to hear this Memorial Day and we must pause to hear their message and pay honor to the men and women who have made possible such an illustrious history.

I. The trail marks call us to a remembrance of the heroes of the past. As Israel looked at the memorial stones in Gilgal she could not help but think of Moses, Joshua, and the myriads of men, women and children who had made the history of those stones possible. Nor could she forget the God who was behind the whole wonderful plan. The glory of the past could not be done away for it was written not merely on stones, but in lives and the very fact that Israel was then enjoying Canaan made but more patent the fact that there had to be men and women who first took God at his word and went forward.

So with us today. America has a past made wonderful by heroes who proved God. We stand at Plymouth Rock and amid the surrounding silence we behold the Pilgrim landing with his Bible under his arm and a firm trust in God in his heart. We stand with William Penn under the

Treaty Elm and we catch the vision of a man who really tried to practice the Golden Rule with his fellowman. Our early history is redolent with trust in God.

Through the years worthy souls have held the torch high and we see some few like mountain peaks towering skyward, Washington, Lincoln, Wilson, men who dared to hold high the ideal in the face of bitterest persecution and resentment. We cannot stand here today without thinking of Valley Forge and the blood red footprints in the snow. We must remember those dark years of the Civil War when men of the North and South locked arms in one of the cruellest fratricidal wars in history just because the principles of liberty and unity were at stake. We recall the Hundred Days of 1898 when American blood was shed on foreign soil for the same principle of freedom from oppression. And then looming up before us we see emblazoned on the memorial stones those cruel but glorious days of 1918 when the flower of American manhood stemmed the onrush of the German legionaries at Chateau Thierry and Belleau Wood and then made history at St. Mihiel and the Argonne. These men fought to "help make the world safe for democracy" and whether they recognized it or not they were also making the world safe for humanity and real trust in the Eternal God. The military heroes of our land have made the trail marks veritable finger posts of progress for our wars have been wars of principle, not wars of conquest.

But we must not forget the unknown heroes at this time. I can see in these memorial stones the lives of myriads of American fathers and mothers who have lived their lives in the shadow, but without whom there would have been no America. I can see rank upon rank of American teachers, college professors, and ministers who through the years have upheld the lofty truth, the noblest life, and have made possible an America that still trusts in God. Then too I would pay tribute to America's workers in this solemn moment. I see the grimy miners coming out of the dark pits; I behold grease-smeared mechanics, dust covered farmers, tired-eyed clerks, office men, chemists. To all these I would pay tribute, for these too have shed their blood, and have given their lives for the nation as truly as any man who has died on the field of battle. These are patriots of peace.

II. Besides remembering the heroes of our past, the trail marks call us to an appreciation of the principles for which true Americans have always been willing to pay the last full measure of devotion.

The stones Israel set up in Gilgal told them of their God. Their whole message was to tell future generations that Jehovah of Hosts was a mighty God who cared for his people and made the path of those who believed on him a path of victory over hardship and surrounding foes. The children were to be definitely instructed in all these things so that oncoming generations might continue to believe God and follow him.

It is incumbent upon us as Americans that we continually make clear and plain the principles for which we stand so that our children as they behold monument, tombstone and landmark may read in these mute witnesses of bygone glory the reasons men were willing to die for America. Our nation is great only by virtue of the principles she holds and when once these principles are gone our right to live as a great nation will have gone also. Let us therefore briefly consider our national principles.

As a Christian nation we believe in God. Belief in God means that we believe in Father, Son and Holy Spirit for our God is a Personal God who has revealed himself in his three-fold way to mankind. Hence we set up in our hearts faith in all the precepts and principles which Jesus Christ brought to men, and our very democracy is an active outworking of those principles in our national life. As soon as we do away with the spirit and teachings of Jesus we cease to become American for the Utopia we look for is to be substantially found in that New Jerusalem which comes down from God out of heaven having behind it eternal authority, eternal truth, and eternal righteousness. Anything in our

national life that looks toward the overthrow of Christianity in our midst is an enemy of the most terrible kind and dare not be countenanced for a moment. Americans seem to be in danger of forgetting our Christian precedents and prerogatives as a people and it would be well for our citizenship to find the message of God written in the trail marks and memory stones of our national history.

We believe also in the rights of humanity and as a people our conviction is found centered in liberty, buttressed by law. Freedom is the key word in our national history and through freedom and its benefits we have risen to world leadership. Ours is a nation wherein law has been used as a means to advance human liberties, not to curtail them. Any individual coming here with the desire to uphold law can find liberty and peace and will be able to enjoy life in the largest possible way. While recognizing human rights however we have sternly maintained that there is no such thing as "personal liberty." Americans have died for national liberty and for those factors that tend to make life supremely happy. They never died to give anarchists and radicals the privilege of snatching away from future Americans human rights upheld and guaranteed not only by the law of men but also by the law of God.

We believe, too, in government of the people, by the people, and for the people. Autocracy is given but scant welcome here and it makes little difference whether that autocracy is political, economic or religious—all alike are intolerable. It is a foregone conclusion that if such a government is to thrive it must have an educated citizenship; so through our history education has been given a supreme place. Ignorance produces fanatics and brings about intolerance and only as our people know the truth can they be free. The self-styled "boss" cannot thrive in a nation of educated freemen and the very fact that we know political bosses today proves that somewhere we have been derelict in our duty as Americans.

The trail marks of our national life tell us that blood was shed for principle and we must proclaim the message so that future generations of Americans might hold those principles safe.

III. Finally the trail marks present a challenge to us and we must accept the responsibilities committed to us.

I suspect that Israel as she was surrounded by heathen gods found it easy to forget the true God. The Old Testament at least tells us as much, but had Israel been as faithful in holding fast the message of the memorial stones before the Exile as she was after it, the shameful record of the dual monarchy would never have been written. Had Israel heeded continually the challenge of godly living and doing found in the trail mark in Gilgal she would have had a far grander history than she even now possesses.

Every mark along the trail of our national progress presents so much more challenge to us modern Americans. Each mark has been made in blood and each patriot who gave his all for the flag and country gave it with the hope that the best would be perpetuated. They passed on the torch with their last feeble strength and it is ours to hold it high and carry it on to even greater triumph. It is not enough for us to rest easy in the faith displayed by Pilgrim or Quaker; or to glory in the heroism of Americans at Gettysburg, Manila and the Argonne, or to stand with breaking hearts in contemplation and emotion over the millions of stone marked graves today. The faith and heroism of the past must be made potent factors in the life of today. Only insofar as we incorporate a sublime faith in God and a wonderful courage as keynotes in our own lives will be worthy to follow in the ranks of those who have made America great and free. Emotion is not enough. Action must have its place.

There are the trail marks! See them? Row on row of flag draped head stones; heroic monuments on fields of battle: Plymouth Rock, Treaty Elm, cross marked graves, what not? All these mark the path of our nation. The ground on which you stand is hallowed; it was bought with blood.

The freedom you possess is a glorious thing; it was purchased and treasured at tremendous cost. The faith that is yours is sublime; it was passed on by great hearts who loved God and their fellow men. Do these possessions mean nothing to you? Can you stand merely silent and a trifle awed as you realize what they mean?

In tones as loud and thunderous as those that rolled down from Sinai of old the trail marks cry out their challenge to you. It is a challenge to hold fast that which is good; a challenge to personal and national righteousness; a challenge to follow a God directed path toward better things.

Brethren, let us heed the message of the memorial stones, for they tell us of no mean history. The blood of heroes, the brains of scholars, the brawn of mighty men, and the belief of true saints of God, have all had their part in setting up these stones and it is our prerogative this Memorial Day to read aright the truth and pass it on unsullied and beautified to future generations.

Hudson, Iowa.

OUR DEVOTIONAL

The Practice of Love

By Geo. E. Cone

OUR SCRIPTURE

"God is love; and he that abideth in love abideth in God, and God abideth in him" (1 John 4:16). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:5; Matt. 22:37). "Thou shalt love thy neighbor as thyself" (Lev. 19:18; Matt. 19:19; 22:39; Gal. 5:14; Rom. 13:9; Jas. 2:8). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John 3:16). "Love your enemies, do good to them that hate you" (Luke 6:27). "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (Luke 16:13). "He (Jesus) having loved his own that were in the world, he loved them unto the end" (John 13:1). "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (John 13:34). "If ye love me, ye will keep my commandments" (John 14:15). "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (John 14:21). "These things I command you that ye may love one another" (John 15:17). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "If any man love God, the same is known of him" (1 Cor. 8:3). "Walk in love, even as Christ also loved you, and gave himself up for us" (Eph. 5:2). "Even so ought husbands to love their own wives as their own bodies" (Eph. 5:28). "But concerning love of the brethren, ye have no need that one write unto you: for ye yourselves are taught of God to love one another" (1 Thess. 4:9). "Seeing ye have purified your souls in obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently" (1 Peter 1:22ff). "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him" (1 John 2:15). "We know that we have passed out of death into life, because we love the brethren" (1 John 3:14). "He that loveth not knoweth not God; for God is Love" (1 John 4:8). "Beloved, if God so loved us, we also ought to love one another" (1 John 4:11).

OUR MEDITATION

That "The world is dying for a little bit of love" is more than poetic fancy or the imagination of an idle brain. As we look about us and see the many things that are wreck-

ing homes, dividing churches and disrupting our states and nations we may see the truth of this line from the well known hymn.

If God IS love, as Scripture declares him to be, then we must of necessity be very serious when we study and meditate upon love. We must be no less reverent than serious. When we study love we are in a certain sense studying God.

God being love, I do not minimize the justice side of love; he has a perfect right to expect that those who are his shall manifest in life and conduct love—Love for the Father himself and love for all his children. So we must admit his right to demand of us that we practice love.

John makes the test of our Christianity the love of God. He also goes a step farther and makes the second test of Christianity the love of the brethren. Matthew and Luke, in their Gospels, go one step farther and make the love of enemies the test of our Christianity. Love is the universal language of the Christian and the sufficient test of life. That is not, as so many think, a practice we may develop if we choose will easily be apparent to us from a study of the scriptures before us. We are commanded to love.

In both the Old and the New Testament we have the definite command, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might (New Testament mind)." This command is binding. Then we have the other command, "Thou shalt love thy neighbor as thyself." Yet how many of us realize that we are bound to practice love every moment of life? One of the sad things which greets us on every side is the fact of broken homes. It is due in large measure, if not entirely, to the lack of the practice of love. We have this admonition from Paul, "Even so ought husbands to love their own wives as their own bodies." What is this but a statement of the fact that love should be the practice of the home? The author had just used the figure of the husband and wife in depicting the love of Christ for the church and he then gives us the statement we have quoted. There are those who do love their wives even as themselves. That the vast majority do not is evident. A short time ago there was an article in a daily paper telling of a woman who was bringing suit for divorce on the grounds that her husband had pinched her, pulled her hair and in other ways aroused her displeasure. Some of the accusations seemed too trivial to be mentioned. What was the real cause? They had ceased to love each other. If there had been love in that home such things could not have taken place. If love had ruled, the trouble would have been settled outside of the divorce court. Love in practice will cure practically all of the ills of the home.

Then again, it is heart-breaking when we realize that our churches and church life are being broken up and enmity and strife caused because of the lack of Christian love of the Brethren. In these days when we have our wide open Bible before us and can read it at will the statement of John, "By this shall all men know that ye are my disciples, if ye have love one to another," and that of Paul, "But concerning the love of the brethren, ye have no need that one write unto you: for ye yourselves are taught of God to love one another," we find few, if any, of our bodies of believers, or professed believers, in which there are not warring factions. Oh! how little we really do love the brethren! It sometimes seems a shame for us to talk about the progress of the age and the growth of the Kingdom, when we observe how little we love one another. I am made to wonder sometimes if the world is growing better in this respect. Is the spirit of love pervading the hearts of men and women in increasing measure? Love should be the guiding star in all our church activities and relations. Shall we make it such?

Then we see states at the throats of neighboring states and nations rising against nation to kill and to destroy and to devastate. Oh! why do we not "rather suffer loss?" I hear people lauding fighting men to the sky and selfish ideals and slogans are gaining ground, and yet they tell us that love is flourishing in the hearts of men and bringing in

the Kingdom of God. Is it true that love is abounding in the hearts of men who direct the affairs of state? Does it abound in our hearts? Nay, our hearts are rather broken, and should be, to see the lack of love in practice.

OUR PRAYER

Our Father, who art in heaven, we call upon thee, believing that it is by the inspiration of thy spirit that the Scriptures were written, that they have been preserved for our instruction and help, and believing that thou didst live in Jesus by the power of that same spirit. Thy love shown

through our Lord draws us to thee and it was that power that sent the Lord to the world to die for us. Our Father, teach us to love thee to the extent of laying down our lives for the brethren even as did Jesus. Teach us to love our enemies even as Jesus loved the traitor Judas and those who nailed him to the cross. Teach us, Oh! God, to love even as thou dost love us. Help us all to realize that "He that loveth not knoweth not God; for God is love." Lead us step by step ever in the path of love, for our blessed Jesus' sake. Amen.

Fort Scott, Kansas.

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H. H. WOLFORD
General Secretary-Treasurer
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An Objective Important In Religious Education

Why has the church school failed to conserve the children to the church and Kingdom? Many reasons might be given, but it is obvious the church school is lacking in a great absorbing objective. When the church school aims and plans to conserve all the pupils to the Kingdom and to the Church of Christ, much of this waste will be prevented. Children have wills, and many of them a tendency to evil, and it will be a difficult task to save some of them to the Kingdom. The home influence in many instances is bad, and will tend to counteract the influence of the teacher. The social influence is often harmful. But in spite of every obstacle, many teachers win all their pupils to personal relationship with Christ and bring them into the membership of the church. What some teachers are doing, all must aim to do.

1. Every church school should aim to win every pupil to Christ, and bring each one into an intelligent membership in the church. It is not enough to teach a portion of Bible history, poetry, precept, or commandment. These must be taught with a purpose of persuading the pupil to become a disciple of Christ, and of taking his place among his organized followers in the church. When this becomes the objective of every school and of every teacher, they will see as never before the need of special training for this noblest of all evangelism.

2. Another objective: If the church school is to make intelligent church members, it must secure the attendance of the pupils of the school upon public worship. The Sunday school never can become in itself the church of the children. Until the church school succeeds in leading the pupils into active membership in the churches the loss of the children from the church will continue.—G. F. Pickard in *The Church School*.

The Teacher's Field of Service

It is the immature life—or life while maturing—that is of special interest to the teacher. His efforts, in order to be more successful, must be concentrated upon it. The greatest permanent help can be given only at this time. Life at this period, is most susceptible to educative influences. Character is formed from within, strength and symmetry are of oneself. It is now that the sources of character can be reached. During immaturity the most formative forces of life are exposed. Personality is yet plastic, undeveloped. It lacks something. Parts are yet to be supplied or are now being incorporated into the life. The future course of spiritual development can now be profoundly influenced, for the teacher, co-operating with God, can deliberately introduce new elements into this maturing character. It follows, therefore, that the teacher's most promising field of service and evangelism is **CHILDHOOD AND YOUTH**.

Walter Rauschenbusch, scholar, writer, prophet of the

social gospel, wrote these words from his deathbed: "My life would seem an empty shell if my personal religion were left out of it. It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth. I have always regarded my public work as a form of EVANGELISM, which called for a deeper repentance and a new experience of God's salvation."

Afflicted With Adulthood

Mr. G. Hamilton Archibald has said that the great blunder the churches are making is that of "adulthood." He has only stated half the truth. . . The wide vision that would claim all the youth of the nation for the Kingdom has, as yet dawned upon few; and they who, having seen it, are striving by all and every means to give it realization, are regarded either as dangerous innovators, or at best as faddists obsessed with an undue estimate of the importance of their own pet schemes. . . We may as well face the fact that our churches do not attract, nor do our Sunday schools retain, those whose lives are at once so full of promise and of peril. We do not ask that all should attempt the special work that we are eager to do. "Many tasks, many toilers." There is no desire to belittle or to criticize the work of other workers. All we ask is to be allowed to do our work as it is made clear to our vision. . . No barriers should be placed in the way of those who understand the need of the adolescent and are willing to meet it. The preservation of paint must yield to the formation of character; and the occasional breaking of a form or a gas globe must be regarded as a small price to be paid for the salvation of "John" from influences that appeal to him, but which threaten to work his undoing.—J. Williams Butcher.

Coptic Sunday School and the Bible

An unusually interesting situation has arisen in connection with the Sunday school work in Cairo. Rev. Stephen Trowbridge, Secretary for the World's Sunday School Association, in Egypt, writes with reference to the Coptic Sunday Schools in Cairo. Mr. Trowbridge says this movement continues to grow, stimulated through literature which he has furnished, and that there are now 1400 in the Sunday schools in the five Coptic churches in Cairo and 400 in the one at Assiut.

Progressive young priests have approached Mr. Trowbridge in a very friendly spirit. He has given to them recently for their Sunday school work 360 copies of the New Testament and is arranging for a further distribution of 400 copies. These of course are in Arabic. He advises that the priests of the Cathedral Church, including the Bishop and the old Patriarch himself, have given approval to the use of these Testaments throughout the classes.

This is indeed a great step forward for the Clergy of this ancient church, as the pupils in these schools have never had a Bible in their hands for direct individual study,

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

FOR THE MUSIC COMMITTEE

It is a splendid thing for the Endeavor societies to have special music at every meeting. To add variety and to deepen interest in songs, it is well to have a brief historical sketch of some old favorite hymn and then have it sung. It will often give it a new appreciation. The following may be helpful if used at opportune times:

How a Famous Hymn Was Written

On last July 23 the author of that well-known hymn "He Leadeth Me, O Blessed Thought," the Rev. Joseph H. Gilmore, D.D., died at Rochester, New York, where he had been for many years a professor in the University of Rochester. Dr. Gilmore was a Baptist minister, and it was while conducting a Wednesday evening prayer meeting in the First Baptist Church in Philadelphia that the hymn that has been sung for over half a century came into existence.

At that service he took for the lesson the Twenty-third Psalm, and made some helpful spiritual comments upon it. He emphasized the thought of the leadership of God, and his interpretation of the Psalm with that thought as its basis, not only made a deep impression upon the people who were at the meeting, but clung to his own mind for some time afterward. Upon returning to the home where he was being entertained the subject of the meeting was further discussed.

Dr. Gilmore said of the incident: "During the conversation, the blessedness of God's leadership so grew upon me that I took out my pencil, wrote the hymn just as it stands today, handed it to my wife, and thought no more about it. She sent it, without my knowledge, to the Watchman and Reflector. Three years later, I went to Rochester to preach for the Second Baptist Church. On entering the chapel I

took up a hymn book, thinking: 'I wonder what they sing.' The book opened at 'He Leadeth Me,' and that was the first time I knew my hymn had found a place among the songs of the church."

"Abide With Me"

This favorite hymn, especially with older people, was written by Rev. Henry Frances Lyte, an Episcopal rector in the town of Brixham, England, situated on the English Channel. It was in the town where William of Orange first set foot on English soil in 1688. One hundred and fifty years later, in 1842, William IV also landed here, and was welcomed by Rev. Mr. Lyte with his church choir. For this special courtesy William IV presented the rector with a beautiful home which became very dear to him. After twenty-five years of very happy service in this parish, that dread disease, tuberculosis, attacked him and it was soon evident that he was not to be in this world long. His physician ordered him to take a trip on the continent, but he felt he must preach to his people once more. This last sermon was delivered through tears. That afternoon, after a few hours' rest, he mustered every bit of strength he had and took an hour's walk down by the sea, alone, where he so loved to go. It was then and there this great prayer hymn was born as his spirit yearned:

"The darkness deepens,
Lord, with me abide."

Out of the pain of body and the anguish of soul, he exclaims:

"When other helpers fail and comforts flee,
Help of the helpless, O abide with me."

—The Methodist Protestant.

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RIO CUARTO, ARGENTINA

(Letter No. 1)

In Rio Cuarto we have recently celebrated the Lord's Supper on the anniversary of its institution and as usual it has been a time of great blessing to all present. On the last three occasions the attendance has been diminished by rain, but this time in spite of rain four believers came nine miles by cart and twenty-five by train in order to be here. The new official of the Salvation Army was also present and took part and was much affected by the service. If only all the world could appreciate these means of grace and learn the lessons of them what a happy world we might have.

Our forces have recently been renewed by the coming of a Christian family from another town where they worked with the mission of the South American Union. As there is only one mission to a town down here except the larger places, the believers of all denominations form one group in ordinary services of the church and the pastor becomes pastor to all of them.

We are expecting soon a visit from Mr. Howard the secretary for South America of the International Sunday School Association. He will give us the report of the convention in Japan. It was he who awarded to our school the second diploma given in South

America for gaining all the points of a model school.

I visited our work in Carlota and Los Cisnes again this week and from there continued my journey to Buenos Aires to look after the opening of a Sunday school there. We have nearly a dozen members in Buenos Aires now and one of our young men with six years of training here and some in the Salvation Army wishes to open a Sunday school. He lives in a workingman's district where there is no mission of any kind within twenty squares. We tried to find a suitable place for the school but rooms are so scarce that we could not find one at this time.

I also visited Mrs. Yoder in the British Hospital where she is taking treatment for the eyes. I found her helping the crippled ladies to get out into the sunshine. She acts as limbs for them and they as eyes for her. There is a slight improvement in the sight but the treatment will require much time yet. Please pray for her speedy recovery.

While in Buenos Aires I also tried to hurry up the matter of the incorporation of the Foreign Mission Board in this country. For over six months the measure has been passed in the Congress and is waiting for the signature of the president along with a thousand other papers. The man in charge of the matter told me that he had learned from one of

the secretaries that the only way to get a speedy signature to these papers is to pay for it. One man recently paid a thousand dollars to get the signature to three papers. This is just one of a multitude of things that are familiar in this country and show what a low moral standard exists beneath the outward veneer of civilization. But missions are multiplying and the number of converts rapidly increasing and it will not be long until all the people in this great country will have a chance to know the Gospel.

C. F. YODER.

RIO CUARTO, ARGENTINA

(Letter No. 2)

We are now having delightful autumn weather. Abundant rains have fallen and the country is beautiful. One does not see here the small farms with snug buildings and pretty orchards and groves that are so common at home, but in the wide fields of sometimes thousands of acres one sees many thousands of fine animals grazing together. They have no shelter winter or summer, but as there are no great extremes of temperature they do not suffer as much as one would imagine.

The Gospel work is going forward and in our meetings we see many new faces. We have recently had some special meetings

conducted by George P. Howard, Secretary of the Sunday School Union for South America. He is an expert on Sunday school work and greatly helped us by his addresses. One night he gave an account of the convention in Japan, illustrated by beautiful views. We took him also to Cabrera in the Bible Coach and he gave this lecture there in the "biografo," which was well filled. Brethren Sickel and Zeche are leaving this week with the Bible Coach for an extended tour to the south lasting several months. During this time they will have Huinca Renanco for their center and will thoroughly work that town to help our mission there.

We are cheered by the news that there will probably be several more young men approved to come and help in the work in this country. We could place fifty of them in our district, each in a town by himself with all the surrounding country to work.

"Pray ye therefore the Lord of the harvest that he may thrust forth laborers into his harvest."

C. F. YODER.

LOST CREEK, KENTUCKY

Since our last report, another excellent young woman has accepted Christ, and united with the church here. The work for this time of the year looks good, in spite of the terrible condition prevailing in this county in the matter of whiskey and moonshining. The open sympathy of the county officers, at least the most of them, and the executives at that, this together with the inborn desire for the stuff, and the inaccessible places in which stills can be hid, is making a condition the like of which we have not seen in all our years of work in the county. The same condition is prevalent wherever the county officials are lax, and that is mostly in the mountain counties of the Appalachians, in this section at least.

But this condition does not affect our work so very much, except in a general way. IT ONLY ILLUSTRATES THE GREAT NEED OF THE GOSPEL IN THIS FIELD, AND

ESPECIALLY THE EFFECTIVE TEACHING OF IT TO THE YOUNG. This opportunity we now have, IF THERE CAN BE FOUND THREE YOUNG PEOPLE IN OUR BROTHERHOOD WHO WILL RESPOND TO THE CALL OF THE CHRIST FOR REAL SERVICE. We have an excellent opportunity in the way of the grade work, but to date there is no one who is saying, "Here Lord, am I, send me." Is it possible that after these years of work, etc., that we will have to fail in meeting one of the greatest opportunities that have yet opened to us, BECAUSE THERE ARE NOT TWO OR THREE PEOPLE IN OUR BROTHERHOOD WHO ARE WILLING TO MAKE THE SACRIFICE THAT IT MIGHT ENTAIL TO COME TO THE ASSISTANCE OF THE WORK?

The time is late. The need is for Christian people who can successfully teach school. How long, Oh Lord, how long shall this need go unmet. The need is imperative.

G. E. DRUSHAL.

NEWS FROM THE FIELD

DALLAS CENTER, IOWA

We have heard the saying, "If you have anything good, pass it on." This applies to good news, also.

We are rejoicing at Dallas Center because of additions to our little flock. Last Sunday Brother R. F. Porte baptized seven applicants, and another confession was made at the service this morning.

Our Sunday school, under the efficient leadership of Mrs. Porte, is in a flourishing condition, with good attendance and a full treasury.

May 8, we celebrated Mother's Day in the morning service, and Woman's Day in the evening. Interesting and helpful programs were given to appreciative audiences, and we think the time and effort were well spent.

We are very proud of the fact that Brother Porte, who has been taking a three-year Bible course at Drake University, will receive his B. D. degree, June 15. He is a faithful worker both in college and the church and deserves the success attained in both fields.

Our weekly prayer meetings during the cold weather were held at the homes, each one taking his turn as leader.

We are planning for a Children's Day program in June, and our love feast will be held May 29.

MRS. A. EMMERT.

THIRD BRETHREN CHURCH

Philadelphia, Pennsylvania

On April 19th, we opened an evangelistic campaign for three weeks, but it materialized into four weeks. We had as our evangelist, Miss Emma Aboud, and as God seemed to smile upon us, we thought that others of our brethren would like to rejoice with us ("Rejoice for the lost is found.") For some time we had been looking forward to our sister's coming among us, and praying for showers of blessings. Our sister's messages which I am sure were inspired by the Holy Spirit, were enjoyed, and we believe all who heard them

were benefited by them. Saints were built up, sinners brought to repentance and backsliders reclaimed.

Sister Aboud soon won her way into our hearts, and talked to a crowded house each evening (even though the rain came down in torrents as it did several evenings) many coming a great distance to hear her, showing that people are hungry and thirsty for the pure Gospel.

Up to date there are 40 confessions and 25 are baptized. We still expect to reap from this campaign. It was with deep regret that we saw the campaign close and our sister leave us. Sister Aboud has our earnest prayers that God will continue to use her for the advancement of his Kingdom.

MRS. GEORGE STRUTH.

DOINGS AT DAYTON

The First Brethren church of Dayton, Ohio, has been signally blessed in her work under the leadership of Dr. Charles A. Bame since he answered the call of supply pastor as noted in our late report of early in March. By divine interposition we were led to solicit his services and under providential direction to retain him until after that epochal "May Day" which marked the historic milestone in the onward march of this congregation. With all the great occasions in the activities of the church since its dedication in May of 1912, A. D., this was among them perchance, the most auspicious of any day in her history.

And this was not because of the incineration of that bit of legal paper apparently anticipated, but because pledges of several thousand made in 1920 would not materialize so as to make it possible; hence, the greater task confronted a disappointed people! However, under the direction and inspiration of their former champion and their loyal leaders, the congregation rallied to the task at hand, and did not only raise this deficit, but

made pledges sufficient to meet the anticipated budget to cover "Educational Day" in June, as well as certain other expenses incurred; also the transportation charges for our new pastor, Dr. Wm. Spencer Bell and family from Sunnyside, Washington, by September 1st, to this charge, which he has recently accepted. Dr. Bame has done well his work while among us, and greatly endeared himself to his clientele of parishioners, old and new.

During his stay among us he emphasized the great necessity, object and importance of the "Bicentenary Movement" inaugurated, and the following organization was effected for this congregation: For Spiritual Life, The Pastor, assisted by Earl Huette; Stewardship, Dr. E. W. Longnecker, Secretary; Education, Rev. M. M. Hoover, Secretary; Evangelism, Alva E. Evans, Secretary; Extension, Rev. Wm. A. Gearhart, Secretary; Publications, Elder W. C. Teeter, Secretary; Benevolence, Roy A. Kinsey, Secretary; Religious Education, Prof. Granville W. Brumbaugh, Secretary. While with us he conducted most successfully our Easter services, and in the absence of Prof. Lynn, he directed the large chorus-choir of that occasion, and lifted the great Foreign Mission offering, to be reported later. Also, on May First, was conducted, perchance, the most largely attended and impressive Communion Service of the congregation since its organization, as remarked by many at the occasion.

During his pastorate his messages always rang true to the evangelistic note, and he received into church fellowship by baptism and relation more than thirty communicants, many of them adults. It may be noted that Dr. Bame is also a Sunday school pastor, and with his assistance, and that of Mr. Orion E. Bowman, Superintendent, the most signal success was achieved in the phenomenal growth of our Sunday school for the term from January to May, in attendance and permanent

additions to the school, in the history of its organization.

As Dr. Bame had to leave us after May 15th, to engage more actively in the "Bicentenary" campaign, to which he has been called as Executive Secretary, the congregation will be supplied by miscellaneous speakers, from Ashland College, and others until Dr. Bell arrives after National Conference. Rev. Elwood A. Rowsey will occupy the pulpit for a short term of Sundays, while in and about Dayton in connection with his work as assistant secretary of the State Christian Endeavor convention enterprise, which holds their convention here in June this year. Rev. Arthur Lynn has returned from his evangelistic engagements of the spring, and will assist the church in pastoral and song work, until his summer vacation period, and his short stay is very greatly appreciated by the congregation. He is at this time training the young people for the Children's Day in June!

The congregation has its perplexities to deal with, like any church in a large city, but by the grace of God and the prayers of those who love the Lord, we hope to go on from victory to victory, in "The Blessed Hope" of His Return!

WILLIAM C. TEETER,

Corresponding Secretary.

REVIVAL MEETING AT HOLLINS, VIRGINIA UNDER THE AUSPICES OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

We held a seventeen days' meeting at Hollins, Virginia. We began on the first day of April and closed on the 17th.

They have here a plain little building which is becoming too small for this thrifty church and Sunday school. Only one room with a Sunday school averaging near 100 and growing in numbers and spirituality.

Brother Patterson, their pastor, is one of the best men of the Virginia district but is unpretentious and never blows his own horn. He works six days a week and preaches every Sunday and is doing a far better work than

many preachers who give all their time to the service. His splendid life and social spirit, and aptness to teach makes him a greater power than any other person in that vicinity. He would protest if he knew that I would pay him this just tribute, but for the sake of the cause he should have it. I hope the time will soon come when he will give all of his time to the Lord's work.

Dear Brother Oberholtzer and Donahoe from Roanoke came out several nights and rendered helpful service.

I also had the pleasure of spending two days with my Brother, J. S. Bowman and his family. He also is engaged in secular work.

Congregations were good from the beginning of the meeting. The interest and crowds increased until every available seat was taken nearly every night.

We had sixteen confessions, nearly all grown and married people. This is a well worked church. Nearly all the children of the Sunday school and the community are members also. So that we had more confessions than any of us anticipated.

We closed the meeting with one of the largest crowds that ever came to that church and with several confessions.

The next morning at 6 A. M. we left for Bridgewater, Virginia, to visit my only sister. We drove a distance of 105 miles till one o'clock. Here I visited my sister and my brother-in-law, who is dying with cancer. He was glad to see me. He takes his condition heroically, just waiting for the summons from on high. From here I visited Brother J. M. Bowman at Harrisonburg and after one night's rest preached at Bethlehem, Virginia, where about 38 years ago I preached my first sermon. Then I went to Washington D. C., and met my wife whom I had not seen for 18 weeks. She arrived twenty minutes after my train pulled in. She and I went fifteen miles from Washington to Oakton, Virginia, to visit my oldest brother whom I had not seen for twenty one years. We spent a happy day with them. Then returned to Washington where we began a Prophetic

Conference the next night. Will give account of this in my next.

I shall never forget the hospitality of the Niningers and Pattersons and many others.

ISAAC D. BOWMAN.

Palestine, West Virginia.

FROM MARVEL, TEXAS TO LOS ANGELES, CALIFORNIA

In January, 1919, wife and I disposed of our holdings at Marvel Texas and after spending some time with relatives and friends in Kansas and Nebraska, we landed at Los Angeles, California, November 10th, 1920, stopping with Sister Mary Wrightsman, a dear friend and old acquaintance, residing in the bounds of the Compton Avenue Brethren church. We were soon introduced to the church members here, and found them as genial and sociable a lot as any with whom it has ever been our pleasure to mingle. And we were not long making up our minds to place our membership with them.

We found Brother N. V. Leatherman, the pastor, who had preceded us only a few months, a consecrated young man and an indefatigable worker. We also found a church membership of about 150, most of them willing workers for the Lord, also a live Sunday school with an enrollment of 243, and an average attendance of about 180, under the efficient superintendency of Brother A. E. Neher. He was put on trial here as superintendent about 9 years ago, and they never since have felt willing to displace him for a new experiment. We have had a three weeks' revival meeting since we came, with Pastor Leatherman doing the preaching and Brother T. H. Broad of Laverne conducting the song service; the visible results being nine baptized and added to the church, and the membership generally greatly revived and strengthened for further duties. Others have been added to the church since we came, until now we aggregate about 170 members, with 4 applicants for baptism, pending completion of repairs at the baptistry.

We also had a splendid Easter program,

SINGING PASTORS

Here we present the picture of a male quartette wholly composed of preachers. These men serve the four churches in the town of Morrill, Kansas. We hold this to be rather out of the ordinary that a town of only four churches could support an equal number of men as leaders that could sing the four parts effectively. Besides singing several evenings in each of the revival efforts held during the winter, they did their bit in helping to put over several social functions. They also sang for Brother Stuckman at Falls City during the Ashman meeting.

This speaks well of the fine harmonious spirit that exists between the different churches in this little city. Like shepherd, like flock. May this wholesome spirit of Christian co-operation continue.

Personnel of Quartette

From left to right: Rev. C. C. Overeem (Baptist), First Tenor; Rev. A. C. Stewart (Methodist), Second Tenor; Rev. A. E. Whitted (Brethren), Baritone; Rev. W. H. Yoder (Church of the Brethren), Bass.



which was well attended, and a contribution of almost \$400 for foreign missions. Prayer meeting and a teacher training class are conducted during the week. Christian Endeavor services, divided into Junior, Intermediate and Senior branches, are held every Sunday evening prior to preaching service, and well attended. I see no reason why the Compton Avenue church should not, by the grace of God, make a steady growth in numbers and spirituality, and be desirable church home for any Brethren who contemplate changing their location; and I feel sure they will find a cordial welcome if they come here.

J. H. PECK, 6017, Makee Avenue,
Los Angeles, California.

TRAVEL FLASHES

Well, did you ever travel so fast that you could not write? I guess it might be said that I have, for the past weeks—months. I was supposed to be in the field for the Bicentenary. I guess I would have been if a crisis had not been presented in one of the leading churches of the fraternity. After the sweeping revival at Dayton which netted 120 converts, the pastor resigned on a seven-day notice leaving about thirty of them unbaptized and the gleanings that naturally come after such a campaign, uncared for. When I figured that almost one-twentieth of our membership was under that one roof, I thought it my duty after urgent calls, to do my best to conserve a situation that seemed to demand immediate and heroic aid. I need not tell the brotherhood of the rapid strides of this wonderful church. To hold the work up to former standards under the circumstances would have been to me, quite gratifying. But to forge ahead and break many records, was our pleasurable experience. During the time from January 1st to May 15th, we baptized 129 people, according to the report given by their very efficient and painstaking secretary, Elmer Wombold. The first quarter of the year, the Sunday school made a gain of 204 over the same quarter a year before. 464, the largest number that ever sat at a communion service in the church there, communed on the first of May; and to cap the climax, on the last day of my itinerancy there, we raised the following budget, cleaning the platter of old debts and doing the very splendid thing for Ashland College that we hope every church in the brotherhood will do on or before the second Sunday in June. Here is the budget, made out by the Anniversary Committee, together with the Official Board: For reimbursing the Building Fund,

about,	\$1,700.00
To cover other deficit loans to be met,	875.00
For June Bicentenary fund, Ashland College,	600.00
On transportation and freights of Dr. Bell's,	325.00

Total, \$3,500.00

This offering was all obtained on "I promise to pay" cards, and will doubtless put the Dayton church on the winning basis all summer and fix the work for a clean first-class start by Dr. Bell when he comes in September. It was a great pleasure to serve again for a time, a people who have never

varied in their loyalty to me in twenty years. New friends were made whom to know is to love and to remember. It was fine to be there, even though but for a while. Only the Bicentenary Movement could have kept me from accepting the pastorate for another time had the church called me and I was sorry that I could not remain all summer.

We were sorry that we could not burn the mortgage on the Anniversary Day, as we had wanted and as had been reported by an itinerant reporter, but we were promised that pleasure about the 10th of July when the first installment of this subscription will have been paid, we hope.

Warsaw

Our next event of note was the Evangelistic and Bible Study Conference of the Indiana churches and pastors at Warsaw. I have now been a member of Dunker fraternities many years and have never attended a conference so thoroughly Brethren as this one. To simply take every distinctive doctrine of the church and, unafraid and unashamed, discuss them openly and fearlessly was courageous and a feast indeed. It was a remarkable meeting and several papers were of lasting merit and will doubtless find their places in the permanent literature of the church. I hope many conferences may be modeled after that one for the strengthening of the faith of our people all over the brotherhood.

North Manchester

While still at Warsaw, I was called by long distance to come to my home town to baptize a man and wife by their request. It proved to be Prof. J. Raymond Schuts of the college faculty here, and who has supplied for the North Manchester church nearly all of the past year. This was all anticipatory of the ordination of this man to the ministry of the Brethren church and his election to the pastorate for the next year. I have in my possession, the consent of the Examining Committee of Indiana for his ordination, and he has already been elected to the pastorate and next Sunday, Brother Thomas and myself and Brother Wright will formally ordain him. Prof. Schuts is a man of unusual ability and accomplishments. Having his A. B. from Otterbein; his A. M. from Chicago University, he is well educated. He is held in very high esteem in the college here and in the city in general. He won oratorical contests in his college career and is a member of the Indiana College Oratorical Society at this time. He has taken a good deal of Religious Educational work and is a teacher of Sociology. Withal, he is orthodox; accepting without reserve the authority and integrity of the Holy Scriptures and all the doctrinal positions of the Brethren faith. He was a member of the Mennonite church previously and so did not have far to travel to our positions. Doubtless Prof. Schuts has a bright future before him and we may expect that in the coming years, he will be heard from in many places of power and usefulness.

To the Field

Now, I must close. My plans were all set to start out in the field for the Bicentenary Movement, by the first of June. But I must stop here and suffer an operation for tonsillar

trouble and so, will be delayed. I hope and pray that I shall be able to attend the Commencement at Ashland and from there to Hershey, Pennsylvania, to fraternize with the Church of the Brethren and casually to talk as much as I can "WORKING AGREEMENT" with them, as this is one of the important parts of the Movement. Then, the churches of Pennsylvania and Maryland may expect me to teach them as fast as possible. May the good Lord direct us all to his glory.

CHARLES A. BAME.

FIRST BRETHREN CHURCH

Grafton, West Virginia

We are glad that we can report the work at the above place as moving along smoothly. Every one is filling his place well. Since our revival in February the work here has been gaining ground right along. There have been some additions to the church since our revival. On last Sunday Brother B. F. Satterfield, of Elkins, West Virginia, was ordained to the Eldership and as he holds his membership with us, he adds another to our ministerial force.

On Saturday, May 7th, we held our regular business meeting in regard to buying church property, and decided to buy the property we have rented and rebuild, so we are negotiating with the owners for the same.

Also the church felt the need of more deacons and an election was called for and Brethren George Hall, A. R. Vandergrift, and F. R. Nicola, were elected and duly installed.

We have up in eighty members here and a number yet to be baptized in our June meeting; our statistical report will be sent in soon.

Our Sunday school has an average of sixty, and good interest. Our mid-week prayer meetings are well attended.

Our Christian Endeavor Society is growing under the splendid leadership of Brother T. A. Nicola, as president. We have preaching twice each Sunday, and both services are well attended.

Our June meeting is to begin on the 18th, and continue for one week and close with a communion service. We are expecting a number to be taken into the church at that time. If there are any of the Brethren passing through we would be glad to have them with us on that time.

In his Name,

J. E. SHEPLER.

THE ELEVENTH ANNUAL CONVENTION

of the Southern District of Christian Endeavor and Sunday Schools of Loree, Indiana, at Loree, Monday and Tuesday, June 13th and 14th, 1921

Monday evening, Eight O'clock

Song and Praise Walter Shinn
Address of Welcome, Walter Shinn
Response (at roll call), Delegates
Music, Loree
Address, W. E. Thomas
Announcements.
Song and Benediction.

Tuesday Morning

8:30 Sunday School Session.
Orchestra, Loree.
Devotional. W. R. Deeter.

8:50 The Ideal Sunday School. Lee Myer.
9:10 Junior Problems. Mrs. J. J. Wolfe.
9:30 Adult Responsibilities.

Sylvester Whetstone

Music. Loree.

10:00 Value of Organized Bible Class.

H. E. Eppley

10:20 Teaching the Teacher. L. A. Myer.

10:40 The Bicentenary Movement and the Sunday School. W. T. Lytle.

Music. Sidney.

11:10 Sunday School Problems. Round Table. C. H. Black.

11:30 Announcements. Appointment of Committees.

Tuesday Afternoon

1:00 Christian Endeavor Session. Orchestra.

Devotional. L. W. Ditch.

1:30 The Ideal Christian Endeavor.

K. R. Ronk.

1:50 The Quiet Hour. R. I. Humbert.

2:10 The Tenth Legion. W. F. Johnson

2:30 Temperance and Citizenship.

J. W. Clark.

Music. Flora.

3:00 Life Work Recruits. C. A. Stewart.

3:20 The Bicentenary Movement and Christian Endeavor. G. C. Carpenter.

3:40 Co-operation or Competition.

W. E. Ronk.

4:00 Business, Committee Reports, and Installation of new officers.

Song and Benediction.

Secretary, Mabel M. Maus.

President, E. A. Myer.

ASHLAND COLLEGE

Commencement Week

YOU ARE CORDIALLY INVITED

To Attend the Commencement Exercises at Ashland College, Ashland, Ohio, June 5th to 9th, 1921

Sunday, June 5th, 2:30 P. M., College Chapel

BACCALAUREATE SERVICE

Processional (Audience standing)
Gloria.

Invocation Dean J. Allen Miller, D.D.
Response.

Hymn.

Scripture Prof. L. L. Garber, Litt. D

Anthem College Glee Club

Prayer .. President Edwin E. Jacobs, Ph.D.

Announcements.

Solo Mrs. Ben F. Owens

Sermon Rev. J. Fremont Watson

Pastor First Brethren Church, Johnstown, Pa.

Hymn.

Benediction Prof. A. L. DeLozier, M.A.

Monday, June 6th, 8:00, College Chapel

ADVANCED MUSIC RECITAL

Tuesday, June 7th, 9:30 A. M.

RECOGNITION AND FAREWELL SERVICES AT CHAPEL EXERCISES

Announcement of the John Lichty Scholar for the year 1921-22.

Dedication of "Pine Whispers"

Awarding of College "A"

Tuesday, June 7th, 8:00 P. M., College Chapel
Hesperian-Philomathean Literary Program

Wednesday, June 8th, 12:30 P. M.

Dining Hall

COLLEGE BANQUET

Wednesday, June 8th, 8:00 P. M.

Lutheran Church

ANNUAL CLASS ADDRESS

Processional Miss Margaret Lersch

Invocation ... Professor H. H. Wolford, M.A.

Solo Mr. Lloyd King

Class Address

Hon P. P. Claxton, Ph.D., LL.D.,

Federal Commissioner of Education, Washington, D. C.

Solo Miss Evelyn Roberts

Benediction ... Martin Shively, D.D., Bursar

Thursday, June 9th, 9:30 A. M., College Chapel

ANNUAL CLASS DAY EXERCISES

AND CONFERRING OF DEGREES

Processional Mrs. Clugston

Invocation Prof. J. A. Garber, B.D.

Salutatory Carrie Stoffer

Master's Oration J. Howard Gongwer

Solo Margaret Lersch

Bachelor's Oration Elizabeth Lentz

Mantle Oration Archie Lynn

Presentation of Class Gift . Austin R. Staley

Acceptance ... Prof. Edwin E. Jacobs, Ph.D.

Valedictory Howard Leslie

Conferring of Degrees The President

Announcements.

Solo Frieda Countryman

Benediction.

Class Roster

MASTER OF ARTS

John Howard Gongwer

BACHELOR OF ARTS

Elizabeth E. Lentz, Carrie M. Stoffer,

Howard Calvin Leslie, Archie Lee Lynn,

Walter D. Keller.

BACHELOR OF MUSIC

Helen Foster Clugston, Margaret Marie

Lersch, Frieda A. Countryman

GRADUATES IN MUSIC

C. Muriel Owen, Evelyn Roberts, Lloyd S. King.

ENGLISH DIVINITY

Austin R. Staley.

ACADEMY

Arthur P. Petit, George O. Walton, Fern L. Hendrickson.

The regular collegiate year opens September 13, 1921. Any one contemplating entering college is invited to write for 1921 catalog. Edwin E. Jacobs, President, Ashland, Ohio.

ANNOUNCEMENTS

NOTICE NUMBER 7—"THE EARLY BIRD"

You can always find him. He has appeared at the home of the Statistician. A few reports have been received and quite carefully filled out. THANK YOU. Your Statistician appreciates YOUR promptness. It helps.

H. E. Eppley, National Statistician.

417 Indiana Street,

Huntington, Indiana.

COMMUNION NOTICES

The Campbell Brethren church, near Lake Odessa, Michigan, will hold its spring Love Feast, June 11. A cordial invitation is ex-

tended to all who wish to share in this divine ordinance to be with us. Isolated members will be met at Hasting, Clarksville and Lake Odessa, Michigan, if they will write to Brother C. L. Henney, Freeport, Michigan; Brother John Zuschnitt, Clarksville, Michigan, or the pastor, H. W. Anderson, Lake Odessa, Michigan. Remember, this is the Lord's table, and as oft as we do these things we show forth the Lord's death till he come.

H. W. ANDERSON, Pastor.

The Brethren church of Enterprise, Indiana, will observe Holy Communion on Monday evening, May 30. Neighboring churches are invited.

W. F. JOHNSON, Pastor.

The Brethren church of Center Chapel, Indiana, will observe Holy Communion on Monday evening, June 6. Peru and all other neighboring churches are invited.

W. F. JOHNSON, Pastor.

The Brethren church of Cambria, Indiana, will observe the communion service, Monday evening, May 30, at 8:00 P. M. All of like faith are invited to be there.

R. I. HUMBERD, Pastor.

The Brethren church of Williamstown, Ohio, will hold its spring communion service on Sunday evening, June 5. A cordial invitation is extended to all of like faith to fellowship with us. A. R. STALEY, Pastor.

THE TIE THAT BINDS

McNemar-Reed—On the evening of May the first at the residence of the bride's mother, Mary Shallow, Mr. Joseph E. McNemar of Koyville, Kansas, and Mrs. Lillie Reed of Buffalo, Kansas, were united in marriage Elder W. S. Bell, of Fredonia, Kansas.

Shell-Conover—At the home of her pastor, on Saturday evening, March 26th, occurred the marriage of Barbara Kathryn Conover to Mr. Ivan Shell, a school teacher of near Cincinnati, Ohio. The bride is one of the most faithful young women of the New Lebanon church, having been pianist of the church until her marriage. The best wishes of a large circle of friends go with them. May heaven's blessings attend them. Ceremony by the writer.

GEO. W. KENZIE.

SHULTZ-PLATT—At the home of the bride's parents, Berlin, Pa., on Wednesday evening, February sixteenth, occurred the marriage of Miss Emily Platt to B. M. Shultz. These young people have since moved to Ohio and are much missed as they were both active members of the Berlin church. The ceremony was performed by the writer in the presence of near relatives. Their many friends wish them a long, happy and prosperous married life. W. C. BENSHOFF.

ANDERSON-SMITH—Sunday, March 13th, 1921, at the home of the bride's parents, Mr. and Mrs. E. O. Smith, Rev. H. W. Anderson and Miss Edna D. Smith, were quietly married by Rev. Albert W. Miller, pastor of the Church of the Brethren, North English, Iowa.

IN THE SHADOW

DOLPH—Nancy Bigbee Dolph departed this earthly life in the bounds of the County Line church on April 23, 1921. Sister Dolph was twice married; first to James M. Davenport who died in 1901. In 1904 she was married to A. W. Dolph who preceded her in death about seven years. Sister Dolph was for a long time a member of the Baptist church and four years ago united with the Brethren church under the ministry of Brother Whitmer. She died in the triumphs of a living faith in Christ her Savior. Her trust was in God and he sustained her mightily to the end. The last sad rites were conducted

by her pastor in the Union Church in La Paz on Tuesday, April 26, 1921.

C. C. GRISSO.

LONGAKER—Lucinda Longaker departed this life on April 5, 1921 at the age of 77 years. At the age of 18 she united with the Church of the Brethren, and at the time of the organization of the County Line church she became a charter member. She lived a consistent life, and supported the church with her means, and presence at all services. Funeral services by the writer from the County Line church on April 8, in the presence of a very large concourse of friends.

C. C. GRISSO.

MOTTS—Millard Motts, youngest son of Winfield Motts, of North Liberty, Ind., was accidentally killed by a truck on the streets in North Liberty, on April 19, 1921, at the age of 17 years. Millard was a Sophomore in the local High School and was loved by all. He was a member of the North Liberty Brethren church having confessed Christ and was baptized by Elder Wirick about five years ago. The funeral services were conducted by Elder A. T. Wirick, Rev. Collins of the M. E. Church and the writer.

C. C. GRISSO.

BOWSER—Beryl Austin Bowser, son of Brother and Sister Harry Bowser, was born July 10, 1916, and departed this life April 26, 1921, at the age of 4 years, 9 months and 16 days. The little fellow was afflicted with a disease of the blood-forming organs, and while all was done for him that human hands could do, including anointing with oil, according to James 5, and though he fought bravely, the angel of death called and he had to go. May the God of all grace and comfort console the hearts of the bereaved. Funeral services by the writer.

GEO. W. KINZIE.

COLEMAN—Eleanor Catharine Coleman, only child of Mr. and Mrs. John Coleman, of Berlin, Pa., died February 3, 1921, at the age of nine months and nine days. Little Eleanor was a sweet child and was much loved. May the Lord comfort the bereaved parents. Service conducted by the writer and assisted by Rev. D. S. Stephan of the Reformed church.

W. C. BENSHOFF.

GLESSNER—Mrs Sarah Miller Glessner of Berlin, Pa., was called to her home beyond, March 19, 1921, at the age of 64 years, 9 months and 18 days. The deceased was a daughter of the late Ananias and Mary Miller, and resided all her life on the farm where she was born. She was a sufferer for some time with bright's disease. Sister Glessner united with the Berlin Brethren church early in life. She lived a beautiful Christian life, being devoted to the work of the church until health failed her. As a faithful wife, a loving mother and a devout Christian, she is much missed by the many who had learned to love her. She is survived by her husband, two daughters, four sons and four brothers. The funeral service was conducted by the writer, assisted by the pastors of the Reformed and Lutheran churches. The large concourse of friends and neighbors assembled at the funeral showed the high esteem in which she was held.

W. C. BENSHOFF.

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VOLUME XLIII
NUMBER 22

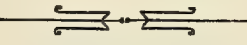
JUNE 8,
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -




*The Sabbath was made for man,
and not man for the Sabbath.*



*The Son of Man is Lord also of
the Sabbath.*



*I was in the Spirit on the Lord's
Day.*



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George S. Baer, Editor

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The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The Jewish Sabbath vs. the Lord Day.

In several sections of the brotherhood our people are being disturbed by the proselyting activities of the Seventh Day Adventists and other groups of similar views. Requests have come for an editorial in defence of Sunday as the proper day to be observed for rest and worship. The following thoughts are our response, not thorough and exhaustive, but suggestive.

At the very outset we must understand and acknowledge that Sunday is not the Sabbath of the Jews. If any one accuses the Christian world of not observing the Jewish Sabbath, we must confess that it does not. Sunday, which is the Christian Sabbath, or the Lord's Day, is not the Jewish Sabbath. We observe the first day of the week, whereas the Jews observed the seventh. Why we do this is the point of our consideration.

In the first place the Jewish Sabbath is not binding upon the Christian church. Paul tells the Colossian Christians that they were no longer bound by the ceremonials of the old law: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; . . . Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the sabbath days" (Col. 2:14-16). He again speaks of the law as a curse, and says, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. . . Christ hath redeemed us from the curse of the law" (Gal. 3:10, 13). Again he says, "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But that after faith is come, we are no longer under the schoolmaster. (or the law.—Gal. 3:23-25). Here we find that the law was abolished in Christ Jesus, and a very definite statement that the question of sabbath days is a thing of the past. Under the Gospel the children of God are not bound by the Jewish requirements of the Sabbath, or seventh day.

If the Jewish Sabbath had not been abolished by Christ, yet its requirements could not be binding on Christians, except as they should accept the law and become Jews, by submission to circumcision, Jewish baptism and the offering of sacrifices. The law was not given to the Gentiles; the Jews did not expect them to keep it. The question of the sabbaths, the proper time to worship and rest, and the things permitted to be done on the rest day were purely Jewish matters. The keeping of the Jewish Sabbath was not required of the

Gentile converts by the leaders of the church in Jerusalem, according to the decision found in Acts 15:19, 20. How can any one insist on the keeping of the seventh day sabbath, by those who live under grace, when it was merely a Mosaic injunction, given only to the Hebrew people, and abolished by Christ and ignored by the apostolic church? He who makes such demands could more consistently do so if he should become a proselyte Jew and conform to the multitude of other Jewish ceremonials.

All this is not saying that God does not require one-seventh of our time, because he has so ordained that the very necessities of our being demand it. It might be the third day as well as the first or the seventh, and it would meet our needs, but that amount of time is required both by the body and soul for rest and refreshment and he who fails to observe this law written on the heart and in the very constitution of man, atones for his sin by suffering sooner or later a lack of physical vigor and endurance and a weakening of spiritual vitality and grasp. The experience of man has proven that the law of the sabbath, or rest day which God ordained from the beginning is essential to the maintenance of strength and the longevity of life. It is true indeed that the Sabbath was made for man, and he cannot get along without it. But it is folly to insist on the letter of a law which as a part of a special code has long since been abrogated, and which if it were binding would tend to encourage artificiality and in its practice would cause endless confusion. For if one observes a particular day as sacred, whether it be the first or the last of the week, he cannot say that it is the identical day as is observed on the other side of the earth. Moreover it would be impossible to observe our Saturday as the Jewish Sabbath for according to our calendar the day begins at midnight following Friday, whereas the Jewish Sabbath would of necessity begin at six o'clock on Friday evening. Therefore the folly of magnifying the dead letter of a law, that killeth, to the detriment of the spirit, that giveth life, is evident.

It thus becomes clear why we are not bound by the old law, and so are not obligated to keep the Jewish Sabbath. We acknowledge the need of a sabbath, or day of rest and worship, but insist that the Christian Sabbath, or Sunday, or Lord's Day, is the day on which men ought to observe the unwritten law of man's being. There are very good reasons, sufficient it would seem for any open-minded Christian, why this is so.

In the first place Sunday is consecrated by our Lord's resurrection, and also by the fact that it was on that day that he first ap-

peared to his disciples, and again, that a week later he appeared suddenly to his disciples on the same day. Matthew and Mark record that "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to seek the sepulchre. . . And the angel said . . . Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said" (Matt. 28:1-6; Mark 16:1, 2, 5, 6). That the resurrection occurred on the first day of the week there can be no doubt in the face of the great array of united testimony. Mark states definitely that "the Sabbath was past" and that it was "very early in the morning of the first day of the week, and again, "when Jesus was risen early the first day of the week." Both Luke (24:1) and John (20:1) substantiate this testimony in almost the identical words. John (20:19) also states definitely that it was on this same day that Christ appeared first to his disciples: "The same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." In the twenty-sixth verse of the same chapter, John tells us that it was just "eight days" later that Jesus appeared again to the disciples, when Thomas, who was not present on the previous occasion, was there. It thus became a sacred day to them and they kept it in memory as they contemplated what had happened on that day. And for that reason we and all the Christian world do or should keep the day in reverence. It is the day on which the work of redemption was completed, a work which was the creation of a new world. Barnabas in his Epistle speaks of Sunday as "the beginning of another world," a world freed from the bondage of sin and the fear of death. It became and is a guarantee of the resurrection. It is an Easter day in every week. Why should it not be the day on which we should rest from our labor and come together for prayer and praise? No other day is so fitting for our sabbath as the Lord's Day.

We find that Sunday as a day of worship and rest was sanctioned by apostolic usage. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, . . ." (Acts 20:7). When Paul was making the collection of funds for the famine stricken brethren of Jerusalem, he urged, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, . . ." (1 Cor. 16:2). And the writer to the Hebrews admonishes his readers, including himself among them, "Not forsaking the assembling of ourselves together as the manner of some is." And the time for this assembling was the first day of the week, or Sunday.

The early church accepted the Lord's Day as the day of worship and rest, as is witnessed by many writers of the age immediately following that of the apostles. The Epistle of Barnabas says, "We celebrate the eighth day with Joy, on which Jesus rose from the dead." Justin Martyr writes, "On the day called Sunday is an assembly of all who live either in the cities or in the rural districts, and the memoirs of the apostles and the writings of the prophets are read. . . (after describing the particular acts of worship, viz., prayer, celebrating the Holy Communion, collecting of alms) because it is the 'first day' on which God dispelled the darkness (at creation). . . and because Jesus Christ our Savior rose from the dead upon it." For an indefinite period of time after Christ it seems that converts from Judaism to Christianity kept both the Jewish Sabbath and the Lord's Day. They could not break away suddenly from a custom that was so firmly fixed, but it is not long until we find the leaders speaking out strongly against the observance of the Jewish Sabbath. Tertullian says, "Sunday we give to joy. . . We have nothing to do with Sabbaths, or the other Jewish festivals, much less with those of the heathen. We have our own solemnities, the Lords' Day for instance, and Pentecost." According to Origen, it was one of the marks of "the perfect Christian to keep the Lord's Day." Numerous other quotations could be given, but these are enough to show us how zealously the early Christians clung to the first day of the week in love and reverence for their Lord whose day it was.

In the words of Archdeacon Hussey, "The Sabbath is the day the Lord hath made, we will rejoice and be glad in it, not as servants, but as sons. The day of our Lord's resurrection and the weekly earnest of our own. . . The day which reminds men that they are heirs of God and joint heirs with Christ, the Son of God, the Son of man, and members one of another."

EDITORIAL REVIEW

We have in our possession a goodly number of the excellent addresses given at the Indiana Bible conference recently held at Warsaw and they will be published as space permits. This week we are publishing the address by Brother G. W. Rench on "The Plea of Our Fathers—Does It Need Revision?" We have seldom had the privilege of publishing an article containing so much sound Brethrenism, and withal so splendidly written and so gripping to the reader. The address is unabridged and so is rather long, but it is worthy not only of one but of repeated reading by every subscriber.

We learn that Dr. J. L. Gillin is getting a leave of absence from the University of Wisconsin next year in order to go on the Headquarters' staff of the Red Cross at Washington. He begins his work September 1, and will have charge of the training of Red Cross secretaries and field workers throughout the country. This will necessitate his visiting all the colleges and universities of the country during the year and plan co-operation in his training work. He expects to be back at the university in September, 1922. Dr. Gillin's new book, Poverty and Dependency, is now off the press of the Century Company and is now on the market. Prof. Gillin has become a recognized authority in his chosen field, and the Brethren church can be proud to own him.

The program of a "Victorious Life Conference" to be held in the Brethren church of Long Beach, reached our office as we were about to go to press. It is to be held June 19 to 26. Two strong speakers are to give the addresses for the conference; they are Rev. R. C. McQuilkin of Philadelphia, and Rev. A. J. Ramsey, D.D., of Pasadena, California. The text of the conference is "To me to live is Christ." It will doubtless be very profitable to those who are permitted to attend.

A letter recently received from Brother H. L. Goughnour states that he will assume the pastorate of the Meyersdale, Pennsylvania, charge immediately after General Conference, serving both Meyersdale and Summit Mills. It will be remembered that Brother Goughnour served this charge six or seven years a few years back, and the fact that he is being recalled is evidence of the excellent service he rendered while there and the confidence they have in his leadership.

Brother Quinter Lyon who has been taking school work in a Canadian university states that he is spending the summer preaching for homesteaders on the Canadian plains, and that he finds that the need for the Gospel light is great.

The Sunday school and Christian Endeavor workers of Indiana are alive and wide-awake. In last issue we published the convention program of the Southern district. This week we have the program of the Northern district convention to be held at Ardmore, June 20 and 21.

The work at Elkhart is still going forward under the able leadership of Brother B. S. Stoffer. They recently suffered a severe loss in the death of their efficient Sunday school superintendent.

Brother J. A. Rempel is greatly encouraged by the condition and outlook at Krypton. They are steadily discovering more efficient and larger numbers of Sunday school teachers and other workers.

Brother Martin Shively, the hard-working bursar of Ashland College finds that he is, not to be excused from the responsibility of preaching the Gospel since he came to Ashland. He receives frequent calls which he gladly answers. He reports in this issue concerning his recent labors.

It has been two years since we heard from the work at Franklin, West Virginia, but there has been a little band of faithful ones here who have been steadfastly struggling on.

Brother I. D. Bowman, who recently conducted a Prophetic conference at Washington, D. C., speaks in high terms concerning the faithful and persevering leadership of Brother W. M. Lyon the pastor, and also of the prospects and needs of the work at this place.

Brother C. A. Stewart's faithful cohorts of Loree, Indiana, are going forward so valiantly that they give evidence of outstripping many a larger congregation. Their pastor is always alert and active.

From the single Brethren congregation in North Carolina comes a report indicating that after some discouragement the people are looking up.

GENERAL ARTICLES

The Plea of Our Fathers---Does It Need Revision.

By G. W. Rench.

Address Given at the Indiana Evangelistic and Bible Conference, Wasaw, May 4-6.

What do we mean by "The Plea of the Fathers"? Evidently, the things for which they stood religiously. How can we know what they stood for as a people? By consulting the records of their achievements, and activities. To the "Law and the Testimony," then, we must go.

After the baptisms at Schwarzenau, Germany, 1708, and the storm of opposition on the part of their religious neighbors arose, a series of questions with their answers were published by our forefathers, answering somewhat their accusers. Question 38 was, "How shall we know, beyond all doubt, that your new denomination above all others, is to be recognized as the true church?"

Answer: "We have no new denomination and no new ordinances; but simply desire to live in the old church which Christ established through the virtue of his own blood, and obey the commandment which was from the beginning; and it is not our desire to appear before men as the only established church of Christ, but we do anxiously desire to show forth undaunted godliness by the grace and power of Christ as it was in Christ himself and in the church at Jerusalem. And if we can succeed in thus setting forth the institutions of Christ and of the original church in a godly life and by holy conversation, and in keeping his ordinances, it appears to us that should be sufficient to show to all men that we are the true church of Christ. But whosoever can not recognize Christ in the holiness of his commandments, would not be able to recognize the church of Christ even if the twelve apostles were among them."

First, please note the shrewdness, as well as the deep spiritual tone of this answer to a most delicate, as well as, far-reaching question.

"The true church"? Who would care to go on record in answering such a question, with all of our boasted 'superior training' in things religious? The answer though framed in 1713, is yet a gem. Who could improve upon it? The heart of our fathers in their great purpose in life is beautifully disclosed: "No new denomination." "No new church." "A desire to live in the old church which Christ established." "To obey the commandment which was from the beginning." "As it was in Christ himself and in the church at Jerusalem."

"BACK TO CHRIST, and TO HIS CHURCH" is not a modernism. O, no! That watchword was flung to the breezes more than 200 years ago,—almost 100 years before Alexander Campbell began to preach against the sin of division in the ranks of Protestants. Then, notice their pronouncement of the "true church."

"And if we can succeed in thus setting forth the institutions of Christ and of the original church in a GODLY LIFE and BY HOLY CONVERSATION, AND IN KEEPING HIS ORDINANCES, it appears to us that should be sufficient to show to all men that we are the true church of Christ."

What more is to be said about the distinguishing marks of the New Testament Church? Our fathers had its measure clearly, concisely, accurately. Can you improve upon it?

In the autobiography of Benjamin Franklin is this statement: "Michael Wolford complained to me that the Brethren were misunderstood, and often misrepresented, and I suggested to him that it might be well to publish their articles of faith. He said it had been proposed but not agreed to, for this reason: when we were drawn together as a society, it pleased God to enlighten our minds, so far as to see that some doctrines that were esteemed were errors, and that some that were regarded as errors were truths.

From time to time, God afforded us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progression and perfection of spiritual knowledge. IF WE SHOULD WRITE IT DOWN IT WOULD BE HARD TO GET AWAY FROM, AND OUR DESCENDANTS WOULD FEEL MORE OR LESS BOUND TO THEM BECAUSE WE HAD BEEN THEIR ADVOCATE." Franklin's comment is, "Other sects suppose they are in possession of all the truth, but are like a man walking on a foggy night. He considers every one on all sides of him in the fog, and himself in the light, while of the truth, he is in the fog fully as much as they." But what modernist now hesitates "to write it down"? When he talks loud and long about "the old faith of the fathers," and about "letting the world know where we stand," does he not know that the saddest pages of Brethren literature are the results of "writing it down," and of course, errors and all?

Dr. M. G. Brumbaugh, in his Bicentennial address said, "They formulated a plan which divorced them from all other Pietistic friends and determined upon an organized church. It was the fear that an organized church would lead them back to the very oppressions from which they had fled that caused many to hesitate and not a few to refuse to enter into the movement, but those who counted the cost DETERMINED THAT THEY SHOULD KNOW ONLY THE BIBLE AS THEIR GUIDE, and turning to this, they evolved doctrines now so well known and so well cherished by the brotherhood. They had discarded all tradition and determined like Paul to know but one thing, Jesus Christ and him crucified, and to follow but one guide; namely, the Book of Truth, which they accept without question, as an adequate and sufficient basis for their religious communion."

The Brethren, or Dunkard people came to the parting of the ways in 1881 and 1882. The entering wedge was "the order" of the church. She left her boasted plea, which made her a power for more than 100 years, and armed herself with implements of warfare quite as destructive as those she had taught her people to hate, and far less honorable. To crush the progressive movement, no means were spared, whether honorable or dishonorable. As fine a body of men as ever lived were forced out of the church, and with but little ceremony. That these men refused to amalgamate with other large and popular bodies of religious people, is proof of the fine character of the reformers of 1883. One by one these men of stalwart faith are falling in death, but not one has deserted the faith of the fathers. Whether the gash that was made in 1882 is ever healed or not, I do not know, but no disgrace to the faith of the fathers as enunciated for 100 years can ever be charged to them. They have won their battle. If they must die without a formal recognition of their work, the God of all love and justice will see that the men who suffered abuse for conscience sake shall not lose their reward.

What was the plea of our fathers of 1883? It was what it was in 1708. It was what it was in 1723. It was what it IS—Yes, IS, by both branches of the Brethren people now—1921.

On page 64 of the PROCEEDINGS of the DAYTON Convention, Elder S. H. Bashor said, "The Committee on Church Government is ready to report, and Brother Brown will present our report." P. J. Brown, stepped to the front and said, "I have the honor to present our views in full. They are here set forth"—handing the chairman a copy of

the New Testament. The chairman said, "The title of this report is the New Testament of our Lord and Savior Jesus Christ. What disposition will the convention make of the report of the committee?"

W. L. Spanogle, receiving recognition said, "I move that this report be adopted by the convention rising and singing 'Praise God from Whom All Blessings Flow.'" The report says, "The whole convention arose and sang the doxology, and the report was unanimously adopted."

Before the men left the Arnold's Grove Annual Meeting grounds, with burning and burdened hearts, and tears of severed comradeships unwiped away, an item from the minutes of the famous Schoolhouse Meeting reads, "It was further decided that our motto shall be: The Bible, the whole Bible and nothing but the Bible."

From the Declaration of Principles adopted at Ashland, Ohio, June 29, 1882, is the following: "We hold that in religion, the gospel of Christ, and the gospel alone, is a sufficient rule of faith and practice; that he who adds to the gospel, takes from it, or in any way binds upon men anything different from the gospel is an infidel to the author of Christianity and a usurper of gospel rights."

From the Charter of the Brethren church we have this: "Corporation to be known and designated as,— First, 'The Brethren Church.' Second. The principal center of said church is to be the city of Ashland, Ashland county, Ohio, and that is to be its principal place of business and conference. Third. The purpose for which this corporation is formed is to perpetuate and extend the Christian religion and the influence of the gospel; and to that end promote the harmony, efficiency and progress of all local Brethren churches in the United States, without interfering with congregational control and government, or seeking to set up or establish any creed but the New Testament. Fourth. This corporation is not for profit. In witness whereof we have herewith set our names, this 25th day of August, A. D., 1883. Filed with the Secretary of State, September 21st, 1883, and adopted by the National Conference, Ashland, Ohio, September 21-23, 1887: "These Articles of Incorporation having been recorded in the office of the Secretary of State, will serve as an official record, for all the time of the organization, belief and form of government of the Brethren Church." Minutes National Conference, Ashland, page 9. Elder H. R. Holsinger, at Ashland, Ohio, June 29, 1882, said, "It is impossible for us to twist and turn the gospel to suit our peculiar opinions. Our opinions should rather give way to the gospel. Whenever we attempt to reconcile the Word of God to our several notions, we will find that it will then be necessary to attach certain interpretations or additions, that others may be enabled to see it as we do. This is the reason there are so many creeds, disciplines, confessions of faith, decisions of Annual meetings, etc. Let us now take the gospel alone even in defiance of the popular belief that it is insufficient, and must need interpretation by ecclesiastical councils. We will find that it is simple enough, if we are willing to yield up our own notions and opinions."

Elder S. H. Bashor, said at the Dayton convention, '83, "I object to the report, because it is of the nature of a creed—very incomplete at that. We have been teaching faith, repentance, baptism, feet-washing, the Lord's supper, cup and loaf of communion, salutation, anointing, non-resistance, and non-conformity. If these are embraced in the New Testament that is the only Book we need to teach them. If it does not teach them, we do not want another that does. If a congregation desires to hold a Sabbath school, it is their privilege. No others have a right to interfere. But if they seek to force local usages upon others, or change gospel ordinances, then they transcend their rights. I wish to say once and for all, that I do not want any rule of action other than that found in the gospel, and I absolutely will not hold my church relation with any organization that does. I will not condemn and ignore one church for its adherence to a creed, and assist in formulating and adopting one for another." Report of Dayton Convention, page 61.

P. J. Brown said at the same Convention, "Our creed

is the Bible, the perfect law of liberty, interpreted by the light of common sense and the best scholarship. Other creeds have we none, and will accept none, though we be called rebels, scismatics, and fanatics." See page 30.

In a resolution adopted by the General Conference, Winona Lake, Indiana, 1916, The Brethren people went on record again, as follows: "Resolved, That this Conference of Brethren churches, without attempting to establish a creed, desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scriptures of the Old and New Testaments, as originally given of God, are the infallible record of the perfect, final, and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice."

In 1892, the Conference went on record as saying, "That the Brethren church, in National Conference assembled, hereby reaffirm her former position in renouncing and rejecting all creeds or disciplines, of every description whatever, excepting her adopted creed, the Bible, the whole Bible, and nothing but the Bible, and that we accept, and will neither recognize nor obey and honor nothing but the sacred and inspired Word of God as our rule of faith and practice, as a church, or denomination. But for the purpose of satisfying honestly seeking and inquiring hearts, outside of the church, and who desire an acquaintance with some of the cardinal ordinances and practices of the Brethren church, we hereby officially state that the Brethren church understands her creed—the Bible—to teach, among other things, the following on the following subjects, viz.:" Then follows the leading faith and practices of the church held from the beginning. See page 32, Minutes. This ought to quiet the fears of some people who have been crying, "What harm is there in saying what you believe?" Why, bless you, the church and through Conference has said it again and again. Even the trustees of Ashland College have adopted "Articles of Faith," or a "summary of faith." One would suppose, therefore, that "heresy hunting" would become a lost art among Brethren people at least. But if articles of faith were "officially" adopted at every conference, would all be satisfied? Of course, not. If there were nothing else to contend about, some people who are so sure that no one else is sound in the faith but themselves, would likely insist that this year the articles of faith must be written backwards! It would never do to let a conference pass without some one proving, and that publicly, that three-fourths of his fellow ministers were unsound in the faith! If that did not provide excitement enough, the next step in "defining the creed," would be to define the definitions!

Does the "Plea of the Fathers need Revision?" From the "declaration of principles" in 1882, through church charters, conferences, and Bible institutes up to 1917-18, the outstanding, overwhelming watchword has been, "THE GOSPEL IS OUR ONLY RULE OF FAITH AND PRACTICE." "THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE." Is that plea too broad? Just how much of it, and what part of it would you leave out? Is it too narrow? What would you add to make it broader? Is it too general? What would you eliminate to make it more specific? If the gospel is unfitted to be the Christian's creed in its entirety, are portions of it any more to be desired? If it can not be used in its present form, how is it to be changed, and who is to change it? God, through the Holy Spirit is responsible for its present form. That is just the way they gave it to us? The chairman of the Dayton convention by authority of those present, announced that "The New Testament" was our rule of faith and practice. Would you have it different? It is either that, or it will be something else. We know God is the Author of that. Who would you have to be the author of your "something else?" Do you say that "The Bible, the whole Bible, and nothing but the Bible," does not mean anything, as a creed? It does not? Well, I united with a church having such a creed. It means much to me. It is a hard creed to live up

up to, I confess. It means much to me, because I know God is its great Author, and therefore, I have never doubted the soundness of my creed. I have always felt that since God is the Author of my being, and also the Author of my creed, that I, frail, weak, and sinful, should not stray very far away from my creed. It has meant much to me, because in my own soul I have felt that a fallible human being needed an infallible creed, and the one our fathers adopted is the only one I know anything about that is infallible. After trying it for 36 years I find it needs no changes, and I have not the least doubt but that it will serve me just as well as I take my departure for that unseen clime beyond the waters of death. I have seen creeds that I thought needed changing, but not this one. Worries I shall have, but not about my creed. God is its Author and he knows me.

The Gospel Messenger of September 25, 1920, in an editorial covering almost the front page of that valuable publication, has reached some valuable conclusions "As to 'Creeds and Catechisms,' that Brethren everywhere will do well to ponder over. The editor says, 'Coming back to the question of the proper attitude to the whole subject of creeds and catechisms, the following conclusions would seem to be irresistible. 1. The instinctive fear of any formal creed outside of the New Testament is sound. Exposure to every wind of doctrine and all sorts of loose theology has its perils, but the proper safeguard against these is not to be found in promulgating a statement of doctrine covering all points in dispute, putting the stamp of official sanction on it, and silencing all further questioning. That remedy is worse than the disease. The mind can not be shackled in that way, and if it could, the consequences would be disastrous. The way to further light must always be kept open, that the Spirit of truth, which Jesus promised to his disciples may always be free to guide us into all truth.

2. Doctrinal treatises, designed for class or individual instruction, such as the little book brought out by the Sunday School Board, are helpful. Nor is there any good reason why similar manuals prepared in catechetical form may not be used. But two cautions in this connection should be carefully observed. One is that no such manual or catechism should be officially endorsed as the authoritative expression of the church. They should stand or fall upon their own intrinsic merit. The other point is that all such treatises should confine themselves to statement of essential truths in the simplest terms. They should not attempt too close definition or an explanation of metaphysical processes which no human mind can fully comprehend.

3. If individual men and women wish to deal in the finer theological niceties and propagate their own understanding of these matters, that is their privilege. But persons who indulge in this pleasure should be extra careful to maintain a tolerant spirit toward others engaged in the same business. They should be very slow about making their personal opinions on difficult questions a test of other people's soundness in the faith. The search for truth is a noble pursuit, and a comparison of views and mutual discussion can be profitable if carried on in kindness and respect for the sincerity of those with whom we do not agree."

This coming from a body of people who have made such remarkable changes since the 80's, it is most gratifying; for, another barrier is removed to formal, organic union.

Does this plea of our fathers need revision? As long as our only rule of faith and practice is New Testament it does not. As well talk of revising the sun and the moon, or the Throne of God as to talk about that. The only question is, Did our leaders make a mistake in placing our creed on such high and holy ground? It is equally out of the question to suggest that they did. In the first place they were not alone in adopting that plea. It had been in use by some other bodies for almost 100 years. It had already been the rallying cry for hundreds of thousands of Christians. Scholarly men had been attracted to such a plea as a good starting point, or the basis of union, for all of God's people. Our leaders were wise in drawing close to the current already

set in for a powerful position in respect to creeds—one that was winning—and will continue to win. In spite of the historic creeds of many religious bodies, the spirit of the times is to break with their old time pronouncements, and swing to the New Testament as the only correct solution of the ever-vexing problem of the creed-question. Religious leaders everywhere are either ignoring their human pronouncements of the past, or breaking with them openly.

Turn the Light of God on, and let it shine. That Divine pronouncement made by that little old, grizzled warrior in 2 Timothy 3:16 is just beginning to come unto its own. Hear him: "ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God MAY BE PERFECT, thoroughly furnished unto all good works." Why, my brethren, my soul grows poetic and prophetic, as I contemplate that authoritative statement, and how men are turning toward it.

"He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before his judgment seat. Oh! be swift my soul to answer him! Be jubilant my feet!

Our God is marching on."

Now, when the Brethren people undertake to make a "summary of faith," and place on it "official," don't forget that "summary" will not do, and "official," is almost ridiculous. We are a little too late to be "OFFICIAL;" and instead of a "summary," it is "ALL scripture." I submit that A-L-L, all, does not mean "summary." If you insist on making a summary of "our" faith, who will decide what is TO BE LEFT OUT? It never will be decided. That is the trouble, right now. Summaries and pronouncements we have made, and the brotherhood is rent and torn over the effort, and men are dissatisfied because they say some things are left out that ought to be written in. Why, of course. The DIVINE summary is, "ALL SCRIPTURE." When God Almighty says ALL, do you think that we can ever agree on just what shall be left out? If we could agree, would a crumb of bread be more to our credit than a whole loaf? Excuse me, but since I accepted fellowship in a church that offered me a whole loaf, I am too well satisfied to think of trying to please my Heavenly Father by stressing a small portion of the scriptures to the exclusion of "ALL Scripture."

Christ told his disciples they should not follow the princes of the Gentiles in exercising authority over their brethren, but by love they should serve one another. Creeds or pronouncements, or summaries are for no other purpose than to "exercise authority." If not, why drag such things into conference, and disturb the peace of the brotherhood? "Oh," says one, "we should publish our views to the world so that people may know what we believe and teach." To which I reply, let the preachers who "have views," and who wish to publish them to the world, do so. But when those views are to go to the world via some conference, I have my suspicions that the real intent and meaning is due more than enlighten the world with "our views," important as they may be. The smack of official authority in such a procedure convinces me that the other fellow's views are the real thing aimed at. If not, why, publish your faith to your heart's content. But the trouble comes when these articles of faith, are forced, by action of Conference, on other people. Other people have views too, and just as sacred to them as any others, and these other people, if they have any self-respect, will never permit people who do not want their views published, to do their thinking for them. And as a body of ministers, we ought to have sense enough to steer clear of such complications, as our fathers did.

I am more and more convinced that putting the soft pedal on our creeds, by calling them "pronouncements," or any other pet name, will serve but one purpose, and that is to stir up strife and bitterness among us. When a thing looks like a creed, and smells like one, and has all the ear-

marks of one, calling it nice names will not change the facts. If a man should say, "Without attempting to commit murder, I hereby shoot three holes into your head," the facts in the case would make him a murderer. Suppose you call an airplane an angel, does that change the facts? Calling it an angel does not prevent it from falling to the ground and killing people. When we write out a series of statements, declaring this is what we believe, but it is not a creed, and send it out with the authority of Conference upon it, we make ourselves ridiculous, that's all, for the religious world knows that facts are facts, and our pet names do not change them.

There is but one method, in my opinion, to handle human creeds so that the people can get any benefit from them, and that is by putting them in the fire and making a light with them—the only light they can ever give—and reducing them to ashes. More than the Bible is too much; less than the Bible is not enough; the Bible itself is entirely right—"That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17).

The whole creed system is dying, and dying hard. It will kick a long while after it is dead. The first being that monster ever put to death, was a being so pure, that his judge said, "I find in him no fault at all." But the first advocates of a human creed, replied, "We have a law, and by our law he ought to die" (John 19:7). And by it he did

die. All through the ages, this feature—this death-dealing principle—has been their outstanding feature. Thousands EVAN aNsrl wnarpfi tr -a-Bipluoo]to.b 4 and thousands of good people have met their death, under the hellish pretext, "We have a law, and by our law he ought to die." God's law said they should die for not hearing Christ. But their law—man made—fresh from their councils, came first. Human creeds always do come first, when some one is to die. The human law in this case triumphed over the divine law, and Christ was the first martyr to a human creed. He has not been the last one to die thus.

When Dr. Beecher said, "The confession of faith must be interpreted by the Bible," and Dr. Wilson said, "The confession of faith is the interpretation of the Bible," Beecher was charged with heresy, cited to trial, and condemned as a heretic for saying the Bible was above the creed, and he, with five hundred other preachers, with sixty thousand members, were excluded from the church." They, too, had a law, and by their law they said he ought to die.

The heads fell thick and fast in the 80's. "We have a law, and by our law they ought to die." What if their law was man-made, and very superficial at that. It was enough. It gave authority to wreak out vengeance, to denounce, and slander good men. Look out for the crowd that has a law. You know the rest.

South Bend, Indiana.

The Crane and the Tobacco Chewer.

By Samuel Kiehl.

The following statement is from the "King's Business," March issue: The tax returns compiled by the United States Treasury Department show that American ladies spread \$750,000,000 on their faces in 1920, in the shape of cosmetics, etc. The men beautified themselves with \$2,200,000,000 worth of tobacco.

How much of this vast amount of money was given by the ladies and gentlemen of the Brethren church is not known. But what a blessing those members would have received had they given that money for Home and Foreign Missions. How many souls might have been saved, and what joy might have been experienced in the hearts of those who spent their money if they had given their money for the glory of God in the salvation of souls, instead of spending it for the gratification of the flesh, effacing womanly beauty, and disgracing Christian manhood!

An extract from the writings of Mr. D. L. Moody says, "In India, the swan is considered a sacred bird. They have a legend there that one day an old crane was out on the beach looking for snails, and down came a big white swan. The crane stretched out its great long neck, and said to the swan, 'Where do you come from?' The swan said he came from heaven. 'Heaven,' said the crane, 'I never heard of that place. Is it far away?' 'Oh, yes.' 'Is it a good country?' 'Oh, yes.' 'Is it better than this?' 'Oh, far better,' and the swan went on expatiating about heaven, about its lakes and its rivers, and its fountains and its climate. The old crane stood there listening, and when the swan got through, said: 'Have they any snails there?' The swan drew itself up and said, 'No vile things! They wouldn't have them in heaven.' 'Well, then,' said the crane, 'you can have your heaven. I don't want it, I want snails.'"

Will the ladies and gentlemen previously referred to follow the example of the crane and say, "We don't want heaven, we want cosmetics and tobacco?" Please, listen: The "Word" is saying to you, Beloved, we are persuaded better things of you, and things that accompany salvation (Heb. 6:9).

The tobacco chewer, who takes pleasure in "squirting" the filthy juice on the floor, or into the cuspidor for evaporation (saturating the air in the room with its deadly nicotine poison, to be inhaled by members of the family, or visitors present), not respecting the wishes or presence of ladies and gentlemen, has only one rival, viz., the man whose mouth is full of cursing and bitterness (Rom. 3:14).

The Psalmist says, Let my mouth be filled with thy praise and with thy honor all the day (Psa. 71:8). Before

the tobacco chewers' mouth can be filled with praise and honor it must be emptied of tobacco. Are you willing to disgorge the "weed?" What would you think, or say, if Luke 14:23 would read thus, Whosoever he be of you (brethren) that forsaketh not all (his tobacco chewing) that he hath (become addicted to), he cannot be my disciple?

Dear reader, when our race is run, and we shall appear on the other side (unfortunately) as tobacco chewers, it will not be a source of joy, but of sorrow, to hear the "Judge of all" say, "He that is filthy, let him be filthy still" (Rev. 22:11).

Dayton, Ohio.

An Appreciation of Feetwashing.

By F. W. Kinzie

It is difficult to conceive of one practicing the sacred rite of feet washing, especially when in connection with the feast and communion, and not appreciating its imperative value to a follower of the Master.

Personally, we consider it a "mountain top" experience. It is a point in our Christian experience when and where we are lifted from the turmoil and strife of men and earth and are really with the saints above the clouds. It is a point, or should be, from where we start anew—take a new and clean lease on the Christian life—and go forward, stronger and more determinedly to face the besetting sins and disappointments of a new day.

This finding a point of "higher ground," a "new start," so to speak, is nothing new-fangled or far-fetched. One of the prominent characteristics of the history of God's people, from the beginning of time, is shown in this illustrative program: Decline into sin; standards raised to a point near perfection through the bringing forth of a new prophet; then decline into sin, and a new leader to their rescue; etc., etc. This long series of risings and fallings of nations and kingdoms would make an outline not unlike the teeth of a great inverted saw. So is the uneven surging of wind and sea. So is the tenor of our three score years here below.

We must not always be at the low ebb. We cannot always be on the summit. But it is blessed to know that the mountain-top experience is not an impossibility. It may be realized at baptism; it may again be enjoyed in the anointing service. And again, if entered into correctly and fully, as practiced by our people, the service of the love feast—the supper, the communion, and washing of feet—will assuredly lift us up on a table-land where we may get a glimpse of glory, and thus be strengthened for the modern day with its modern evils, returning to the valley with courageous and rejoicing hearts.

Muncie, Indiana.

THE BRETHREN PULPIT

God's Upward Calling---A Baccalaureate Sermon By Miles J. Snyder.

In the third chapter of Paul's epistle to the Philippians he is writing about the fullness of the life which may be attained in Christ, and in the 13th and 14th verses he says: "Brethren, I do not consider myself to have yet laid hold of it: but this one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of God's upward calling in Christ Jesus."

These are words of wisdom, words which are pure gold. Their application to your life and mine cannot be mistaken. They fit all the way along from youth to old age, and touch every horizon. If there are those who want to make their years count for most, who want to carve a place for themselves in the world, who want to be truly successful, here in these few well-chosen words is the program to follow: Concentrate your efforts; forget a great deal; struggle forward like a racer bounding toward the goal; and persistently endure in the pursuit of the ideals of your vision hours as God calls you onward and upward. That, in a sentence, is Paul's program for a good, noble, useful, successful, enduring life.

To adopt this program calls for concentration. "This one thing I do." The mark of an educated person is the power of concentration of effort upon some particular thing until it is accomplished. Many people in the presence of life's great tasks are quitters, and allow themselves to be diverted to a hundred different things. They go off on side issues like a dog that jumps every trail and holds steadfastly to none, starting the morning with a deer and ending the day barking in a rat hole. He who does one useful thing well need not feel ashamed. To attempt many things means the dissipation of one's power and the frittering away of one's energy. It means to turn away from the highest success and invite mediocrity and defeat.

Another thought in the text which merits close attention is, "Forgetting the things which are behind." There was in Paul's memory one chapter which lay upon his heart like a black mark across the page of an open book. But there also were other chapters bright with golden deeds of courage and devotion and self-sacrifice. Both alike he would forget—the sins of the past and the achievements of the years. He had confessed his sins and made what restitution he could, and God had forgiven him; and what God had forgiven Paul would forget. That is the only way to deal with a sinful past; and it is utter folly for anyone to think he can begin at any time and construct a new life by merely ignoring the sins of yesterday. That which a man sows he must reap, and there is no magic which can change tares into wheat. It is only after rightly settling the sin question that one can move forward into a new and a larger life.

Of course, Paul does not mean that we shall even try to forget the cherished memories of the past, the things of friendship and love and sentiment, in the sense that we try to blot them out of our lives. He does not mean that we should not place a sweet bouquet on a coffin-lid, or plant fragrant flowers on a grave. He does not mean that it is a waste of time to visit the old homestead and recall the loved faces and golden days that now are gone. But he is thinking of that which has to do with the sterner side of life. Like Jesus, he is warning us of the danger of looking back when duty demands watchfulness and activity. Mourning over the mistakes of yesterday should not be allowed to impair our efficiency today, nor should the achievements of the past blind our eyes to the opportunities and responsibilities of the present. No one who lives in the past can do his full duty in the present; and those who hold to the past and refuse to resolutely face the future have reached their journey's end as far as growth and development and achievement are concerned.

neer's end as far as growth and development and achievement are concerned.

As you stand then this evening on the threshold of what is called your commencement time, if the future is to mean most to you, you must forget the past with its follies and mistakes and wounds and broken dreams and poor endeavors. It will take courage to do that, but it is necessary if one would push on to larger and better things. The artist forgets his early failures, the author his first faulty efforts in literature, the farmer the crooked furrows once turned,

But, let it be remembered that in the very nature of things we can forget only on condition that we aspire to better things. It is not only "forgetting the things which are behind," but "stretching forward to the things which are before." Paul would forget the things which were behind because he was stretching forward to things which were before. We never know what the future holds of good or ill, but growth and development require a reaching forth in anticipation and expectation. Relax the struggle of hope and desire, and all the past will rush back upon you like a desolating darkness. Only in the act of reaching forward, being absorbed in that which is to come, can the past with all its handicaps be forgotten.

"Stretching forward to the things which are before" means that you must lift your eyes to the heights to which your journey is leading and be animated by a great expectancy. Believe that greater things will yet be done than have ever been accomplished, and resolve to have a hand in the doing of them. The young people of this generation stand on the shoulders of those who have gone before. They are farther up the mountainside, and their vision ought to be clearer and their horizon larger than that of our fathers.

In your young lives be animated by the thought that all the glory of living is not in the past, that all noble achievements have not been performed. Greater things may yet be done in every avenue of life if the coming men and women but do them in a greater way. It is safe to assume that there will be future philosophers greater than Plato or Bacon or Mill; future astronomers greater than Galileo or Newton or Kepler; future scientists greater than Davy or Agassiz or Tyndall; future theologians greater than Tertullian or Clement or Jerome; future historians greater than Hume or Gibbon or Macaulay; future preachers greater than Spurgeon or Beecher or Brooks; future physicians greater than Jenner or Pasteur or Harvey; future statesmen greater than Gladstone or Bismarck or Lincoln. Go forward then in your activities under the inspiration of such prophetic thoughts, for only to those who strive and long and pray for greater and nobler things will the enlarging life unfold.

But, "forgetting the things which are behind, and stretching forward to the things which are before," is not a sufficient program. With that, life would still be very incomplete. Too much living in the past paralyzes the nerve of activity, and too much living in the present brings the horizon too close and narrows the outlook of life; so Paul gives us a third condition to observe, namely, to "Press on toward the goal." The two emphatic words here are "press" and "goal." What is your goal in life? In what direction are you going? What are you striving to become? The question of a goal involves all the ideals of life. What your life and mine shall ultimately be, will depend upon the ideals which lure and guide and beckon us on. An ideal is EVAN t ghilfe yw,finetteaositm*o 5

a pattern or plan held up before our gaze for guidance, imitation and realization. And every young life should be enriched with ideals of the highest and purest and best. They are spiritual things, inner aspirations, by which man lives and builds the structure of character.

Standing at this commencement time, the goal for your life should be a vision of your highest possible attainment. Your real life is in the future where the moist furrows wait for the sowing of the seed of good deeds and high endeavor which shall find fruition in the coming years. And in every life, especially those young and full of hope and promise, there come vision hours when God calls in no uncertain way, and the largest and most satisfying life depends upon your obedience to the things of God. It is this upward calling in particular and peculiar ways which enables each individual to truthfully say:

"I hear a Voice you cannot hear,
Which bids me not to stay;
I see a Hand you cannot see,
Which beckons me away."

And in these promising years of your life, when habits are being fixed and character is being formed and destiny is being shaped, I urge you to always be true to the best and highest thoughts and impulses and ideals which come to you; and, like St. Paul, press on toward the goal. It will require effort and application to achieve the things worth while, but nothing less is the true purpose of life. The world has no prize for the loafer. Life is a race and you must run to win it is a battle and you must fight valiantly to gain the victory; it is a voyage and you must put on steam to reach the harbor of peace on the other shore.

And the last thought of the text has to do with the prize that may be won. Paul says, "I press on toward the goal, unto the prize of God's upward calling in Christ Jesus." Of course, no life has reached its true goal and won the highest prize until it has come to him; and no program is complete which does not find its culmination in the Man of Galilee. The prize for which Paul turned his back on the past, the thing for which he struggled through many weary years, the prize to which he looked while he pressed on toward the goal, was not a laurel wreath, not a medal of silver

nor a trinket of gold, nor the applause of an hour nor the acclaim of the multitude, but "the prize of God's upward calling in Christ Jesus." It was something really worth having, something worth struggling for,—the gold of a holy character, the incorruptible diadem of a redeemed life, the divine nature and power which Jesus Christ imparts to those who heed God's upward call as it comes singing from the skies across the changing years.

To gain this prize is to gain the one thing worth having, namely, a saving relationship with Jesus Christ. It is the present life's greatest possession, and the future's only hope. It means obeying the Spirit's voice which speaks, and receiving the Christ who lives, and meeting the future with joyous assurance and anticipation.

This, then, my young friends, is the life-program which I earnestly commend to you: Forget the things which are behind; stretch forward to the things which are before; press on toward the goal embodied in the noblest ideals of life; unto the prize of God's upward calling in Christ Jesus.

The prize Paul sought and won, was and is and ever shall be the greatest prize this life affords. Jesus Christ is the soul's supremest need; not some new philosophy, not some latest cult, not some change of scene or task; but just the life of the risen Christ, just the touch of him who said, "I am the way, the truth and the life," just the anointing love of the Savior who came that we might have life, and that we might have it more abundantly.

Walking over the hills of Judea and Galilee, Jesus spoke to men and women wonderful words of life and hope and pointed toward the stars. And that which should be your greatest concern and mine is the flower and fruit of the Christian life, manifesting itself in disciple and hero and saint. To everyone there comes a message of hope and victory and immortality, a Voice calling us, that we may lift our gaze upward toward the radiant heights, to the hills of God and the plains of peace where a new day dawns and the shadows are passed away.

Milledgeville, Illinois.

OUR DEVOTIONAL

Cultivating the Friendship of Jesus.

By S. E. Garber.

OUR SCRIPTURE

By this shall men know that ye are my disciples if ye have love one to another (John 13:35). Ye are my friends if ye do whatsoever I command you (John 15:14). But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you (Matt. 5:44). If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love (John 15:10). For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother (Matt. 12:50). He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him (John 14:21). This is my commandment that ye love one another as I have loved you (John 15:12). Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father and the holy angels (Mark 8:38).

OUR MEDITATION

Friendship is not truly friendship unless it is mutual. Our relation to Jesus is not friendship unless we reciprocate his love for us.

It is of vital importance that we cultivate the friend-

ship of Jesus; that we strive to merit his wonderful love. We know that we can never fully merit his love but we may have that as our goal and thus we will cultivate and enrich our communion with him.

Jesus is our friend even before we know him, but in order to realize this relationship we must place ourselves in position to appropriate it to our needs: We must do the things he has made conditions of his active friendship.

He said, "Greater love hath no man than this: that a man lay down his life for his friends (John 15:13). This is a wonderful conception of friendship. How many of us are ready to die for our friends? Are we willing to die to the things of this world for the friendship of Jesus?

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (Matt. 25:40). Then if we have cultivated friendship among our fellow men, we have contributed toward our friendship with Jesus. Are we in the name of a friend of Jesus ministering to suffering humanity, or are we through our love of self spurning the friendship of Jesus by turning a deaf ear to the needs of our fellows? A friend in need is a friend indeed. That is what Jesus has made himself to us and what he would have us to be to others.

Sometimes we cultivate the friendship of certain persons because of their standing with those of whom we may wish favors. How much more then should we strive to be a friend of Jesus who would gladly intercede with the Father for us.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you (John 15:7).

His is a friendship worth cultivating for the influence he has with the Father. We dare not ask the Father in our own name. We have no other plea than Jesus' death on the

cross and his friendship toward us. Let us then strive to abide in his love.

"What a friend we have in Jesus
All our sins and griefs to bear,
What a privilege to carry,
Everything to God in prayer."

Friendship often languishes and dies for lack of communion. Let us keep in touch with Jesus. Let us ever cling to him in prayer and he will ever lift us up to new planes of communion and fellowship.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

The Bible and Education.

By Mrs. Frank Boscoe.

Endeavoring to build a true Christian character without the assistance of the Bible would be folly, as this the greatest of books cannot be dispensed with, in any of our many activities. It is here we find God's ideal for man. God created man in his own image and thus we find that **Christian** manhood is our ideal, and so long as we do not show that Christ-likeness in our conduct, we fall short of the possession of that highest object of our lives, a good Christian character. Character quite often is manifested in self-control, which in itself is a Christian virtue. The old adage—'character is what the Lord knows us to be, (and reputation is what men say we are,' will never lose its force. Too often men judge from outward manifestations, while the Lord looks upon the heart. We cannot read the Bible without realizing the searching gaze of the divine eyes.

The spirit of covetousness dominates our lives to a great extent. We look upon individuals of prominence and long for the fame and rank which they have acquired, instead of looking to him who is portrayed as our great example. Much of the criticism against the church from without and from within, would be eliminated, if erring men were not made the ideal, but rather the ideal set forth in God's Word were held up before the gaze of all.

Our public schools of today present a splendid opportunity for character building in the child, through Bible teaching, but we fail to grasp the opportunity. The schools are looked upon as an institution for the development of the mind and the body,—the two things that are less important to any life than Christian character. What influence great men like Washington, Gladstone and Lincoln have on our youth of today. Our children are permitted to study about these men, and every one who has learned about them has been impressed with the fact that truth was woven into every fiber of their beings. And if we purpose to train and inspire our children so that they will be true and noble great characters like these are invaluable.

"Lives of great men all remind us we can make our lives sublime"

Yes, our children should study about these great men, but why not permit them to study about the greatest of men, our Lord Jesus Christ, who should be every child's ideal. We are told that we will gradually look and act like our ideals, the things that we earnestly desire to follow. Look at the dear old mother's face, which fairly reflects the glory of God. She has followed her Lord's footsteps so closely because the Book with its teachings has been her constant companion.

Character, like learning, cannot be measured in a commercial way. Many think money is power, but character is power in a truer sense. The things which do us the most good in this life and the life to come, are quite often the inconspicuous and the intangible. The true progress and the

OUR PRAYER

Our heavenly Father, we thank thee for the gift thou hast made unto us and for the love that prompted it. We thank thee that thou hast made it possible for us to come into thy household.

Help us to be the friends that thou wouldst have us to be, and when we shall have finished the task thou hast given us, may we have thy eternal friendship as our reward through the atonement of thy Son and our Friend Jesus. Amen.

Leon, Iowa.

civilization of nations depends more upon the individual character of its citizens, than upon their ability to accumulate material things. We have all, as Christian people, learned long ago that the success of this life depends more on what we are, than on what we may have. It is the Bible in the individual life that does more than anything else to build that strength of character, that quality of soul, that conforms to the ideal that Jesus set and makes the community and the nation Christian. Let us realize the importance of the Word in character building and give it a greater place in our lives, and especially in the lives of our children and youth.

New Paris, Indiana.

The Old Book By T. Darley Allen.

About four years ago the statement was published that for thirty years the British and Foreign Bible Society had been issuing a penny edition of the New Testament in English, and that although the price of paper, printing and binding had so advanced as to cost the publisher six cents per copy to produce it, the price of the book was still but a penny to the buyer.

Whether this low price still continues or not, Christian people do not circulate Bibles for gain but to enlighten men and women who are in spiritual darkness, and today the Scriptures are sent out by the carload and large quantities are given away, so anxious are readers of this old Book to have others blessed with the knowledge that it imparts.

Infidels should be thankful that the facts are as they are. The more widely the Bible circulates the better for the world, and infidels reap the benefit with the rest of us. So if they are wise, they will be thankful that they have not been successful in hindering the circulation and destroying the influence of a book that they must realize "makes things safe" and without which all that is best in our civilization would be impossible.

Well did H. L. Hastings say of the folly of attacks upon the Bible: "The rat that gnawed a file supposed himself to be making good progress as he saw the pile of white chips slowly increasing under his labors. But when he found he had used his teeth up, it put a different face on the operation. The Bible is a file on which many a rat has tried his teeth. They have been gnawing at it for generations and making abundance of chips—but what have they accomplished? They have simply used up their teeth and have made no progress against the Word. It stands sure and steadfast and can not be moved for it 'liveth and abideth forever.'"

Again to quote from Mr. Hastings: "The Bible is a book which has been refuted, demolished, overthrown and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right-side up, and when you overturn it again it is right-side up still."

Cleveland, Ohio.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

ASHLAND COLLEGE NIGHT

For years now Brethren Endeavorers have been loyal supporters of Ashland College. For a decade a number of the societies carried temporary endowment pledges. Later most of them joined in the support of the Department of Religious Education through voluntary offerings given on College Night. This year this special service has been deferred until Educational Day, which is the second Sunday of June. At that time the young people are expected to conduct their College Night Program. It may, or may not, be merged with the regular evening service. Material, consisting of Educational Booklet and College Songs, has been mailed to a correspondent of every society known to us. Besides we have published letters from students, like those on this page, in both the Evangelist and the Angelus. These helps should be used in preparing and presenting the program, the aim of which should be to awaken a desire for college education, to constrain them to enter Ashland for its realization and to enlist the moral and financial support of all.

J. A. GARBER.

WHY COME TO ASHLAND COLLEGE

May 27, 1921.

Dear Endeavorers:

Some of you should have your faces turned toward Ashland College! I find several good reasons for this belief. Let me enumerate them.

Ashland shines forth as a select college in our land because she is thoroughly Christian. Her program, standards and attainments in the past evince this fact. Men of national and international note are telling us that the graduates of such institutions as ours are becoming the leaders of tomorrow. One can easily see how this may be true. Any system of training that develops the human mind in a symmetrical fashion can justly claim a portion of the future lights of the world. Our college has given and will continue to supply the world with a leadership that is thoroughly Christian. Yours is the privilege of sharing some of its ideals and standards.

Again, our college has a well trained and competent faculty. One of the very first essentials of a good school is a corps of teachers that are universally recognized as capable of developing the youth of the day. Ashland has such a faculty. Moreover, I believe you will find them duly considerate of the greatest needs of your life and doubly anxious to aid you in every possible way. To come in direct contact with one's instructors is an opportunity to be coveted. If for no other reason than this, you will be justified in seeking Ashland College as the place for your advanced education.

Furthermore, we have a student body that ranks with the best in the land. This may seem to be a rather haughty boast but nevertheless a true one. In general we possess a group of individuals that are scholarly and willing to learn. The organizations that we perpetuate are of a high type. We stand for a clean and wholesome program of athletics. Our social and religious life is commendable. If you come here you will be made to feel at home. The dormitory students are all generous and big hearted. At least I have found this to be the case. In my humble judgment Ashland extends the whole of the above to you.

Here's hoping that when next September rolls around you will be found sharing with us the privileges that our school presents and with best wishes to all our Endeavorers, I remain,

M. A. STUCKEY, '22.

STATISTICAL REPORTS

Blanks for our annual statistical report have been mailed to a correspondent of every society known to us. While we try to keep our mailing list up-to-date it is possible that some changes have been in correspondents since the last report. Hence we advise inquiry among previous correspondents and if no report blank has been received, application should be made at once.

Those receiving these blanks should do their utmost to secure the requested information as fully and definitely as possible. As soon as the report is complete, send it without delay to the writer. This matter is of sufficient importance to deserve your careful and immediate attention. Failure on the part of any society to report deprives them of the recognition which they deserve and misrepresents the work at large. Incomplete and inaccurate reports have similar effects. Your general officers cannot make a satisfactory report unless the officers of the local society provide us with the necessary data.

Report! Report!! and again I say Report!!!

J. A. GARBER.

JUNE CONVENTIONS

Christian Endeavorers think of June as the month of conventions. So many are held at that time, it has been found advisable to make "Convention" a part of the monthly service theme.

We cannot here name all these conventions, but our Endeavorers of every state have heard concerning them through stat leaders. Indiana and Ohio announce promising programs. The latter is to be held at Dayton June 21-24. The Gem City is preparing to entertain an enthusiastic host of young people. Local Brethren Endeavorers are sharing this preparation. Brother Chas. W. Abbott is chairman of the Registration Committee and Mrs. Abbott presides over the Reception Committee. Naturally, they with us desire the privilege of welcoming a large number from Brethren societies. A strong denominational rally is being planned.

After Dayton comes the World's Convention at New York, July 6-11. More about it by our denominational trustee, Brother G. C. Carpenter.

J. A. GARBER.

One holy church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

From oldest time, on farthest shores,
Beneath the pine or palm,
One unseen Presence she adores,
With silence, or with psalm.

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart, her baptized ones,
Love her communion cup.

The truth is her prophetic gift,
The soul her sacred page;
And foot on mercy's errand swift,
Do make her pilgrimage.

O Living Church, thine errand speed,
Fulfill thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time.

—Samuel Longfellow,

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHAET
General Missionary Secretary
906 American Bldg., Dayton, O.

A Knotty Home Mission Task.

One of the most difficult home mission tasks with which American Christianity is faced is presented by the plague of Mormonism, rightly called "The Islam of America." Two things in particular make it a real menace that challenges the attention of every true Christian and patriot; first, its intense missionary zeal and second, its political and commercial power. It is pushing its pernicious doctrines into every nook and corner with a zeal and a sacrifice (on the part of many poor deluded missionaries) that would be worthy of the true church of Christ. And yet many Christian people scarcely aware of its existence so far as missionary force challenge is concerned, and look with indifference or quiescent curiosity upon the apparently harmless little congregation and chapel found here and there throughout the land bearing the presumptuous inscription, "The Church of Jesus Christ of Latter Day Saints."

Concerning the vigorous prosecution of their missionary plans and the sacrifice with which it is carried on Charles H. Beck in **The Methodist Protestant** challenges his own fraternity by citing them as an example in this particular. He writes as follows:

Christianity and Mormonism

"In these days when we are urging our Methodist Protestant people to give serious attention to the Home Missionary work of our denomination, it is fitting that we should see what some others are doing. I propose today to discuss briefly, as it is necessary to do in this column, something as to what the Mormons are doing on missionary lines. Surely if these champions of error are willing to make such sacrifices and render such difficult service, we Methodist Protestant people with the finest system of church government on earth, and with the great doctrines of Methodism as our confession of faith ought to be willing to do more than they are required to do.

"Mormon missionaries are constantly calling upon those who are not of their faith, stating their doctrines and misquoting scripture to try to prove them. He expects to be rebuffed in many instances, but he has one more call to add to his report, and he finds some who are willing to listen to him. These are usually one of two classes of people; those who have a grievance at the church, and those who like the kind of religion that he teaches.

"Each missionary has been drilled in his lesson until he has it by note. He is called to the headquarters of the mission frequently to have his mind refreshed. Many of them are so immature that one is surprised that they should be sent out on so an important an errand. Two go out together for mutual help and encouragement. Each carries a compendium in which under proper heads he finds his doctrine stated with references to the King James version of the Bible—the

"Book of Mormon," which he is taught to claim contains the "fullness of the gospel," and the "Doctrines and Covenants," Joseph Smith's personal revelations, many of which have been radically changed since they were first given. He is taught that the Holy Spirit will give him power to confute the adversary, and he often becomes quite vain of his authority to speak for God.

"These missionaries serve without salary. They go out for two or three years at their own expense. They furnish themselves with proper clothing, and as far as possible, live on the charity of benevolent people who do not like to see any one go hungry or unsheltered. Whatever necessity these missionaries lack is sent to them from their homes.

"The Mormon church has not changed in its essential doctrines from the time of its organization. It has incorporated into its system two elements of great power. One is its commercialism, the church itself being a strong business concern. And the second is found in its temple rites and pretended endowments. The church is an absolute monarchy. It is ruled by a priesthood claiming appointment from God, and the governing authorities are self-perpetuating. Were the pressure from without removed, and the people freed from the fear of punishment, polygamy would flourish as weeds in an untilled field.

"If our Methodist Protestant church had the missionary spirit of the Mormons, we could double the membership of the denomination in the next ten years. Help us to meet the demands which the Lord is making upon us in these wonderful days of opportunity."

Near East Bible Clothing Campaign.

Last year America sent 750 tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegrams as the following:

Erivan: "Urgent need for food and clothing." Constantinople: "Refugees arriving from Caucasus, escaping persecution, naked, destitute." Beirut: "Aintab still ravaged battle, cold and lack of supplies. Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees. New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch snow fall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, District Manager of Near East Relief had no clothing to give the men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go and the men were driven off to the wintry plain with only these for covering. Americans have but to think of those heroes whose marching feet left bloodstains in the snow at Valley Forge, to

realize the even more heroic endurance of the patient hosts of little children, girls, mothers and grown men in the Caucasus who are now so much more destitute, and will next winter be so much more in need of protection from the snow and biting cold.

The clothing cast aside as worthless by our people here in America would provide comfortable covering for every unclad one in the Near East, and would be an untold blessing to thousands who have been stripped of all their possessions.

It is such a little thing to dig those cast-off garments out of the clothes box and send them down to the Bundle Station, but to at least one, and perhaps several human beings in that far-off land, it may mean the difference between life, hope, strength and almost certain death.

On June 1st, Near East Relief Bundle Stations will be opened, for one day only, in all the larger cities. Please leave your bundle at the station, or send by parcel post to Near East Relief warehouse, 549 West 39th Street, New York City, N. Y.

THE BIBLE AMONG THE JAPANESE IN HAWAII

The Rev. U. G. Murphy, special representative of the Pacific Agency of the American Bible Society, has completed a two months' tour among the Japanese in the Hawaiian Islands, where there are some 115,000 sons of the Flowery Kingdom. It is estimated that fully 90,000 are Buddhists, having some forty-five temples, and they are practically unevangelized. The Japanese on the Islands have come from the two strongest Buddhist provinces in Japan.

Mr. Murphy spoke to the unevangelized Japanese in their theaters, schools, villages and camps. He gave many addresses, and personally sold 5,500 Scriptures, practically all of them to Buddhists. He estimates that 80 per cent of the Japanese laborers living in plantation camps whom he addressed and to whom he sold Testaments, had never before heard a Christian address; and that 25 percent of them had never heard a Japanese public address of any kind. In some places, he found among the Buddhists dense ignorance of all things Christian, and an intense aversion to Christianity, similar to that found in Japan thirty years ago; but, on the whole, he found them of open mind and ready to purchase New Testaments.

He especially found encouragement among the Buddhist young people in the schools, who not only purchased, but were eager that their fathers and mothers should come into possession of the Scriptures. In one instance, a young Japanese schoolgirl sent a strong appeal to Mr. Murphy to visit her people, who were Buddhists, in a distant section of Hawaii Island. Mr. Murphy made a special tour to this place, found these people, and they secured for him a gathering of all the Buddhist community. These Buddhists were so eager to hear concerning Christianity and to receive the teaching of the New Testament, that Mr. Murphy spoke for over two hours to

them, explaining the teaching concerning Christ. At the close of this service every Buddhist present purchased a New Testament.

Such experiences of receptive hearts were common.

An effort will be made this year by the American Bible Society, through the mission forces on the Islands, to reach with the Scriptures every unevangelized Japanese not reached by Mr. Murphy's tour. The impor-

ance of this may be estimated politically as well as religiously, for it is estimated that within a few years—ten or fifteen at most—the Japanese will control the voting power of the Hawaiian Islands.

NEWS FROM THE FIELD

HERE AND THERE

When I gave up the work of the pastorate, and came to serve the brotherhood in the College, I rather thought that my work in the pulpit was practically done, for I knew that if I did this work well, I should have about all to do that could reasonably be expected of a man. From former reports which have appeared in these columns, the reader has noted that this expectation of mine has not been wholly realized, and now I see that it will not be. In fact fully half of the week ends are spent out in the great field, proclaiming the message, without which the world has no hope. Thus I recently had the privilege of spending a week with the brethren of the Moxam congregation, in Johnstown. This congregation is served by Brother Walter Nowag, whose consecration and faithfulness is a source of help to all who know him. It will be remembered by most of our people, that he is a grandson of Brother Holsinger, the leader among us, thirty years ago, and the historian of the Brethren and Tunker churches. I found in this congregation such a group of real Brethren, as made work among them, and with them, an experience which was most refreshing. The congregation is not large, but what it lacks in size, is made up for in the loyalty which finds expression in its membership, and the enthusiasm with which they give of their means and time, to support its activities. The hospitality was boundless, and I shall long remember the pleasure this week of service with them gave me. Cambria County, Pennsylvania, has more Brethren churches than any like area in the world, and this congregation is one of the real live organizations in this field. May God continue to bless the dear Brethren of the Moxam congregation, is my earnest prayer.

The congregation at Middlebranch, Ohio, is one into which I was called soon after landing at Ashland, to conduct the funeral service of one of its oldest members. That visit led to others, some for services of consolation, and others for the regular ministrations of the church. The Brethren have pleaded so persistently for a continuation of such effort, that I at last consented, and now I am preaching to them every four weeks, with a hearing and response which is most encouraging. There is no thought in my mind that this shall be a permanent arrangement, for I feel that I must be free to give my time to the college and such missions as it may require of me, but at least temporarily, I am delighted to serve there, and rejoice in the evidence of God's blessing upon the effort. Thus is the Lord giving an opportunity to serve in the way that grew so familiar to me in the one-third of a century which was spent in the pastorate.

MARTIN SHIVELY,

Ashland College, Ashland, Ohio.

THE NORTHERN DISTRICT CONVENTION OF CHRISTIAN ENDEAVOR AND SUNDAY SCHOOL WILL BE HELD AT ARDMORE, INDIANA, TUESDAY AND WEDNESDAY, JUNE 20-21, 1921

Tuesday Afternoon

- 1:30 Song service.
- 1:45 Quiet Hour. G. W. Rench.
- 2:00 Roll Call of Societies.
- 2:10 Forty Years of Christian Endeavor. Glenn Carpenter.

- 2:40 Music.
- 2:45 The Twins: Impression and Expression, or Sunday School and Christian Endeavor. E. L. Miller.
- 3:10 Suggestive topic. A. E. Thomas. Song and Benediction.

Tuesday Evening

- 7:15 Song service.
- 7:30 Quiet Hour. G. W. Rench.
- 7:45 The Value of C. E. to the Church. I. W. Duker.
- 8:15 Special Music.
- 8:20 Building Better than He Knows. B. S. Stoffer.

Announcements and benediction.

Wednesday Morning

- 9:00 Song service.
- 9:05 Quiet Hour. G. W. Rench. Girls to Work. Mrs. Hess.
- 9:40 Why An Intermediate Society. Wm. Widmoyer.
- 10:00 Sunday School Open Forum. Goshen Sunday School. (Bring your problems).
- 10:30 Christian Endeavor Open Forum. Mr. Wolf. (Bring your C. E. problems).
- 11:00 Business session.

Wednesday Afternoon

- 1:30 Song service.
- 1:45 Quiet Hour. G. W. Rench.
- 2:00-4:00 Program for these hours to be supplied by South Bend Sunday School and Christian Endeavor. Closing song and benediction.
- Athol Hartman, Secretary.
- Cora Culp, President.

KRYPTON, KENTUCKY

How fast time seems to go when one is busy. A much longer interval has elapsed since our last report than I was aware of. We are glad that we can report the work at the above place as moving nicely. Our meetings are well attended and also the Sunday school is in a better condition than ever before. Have seven good teachers. Have two outside Sunday schools about two miles from Krypton, which are also well attended. People that were opposed to our teaching and would have nothing to do with us are coming out for the Lord now, even praying in public and are active in Sunday school.

Invitations come from many places for us to come and hold meetings for them.

We like the work among these dear people, they have been so good to us. In order to win them for the Lord we must get acquainted with them and learn their customs and put ourselves on the same level with them. The main thing is to get their confidence.

A few weeks ago a young man, a member of our church was shot. He was a backslider, and when he saw that he had to die, he prayed aloud while the people were standing around him. He confessed before all that he had sinned and asked them to pray for him. Before he died, when seeing his mother weeping said, "Mother, weep not, I go to be with my Savior."

That was a great inspiration to us in our work. Often we have thought our work was in vain when we saw our converts go astray, but when they get in trouble they will call for us and pray to God.

Our hearts are filled with thanksgiving and praises unto the Lord, when looking back and seeing the wonderful leading of the Lord and the victory.

J. A. REMPEL.

ELKHART, INDIANA

A short message from the First Brethren church, of Elkhart, Indiana. We are going forward. We held our semi-annual communion on Friday evening, May 20th, with a good attendance and that fine Christian spirit prevailing. The work here is moving forward nicely under the efficient leadership of our young pastor, Brother Stoffer.

A few people have been added to the church, continually since our revival meeting last winter.

Brother Stoffer continues to preach strong, convincing and convicting sermons.

On Sunday, May 15th, he preached a fine missionary sermon and on offering of \$59.00 was taken for Chinese relief fund.

The church has recently sustained a great loss in the passing away of our Sunday school superintendent, A. J. Wineland. The church realizes its loss but the work is continued and will go on under the leadership of the efficient assistant superintendent, W. G. Hall.

We must be subject to the Lord's will. The Lord gives and the Lord taketh away. We then trust that another will be raised up to fill the vacant chair. We are now planning and praying for our revival next winter.

The pastor is planning and working to put in operation the entire program of the church in the Bicentenary Movement. We want to attain all of the goals and when the roll is called we want to be numbered with those who have done their best, and done their part in making this program a success.

We ask an interest in the prayers of all that we may go on to greater things.

PETER PONTIUS.

SURRY COUNTY, NORTH CAROLINA

We spent the fourth Sunday of May with the church in Surry county, North Carolina—the only Brethren church in the state. This church has passed through “fiery trials” and eight faithful members remain. “Preachers without morals” explains the chief cause of this church’s decline. A so-called “Holiness Movement” still further wrecked the church and afterwards wrecked itself. Professor L. G. Wood, late of Roanoke, saved the situation and turned the hearts of the entire community again towards the Brethren church. Brother Wood is held in the highest esteem throughout this entire neighborhood and he did much to make future success possible.

The church building is suitably located, well built, commodious and free from debt. The weekly prayer service is well attended and 102 were present at Sunday school on the fourth Sunday. Large and attentive crowds greeted us at the four services held, many unsaved among them. This is a splendid rural community looking to the Brethren church for spiritual food. Will we disappoint them? This needy field calls for our prayers and also some financial support.

J. S. BOWMAN, Non-resident Pastor,
Roanoke, Virginia.

LOREE, INDIANA

There are some things we would like to report from this place as we believe that the readers of the paper would like to hear about the work here. There is a renewed interest in all the various departments of the church. People are taking hold of the work with new zeal and we are marching forward under the direction of the Holy Spirit to greater things.

The Sunday school has been making great gain. Brother Shinn and his faithful workers are leaving nothing undone to interest people in the Sunday school and the effect of their labors is being felt far and near. I would like to say that Brother Shinn is a superintendent in the highest sense of the word and we would have to go a long ways to find one that could surpass him. It is a real pleasure to work with such men with such ideals and feel their responsibility to God and man. Under his direction our Sunday school has made great strides. We observed a “Go to Sunday school Day” and there were 329 present. The interest is still good and we are looking out for the other fellow. Some of you city churches will have to step lively if you don’t want us to go around you, even if we are a rural church. There has been a marked interest in the regular church services. On May 22 we went to the stream to baptize, having five applicants and at the water we had the privilege of taking the confession of four more, some heads of families. For all these we praise God. All nine of them were baptized and received into the church and there are some good prospects for still more. On Thursday following the baptism we had our regular spring communion services with the largest number around the tables since we have served as their pastor, some coming for a distance of 15 and 20 miles. Such loyalty made our hearts rejoice. We all felt that we had received a great blessing.

Next Monday evening we will have our Children’s service, and we are looking for-

ward to a great day in the Lord’s work. How little do we realize that there are great possibilities wrapped up in the children that must be unfolded and directed, if they are to become leaders in the church of tomorrow, and if neglected the church must suffer. These are not only days of reconstruction in the material world, but in the spiritual realm of every individual life. The building will not be Brethren unless it is done under the direction of the Holy Spirit, unless the young church is taught in the right way “to contend earnestly for the faith once delivered unto the saints.”

Bear us up to the throne of grace that we may be humble and may be channels through which the blessings of God can flow to others.

We extend an invitation to all to come to Loree to attend the Eleventh Annual Convention of Southern Indiana District of Sunday School and Christian Endeavor. We have a committee on entertainment to care for you. Don’t forget the date, June 13 and 14, Monday evening and Tuesday all day.

C. A. STEWART, Pastor.



PROF. J. RAYMOND SCHUTZ

Who has been received into the Brethren church, ordained to the ministry by the sanction of the Indiana Examining Committee and installed as pastor of the North Manchester church. Dr. Bame in last issue introduced us to Brother Schutz and told us something about him. The above picture should have accompanied his article but the cut did not arrive in time. We gladly give it space in this issue, in order that the brotherhood may feel that they know Brother Schutz from having seen his picture. We pray that God may cause his coming amongst us to result in great mutual blessing.

A COMMENDATION

Dear Editor of The Evangelist:

Would you be so kind as to allow a few words said in behalf of the fine article written by Brother H. W. Anderson on “Bone Dry Religion”? Somehow it seemed to suit me so well I was anxious to have it printed in leaflet form and I found that others wanted the same, so Brother Anderson had five hundred printed, and found that by getting 5000 printed the cost per hundred would only be about 30 cents per hundred; whereas at the 500 rate it would have been \$1.00 per hundred. Now what I have in mind is that it only a number of the members of our beloved fraternity would order from Brother

Anderson at Lake Odessa, Michigan, a sufficient amount to reduce the cost price what a great amount of good could be done by distributing them among the people, thereby holding up the apostolic baptism.

J. A. BAKER.

NEAR FRANKLIN, WEST VIRGINIA

Dear Evangelist readers: As it has been over two years since I have tried to write for the Evangelist I will say I like to read of the many good meetings and the work of the Brethren church and our missionaries in Africa and South America. Brother Gribble was here in our home four years ago this May. We can recall many changes since then. My dear father, Jacob C. Hammer’s death occurred December 18, 1919 and we deeply feel his loss in our home and church but we have the blessed assurance that our loss is heaven’s gain. Some of our substantial members have married and moved away but we are still a little band that is trying to live faithful to the whole gospel church.

Brother S. P. Fogle of Washington, D. C., has cared for the work here for about seven years. We are nearly 30 miles from the nearest railroad. We are not able to have regular preaching. We had hoped to have Brother I. D. Bowman hold a meeting for us this spring, and we hope that it may be that he can come some time in the future. Brother Fogle preached for us one week the first of May and we had the pleasure of having Sister Lucy Hall of Bethlehem congregation with us part of the week of our meeting, as our organist, and the good music she rendered was a great help in the meeting. Her presence with us was appreciated very much. We were revived and encouraged and rejoiced greatly in the showers of blessings. While it was our rainy season, the people came out to church just the same and the interest of the meeting was growing when the meeting closed on Sunday evening with communion services and nearly all our members were present. We hope and pray that much good seed was sown and that God will soon enable us to reap the harvest of many dear precious souls. We feel our weakness and earnestly ask the prayers of the Brethren people. I remain your sister in Christian fellowship.

LINNIE HAMMER, Secretary.

BERNE, INDIANA

This is the first time I have attempted to write for the Evangelist, but I wanted to report Brother Cobb’s meeting at Berne. While he was here last February the Mennonite brethren arranged for a weeks’ meeting, but when he came they prevailed on him to stay ten days, and would have liked to have had him stay longer but he had to leave for the Roann meeting according to engagement. Brother Cobb is a plain teacher of the Word and while in Berne the people were eager to hear him. The large church was filled each evening, and at the day Bible lectures in spite of the busy times about 300 attended. One reason for the good impression he made was his big heart. He could make things so plain. Berne has never had such an awakening. The Bible is the topic of conversation on the street.

Yours in the blessed hope,

JOHN M. PARR.

**A TEN DAYS' BIBLE AND PROPHETIC
CONFERENCE AND EVANGELISTIC
MEETING AT WASHINGTON
UNDER THE AUSPICES OF
THE EVANGELISTIC AND
BIBLE STUDY
LEAGUE**

Brother Lyon has reported this meeting but I want to say a few things about this work. When I was worth less than nothing I borrowed a hundred dollars to help Brother Lyon to start the work in our Capital City. Brother Shaver and I also ordained Brother Lyon at that time.

They have had many dark days but the Lord has given great victory at last. I said years ago when he left Washington and went to Jersey that it was a fatal mistake for the Washington work. He took the advice of some and left it, hoping that some one else would build it up.

After it was dead and buried, he went back, and resurrected a little remnant of it and struggled away, making his own living largely by secular work and for more than ten years struggled against tremendous odds.

I believe the greatest mistake the brotherhood ever made was to let this work drag along for ten years in this way. If the brotherhood would have said, "Go to Washington and we will pay you well. Put that work on its feet. Get all the money you can Biblically there and we will pay the balance." If they had done that Brother Lyon would have put that work on its feet five years sooner and before this time the brotherhood would have received back every dollar that they would have put in the work there. Brother Lyon picked up the work and struggled and prayed and went on. Unwise preachers and others criticised and said it was dying on his hands. In spite of all this it went gradually forward until today it is the most spiritual and the best congregation for its size that I know of in the brotherhood. It is marvelous what the Lord has done and is doing. **THE LORD HAS DONE EXCEEDING ABUNDANTLY ABOVE MY HIGHEST EXPECTATIONS FOR THE WASHINGTON CHURCH.**

They have a wonderful Sunday school and the offerings of the church and Sunday school are the greatest of any church in the brotherhood according to their wealth.

They are badly in need of room for the Sunday school and for church services. The brotherhood ought at once to help them to build an adequate church building for this noble people. If any of you hear any bad rumors concerning the work, do as I did, go and see for yourself, and I am sure you will be astonished beyond measure.

I am not a gusher or flatterer but sometimes I am too frank and open for my own good. Brother Lyon is humble, reserved and says but little and has been greatly imposed upon at times, and I think the time is here that the brotherhood should know the facts concerning this splendid work.

I have yet to see the first church fail that is run along the higher life lines. Brethren, let us all pray that if it is the Lord's will Brother Lyon's life may be spared until he can establish such a church in our Capital

city that its spiritual influence will touch the entire brotherhood.

I shall never forget the kindness and hospitality shown wife and me while with this people.

I am daily remembering this church in prayer and am praying that the Lord may raise up many others like it in our brotherhood.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia Pennsylvania.

ANNOUNCEMENTS

NOTICE NO. 8—LOST?

Several cards have come to me bearing information something like this: "I have mislaid or lost the statistical blank. Will you please send (one said shoot) me another at once?" A large number of blanks have not been returned, neither have new ones been called for. Is your statistician to infer that they have not reached you, or are lost, or pigeon-holed, or forgotten, or neglected? Or is there some good reason for delay? If so, **DO YOUR BEST TO GET YOUR REPORT IN SOON**

417 Indiana Street, H. E. EPPLEY,
Huntington, Ind. National Statistician.

ANNOUNCEMENT

Don't forget this Sunday, the 12th day of June, is the day we have the **ALL DAY** service in Columbus, Ohio, at W. 3rd and Oregon avenues. Prof. Jacobs will be here. You are welcome with us too.

THE COLUMBUS BRETHREN. COMMUNION NOTICES

The regular Holy Communion services will be observed on June 19th, at the Brethren church, Oak Hill, West Virginia. We urge that not only the Brethren of the local church be present but also that our neighboring brethren might also make a special effort to share with us in this service.

O. E. SIBERT, Pastor.

IN THE SHADOW

BRUMBAUGH—Virgil M. Brumbaugh, wife of Vern Brumbaugh, daughter of Eli and Eliza Sawyer, was born at Leesburg, Indiana, March 5, 1890, died at her home near Milford, May 21, 1921, aged 31 years, 2 months and 16 days. Her entire life was a Christian one; she uniting with the M. E. church at Leesburg when she was a young girl and always thereafter living a consistent Christian life. She united with the Grace Brethren church by letter in 1911.

She was a dutiful daughter, a kind and loving companion and a faithful Christian worker. Her life exemplifies the words of the Master when he said, "She hath done what she could," and now;

"In our slow throbbing human hearts,
Her deeds and acts and tears live still,
Her very act hath left its mark
Upon the world for good, not ill."

Services by her former pastor,
B. T. BURNWORTH, Lanark, Illinois.

PARR—Norval, son of Bert and Rosa M. Parr, was born in Adams county, Indiana, March 2, 1890, and departed this life at his home near Berne, Indiana, May 25, 1921, at a little over 31 years of age. He was united in marriage to Bessie Abnet on September 3, 1911, to which union were born four children. He united with the Bethel Brethren church and was loved by all who knew him. He leaves to mourn his departure his companion, three children, his mother, two grandfathers and two grandmothers, four brothers and four sisters and a large number of relatives and friends. Funeral services were conducted at the Bethel church by his pastor, assisted by the writer, who baptized him and his wife some years ago. Texts, Mark 8:35 to 38. We believe his funeral was one of the largest gatherings that has been in the Bethel church for years, which fact speaks of his high standing in the community.
W. F. JOHNSON.

BEEKLEY—Israel B. Beekley, son of Emanuel and Sarah Beekley, was born in West Moreland county, Pennsylvania, April 9, 1846, and departed this life May 14, 1921, aged 75 years, 1 month and 5 days.

In early manhood, he became a Christian and a member of the Brethren church. He remained faithful and true as a Christian until the very end of his earthly sojourn.

In 1870, he was united in marriage to Anna M. Thomas. To this union were born four children, two of whom have preceded him into eternity. He is survived by his faithful wife and two daughters, Mrs. S. M. Lawrence of Prosser, Washington, and Mrs. George K. Slind, of Clarkston, Washington. Funeral services conducted by the writer.
CHARLES H. ASHMAN.

BOWERS—Ira O. Bowers was born in Huntington, Indiana, on May 7, 1884, and passed away suddenly on May 29th, 1921. He and his family were preparing to go to the cemetery. The children were already in the machine and in ten minutes they would have been on their way. He called his wife to his side, fell into her arms, and in ten minutes had breathed his last. He united with the Brethren church at Huntington in August of 1916. The immediate relatives left are his parents, his wife, three daughters and a son, and three brothers. Services were conducted by the writer, assisted by Rev. W. E. Cole of the Central Christian church.

H. E. EPPLEY.

THORN—Henry Thorn was born in Wayne county, Ohio, and came to Indiana on a canal boat alone when fourteen years old. He has been a resident of Huntington for sixty years. The same fall his parents came to Indiana. He passed away May sixth at the age of eighty-four years, eleven months, and thirteen days. He was the last of five children to go. His wife preceded him on their fifty-fourth wedding anniversary. He was the father of ten children, all living but one but one son who passed away in infancy. Early in life he became a Christian and for twenty-five years has been a member of the Brethren church. Services conducted at Huntington, Indiana, by the writer, assisted by Rev. Roberts of the U. E. church.

H. E. EPPLEY.

BAKER—Samuel M. Baker was born June 27, 1883 in Pennsylvania and died April 17, 1921, at Swanton, Ohio, aged 37 years, 9 months and 20 days. He was married to Lydia Ann DeHaven, September 12, 1899. This union was blessed with two children, Abner D. Baker and Mary Ann Kellogg, both of Swanton. He is survived by his widow, two children and two grandchildren and one great-grandchild. Funeral services in the Christian and Missionary Alliance church, with Rev. Hoover officiating, assisted by Rev. Clauser.

L. A. BAKER.

BOREN—Martha Boren, born at Jonesboro, Tennessee, died near Dayton, Ohio, aged more than 84 years, was one of the oldest members of the Brethren church at Dayton. Mother of seven children, of whom four survive, there are also twenty-five grandchildren and eighteen great grandchildren. For thirty three years she has served her Master and set a good example of faith and perseverance to her Master and Lord. Her husband, Solomon V. Boren, preceded her several years to the spirit world. Funeral services by the writer and Brother Arthur Lynn.

CHARLES A. BAME.

BOOKWALTER—B. F. Bookwalter was born in 1842 and died in his eightieth year, at Dayton. He was the father of seven children all of whom have preceded him in death, save one, Mrs. Nellie Zimmerman and son Ralph. During the Civil war he served his country from start to finish. He was long a member of the First Brethren church at Dayton and passed to the beyond full of faith and seemingly in the heavenly presence. Funeral by the writer and Brother Arthur Lynn.

CHARLES A. BAME.

MILLER—Mary C. Miller was born in Ohio and came to Indiana when eleven years old. She passed out of this life at the age of seventy-one years, six months and fifteen days. She was the mother of eight children, all living but one. She was first a member of the Church of the Brethren, later affiliating with the Brethren church near Eaton, Indiana. Funeral services conducted by the writer, assisted by Rev. J. J. Fred of the Eaton M. E. church.

H. E. EPPLEY.

ELLER—Mary Elizabeth Eller was born in Delaware County, Indiana. After an illness of more than eighteen months she passed away suddenly at the age of seventy-three years, three months, and nineteen days. She was the mother of eleven children, four having preceded her into the spirit world. She became a Christian early in life and at the organization of the Brethren church near Eaton became one of the charter members. Services by the writer, assisted by Rev. J. J. Fred of the Eaton M. E. church.

H. E. EPPLEY.

THE BICENTENARY and EDUCATION

THREE IMPERATIVE CONSIDERATIONS
That Make NEXT SUNDAY of First Significance
to the Church and Christian Education.

1. A growing Student Body that must be cared for by increased facilities in material equipment.

2. The divine obligation that rests upon every member of the Church to foster Christian Education. One of Jesus' commands is "To Teach."

3. The sum given by the Church on June 12th will count dollar for dollar against the contributions of Ashland City, which the Church must meet by September, 1923.

The Challenge Right Now from All Sides is to Make

ASHLAND COLLEGE

A Standard Ohio College

An Offering Equivalent, at Least, to Fifty Cents per Member to Help to Provide for the Immediate needs of the College and Seminary is Asked for on

EDUCATIONAL DAY

The Second Sunday of June.

Report All offerings promptly to MARTIN SHIVELY, Bursar, Ashland, Ohio.

VOLUME XLIII
NUMBER 23

JUNE 15,
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

SERVICE THE KEY TO GREATNESS

One of the most foolish sounding statements in the world is one found in the New Testament, "He that would be greatest among you, let him become servant of all." It seems absurd and impractical. But pick up any magazine and read its advertisements of all sorts of interests, declaring, "We are the greatest in our line because we give the best service." Humble service is the secret to present day success in any line of activity. And every man who discovers it and applies it to his own business, supposes he has found something new, never suspecting that Christ has been holding out the secret to him and to all the world, waiting for it to be accepted.

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

Are We Losing Our Moral Sensibilities?

IF SO, WHAT NEXT?

Twenty-seven centuries ago, God's greatest Old Testament prophet thundered forth the coming judgments of God upon a people who had lost their moral sensibilities, in the following words:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. * * * As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust!" (Isaiah 5:20-24).

Consider such a state! Evil is good, and good is evil! All moral sensibility has become blunted, deadened, lost! Such a condition, in every dispensation, has ended in swift and terrible judgments and the ushering in of a new dispensation from God. When the people of Israel lost their moral sensibilities, God gave them over to the Assyrian wolf. When Judah called evil good and good evil, put darkness for light and light for darkness, there was simply "no remedy" (II Chron. 36:16), and God gave that kingdom over to the Babylonian lion. The loss of moral sensibility is the most appalling loss that the individual, the nation, or the human race, can know. It is irremediable.

It is a serious question as to whether or not the whole human race today is not rapidly approaching just such a condition as this. Immoralities that the good and the great, of all the centuries of human history, have denounced as immoralities,—immoralities that every historian knows have ever been responsible for the downfall of nations,—these immoralities are being flaunted before the faces of men and women, until through familiarity with them, we are fast becoming insensible to them.

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
But seen too often, familiar with her face,
We first endure, then pity, then embrace."

Vice after vice parades its hideous form before us and before our children; and, when some prophet of righteousness calls our attention to them, we shrug our shoulders, and say: "O, we have grown accustomed to that!" or, "O, people do not pay any attention to such things any more!" or, "It is as you think,—evil to him that thinketh evil, and good to him that thinketh good!" And fewer each day grow the prophets who dare to speak out without reserve against these popular but damning sins.

Consider your profiteering! We have grown so used to pillage

that we have begun to consider it a brilliant and righteous game. Where is the man who is longer condemned because he is shrewd enough to stick his hands legally into the pockets of his fellowmen and amass a fortune that everybody knows he never earned?

Consider your play-houses! The old-fashioned Shakespearian drama has grown too slow, and today the mass crowds into the "show" where usually a "fallen woman" is the center of attraction; or into the vaudeville where moral sensibility is at nil; or, into the "movie" where the "vampire woman" is queen. And the sad part of it is, that the masses that crowd to these unholy shows seem to experience little or no revulsion of feeling, proving that their moral sensibilities are about on a par with the human sharks that stand ever ready to destroy both body and soul to increase their filthy and bloody gold! The "movies" have literally come to be schools of vice and crime. This fact is so well-known that no well-informed person will deny it. And yet, the so-called "respectable elements" of society, members of churches, and even ministers of the gospel, experience no compunction of conscience, as their sons eat of "the tree of knowledge of good and evil," and their daughters sit and applaud their own nakedness.

Consider your dance halls! The police, judges of our juvenile courts, mission workers among the "fallen," "commissions" for investigations of the moral perils of youth, and even dancing masters themselves, all unite in proclaiming that the modern dance is the most dangerous firebrand the forces of hell can throw among our boys and girls, yet note the ever increasing number of "nice folks" that "don't see any harm in a dance" any longer!

Consider your modern feminine attire! Women and girls today parade our streets, and even offend their Lord by coming to church, in clothes that but a few years ago would have been rejected with horror as outraging all sense of decency. But, today, the poor innocent monkeys, "Hear no evil, think no evil, see no evil!" Yesterday's sin of women playing with the passions of men through their semi-nudity, is as much sin, and just as dangerous sin, as ever. Our failure in ability to perceive it does not change the matter,—it only proves that we are losing our moral sensibilities. Perhaps poor weak David should close his eyes when Bathsheba takes her bath; but because, "David should", this does not excuse Bathsheba's thoughtlessness(?). The semi-nudity of women on our streets today raises a serious query as to whether or not the modesty that for centuries the world has considered the distinguishing mark of a pure woman is any longer a virtue! The time seems not far distant when women

will have forgotten how to blush. Women, today, posing as respectable folk, are actually presenting in their street apparel standards of dress that fall below the standards of the brazen street-walker of twenty years ago. Yet, silly little goslings, and even old "geese," sit around and drawl, "I don't see any harm in it!" Some folks say that the preacher ought to be engaged in bigger business than preaching about women's clothes. But it happens that God's greatest preacher in his day, brought a message direct from Jehovah, showing that the Almighty himself was mightily concerned about their "round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantels, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils" (Isa. 3:18-23)! Turn to this passage and read the verses that follow, setting forth the awful judgments that fell upon the daughters of Israel because of the ungodly dressing among them. Yet, the problem in the days of Isaiah was not so serious as the problem of today. Then, it was a question of dress; today, it is a question of undress. When women and girls stand on the streets, so dressed (rather undressed) that no man can be caught looking their way without passersby suspecting his thoughts, then it is time for such females to go home and put on some clothes. And, "good people" who "see nothing shocking" in the popular nakedness of present-day fashions, and experience no revulsion of feeling in the matter, simply confess that they are losing some of the finest sensibilities of nature, and are passing into a breakdown of moral character.

A woman of the street once said to a Christian gentleman who reproved her when she accosted him, "Why why is it bad to be bad?" And, there you are! As with her, so with great masses of men and women: Conscience, the voice of the Eternal within the soul, seems to speak these trying times in only hoarse and unintelligible mutterings; Modesty, the fairest of all the flowers that grow and grace human life, seems to have sickened and almost died; Purity of soul, that thing within you that shrinks from the rude touch of impurity like a sensitive plant, seems to have toughened itself to the wading through filth with impunity; all the moral forces within the human breast that ought to fight to the last ditch, seem to have thrown down their arms before the world, the flesh, and the devil, and to have traitorously surrendered. "I see no harm!" O, verily, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Even though the whole human race may lose its moral sensibilities until once more it "calls evil good and good evil," yet while the God is on his throne,—the God who is "the same yesterday, today, and forever,"—the difference between good and evil and between light and darkness, will remain unchangeable. Moral distinctions are as unalterable as God himself, and remain unchanged by human will or human thinking. God himself fixed eternally the foundations for character. And men must ever dig down to those rock-bottom foundations, and build thereon all character that is to be unimpeachable and unshakable.

When once the world loses its moral sense (and God save the world from that), then as in the days of Noah, then as in the days of Lot, then as in the days of Zedekiah, then as in the days preceding the destruction of Jerusalem, "the Lord shall wash away the filth, and shall purge, by the spirit of judgment, and by the spirit of burning" (Isa. 4:4). That such a moral and spiritual collapse, for which the only remedy will be this same "spirit of judgment and spirit of burning," will close the end of the present age, is the sure testimony of the Scriptures. Frankly, we are made to wonder whether or not we do not stand on the verge of that day!

LOUIS S. BAUMAN.

EDITORIAL REVIEW

Your attention is called to page 16 which contains matter of particular interest to every friend of missions.

The Easter offering as reported in this issue was fine. Was your gift among the many? Or have you really contributed?

Don't fail to send your Educational Day offering of at least 50c per member to Dr. Martin Shively, the bursar of Ashland College, at your earliest opportunity.

Brother Samuel Kiehl, one of our oldest ministers, writes an interesting reminiscence letter concerning the Dayton church, recounting the various pastors who have served there.

Under the leadership and with the faithful endeavors of Brother and Sister P. J. Jennings, work at Buena Vista, Virginia is making progress, though they have recently been hindered by the depressed labor conditions.

We are sorry to note that several typographical errors crept into the paper last week, most conspicuous of which was the misspelling of the name of Mrs. Frank Roscoe, who wrote the splendid article "The Bible and Education."

The Sunday School and Christian Endeavor Convention announced last week to be held at Ardmore, Indiana, is to convene June 21 and 22 instead of the 20th and 21st, as was erroneously reported.

Brother Freeman Ankrum, the greatly loved pastor of the Garwin, Iowa, church, tells of the fine loyalty of his people and the progress being made. He has resigned to take up the work at Washington C. H., after General Conference.

The many friends of Brother J. H. Swihart will rejoice in that he is enjoying better health than usual, as they will observe from his letter in this Evangelist. His historical sketch concerning the work at Millersburg, Iowa and the work of the late Brother John A. Myers, will be appreciated. We shall be glad for the further letter which he kindly offers.

In three successive weekly calendars recently received from Brother Bauman, we noticed that each week recorded a number of members added to the Long Beach church roll. That type of evangelism is growing in favor among the churches. The special campaigns are valuable, but why not make evangelism continuous?

Under date of June 6 Brother A. J. McClain writes, "Things are going nicely at the church. The summer slump has not begun yet. Three hundred at the Sunday school yesterday." And with the steady concentrated effort that he and his loyal people are putting forth, we doubt if the slump will strike very hard when it does come.

Brother Homer Anderson is rejoicing in the spirit of loyalty manifested by his people of the Campbell church in Michigan. They have a very effective way of showing their affection for their pastor and his bride of a few months. Where he speaks of the "Continued shower," it strikes us that he might almost have spoken of it as raining. Anyway the expression brought joy and blessing to the recipients.

The first communication of Miss Hillegas since reaching Paris has reached Brother A. J. McClain, secretary of the Foreign Board, and believing that it would be of interest to the readers of The Evangelist to know where she can be reached by mail, he has sent us her address, which is, Miss Charlotte Hillegas, 16 Rue Demours, Paris, France, C/o M. Foure. She is located in the home of a Methodist minister where she will have special instruction in learning the French language.

The Ashland College commencement week was filled with good things, which will doubtless be reported later by the proper person, but we wish to make special mention of two features worthy of note. First is the baccalaureate sermon delivered by Brother Watson of Johnstown First church. It was a sermon of unusual merit and we are fortunate in being able to give it in full to our readers in this issue. The other is the commencement address which was given by the Hon. P. P. Claxton, Federal Commissioner of Education. It was generally agreed that Ashland citizens have seldom ever had the privilege of listening to a more scholarly, eloquent and gripping address. The friends of the college may be proud of the high standard set by Ashland College from the standpoint of commencement speakers. We understand that the trustees of the college have laid plans that have a challenging forward look.

GENERAL ARTICLES

What God is Doing For Those Who Pray In Faith

By M. L. Sands

(A paper read before the Ministerial Association of Fremont, Ohio).

Dr. Burrel says, "The best definition of prayer is to be found in the prayer-life of Jesus. He prayed without ceasing, showing that prayer is a state, a relation, an attitude toward God. But his life also illustrated the fact that prayer expresses itself in stated and impulsive acts of devotion. It is like the love between a mother and her child; words of endearment are an essential part but by no means the whole of it. Or shall it be likened to the perpetual commerce which goes on between the ocean and the sky; an unceasing exhalation of moisture which descends in morning dews and rains, exhales again and murmurs back in brooks and rivers rolling to the sea.

Prayer is communing, or talking, with God. This is my own thought about the matter. It seems to bring out Dr. Burrel's thought and at the same time reveals what Jesus meant when he said, "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name." It is the close relationship whereby we, claiming the privilege of sonship, look up into the Father's face and voice our petition. The Word says, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." So exercising our divine right we know the great joy of that close fellowship that enables us to bring down from heaven's Power House the strength, the vitality, the power, we need.

The prayer of faith is that which takes God at his word. And all things, whatsoever ye shall ask in prayer believing, ye shall receive (Matt. 21:22). Note that ALL things! I used to make a distinction between wants and needs. But one of our older preachers said once in my hearing, "That if we are real Sons of God and in close touch with God we will want nothing but what we ought to have." So all things are ours if we lay hold on God and believe, before we get it, that our petition is going to be granted. And the prayer of faith is the kind of prayer that takes things for granted. Just like the little girl who told everybody she met that mother was bringing her a doll and she was going to make dresses for it, take it out walking and let it sleep in her own bed. All this on the strength of a promise that mother made when she went to the city for a day's shopping. Are we to trust more in the word of earthly beings than that of our heavenly Father? No!—If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (Matt. 7:11).

This leads me to say, That those who pray in faith shall have "Strength for every need." Isaiah 40:31 says, "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not be faint. That reminds me of something that came under my observation while in New Jersey. There was a man and his wife, members of the church, who seemed to be opposites in health and disposition. The man, always jolly, looked the picture of health. The woman somewhat melancholy always was complaining. She depended entirely on her husband for everything and he helped her in every way even to doing much of the housework. But one day he dropped dead while cranking his Ford and she was thrown on her own resources. Everybody said, What will she do? Much to our surprise she arose to the occasion, made all funeral arrangements, disposed of what property she did not need, and in general prepared herself with strength and fortitude to bear the load which her friends thought would break her down in mind and health. What was it that did it? Nothing but the prayer of faith. Her prayers, our prayers, reached the throne of grace and

brought the necessary strength to bring her safely through the crisis.

And this source of strength has always been open to the child of God. Livingstone found it so in Africa. Paton found it so in New Hebrides. Martyn found it so in India. In fact there is nothing we cannot do if we pray in faith. The way may seem long and hard; the temptations, trials and discouragements too great to bear; the problems hard of solution but "as thy need so shall thy strength be."

They that pray in faith shall have victory over their enemies. Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph 6:12). Here the Apostle conveys the idea of subtle forces of evil which are in opposition to the children of God. These forces are very powerful, necessitating the proper preparation and equipment of those who are to fight a winning battle against them. This may be a little old fashioned but I believe in a Devil. I do not believe in our childhood idea of horns and hoofs and tail, but in a tangible personal spirit, wicked to be sure, who goes around, in any form he chooses, to tempt and lead astray the children of God. A cunning old general who knows how to lead his forces to victory. A Foch who, knowing the weak places in the lines of the enemy, strikes at the right time and place to win a great victory. Browlow North says, "The Devil gained the whole world and lost his own soul." I do not know how far we dare go in saying the Devil controls the world but I do believe that he has far more power than is usually credited to him. God is still in his heavens and he lays a restraining hand upon Satan as he did in the case of Job, nevertheless, he is largely in control and we need to heed Paul's admonition and put on the whole armor of God, thus being prepared for any difficulty that may arise.

Man's greatest enemy, however, is man. Man's greatest battle is with self. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies (Matt. 15:19): I must confess that my greatest trouble is with Sands. I have my temptations, trials, discouragements. I have to face the enemy of all good but my greatest trouble is with self. If I can only keep my thoughts pure, my character clean, my life humble, I feel that I shall have won a great victory. And this is not possible except as I keep in the attitude and spirit of prayer. I find it necessary, not only to pray morning and night, but to be in the spirit of prayer at all times. To be more explicit, I will tell of an experience I once had in church. I was listening to a very fine sermon by a splendid preacher when suddenly an evil story I had heard years before came into my mind. I tried by concentration to get rid of it but it would not go. Realizing my inability to gain the victory I prayed earnestly to God for help and immediately got victory. My victory may be any man's victory. My source of strength may be any man's source of strength. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

I shall never forget Mrs. Cape, who lived in Montreal when we were there. She had been sorely afflicted with some inward trouble for 16 years but always refused to be operated on. Finally it had to be done and she requested baptism before she went to the hospital. I baptized her and she was operated on but it was not successful. She went back the second time and still it was not a success. The third time it was a case of life or death and when I called at the hospital I found her in the death room. She was too weak to raise her hand to shake hands but prayer was made for her by the church and she was raised up and restored to her

husband as one from the dead. But she told me that the one thing that helped her to bear her burdens was the knowledge of the nearness of her Savior and her belief in the power of prayer. Rans P. Fauss was the first man to greet us when we arrived in Sergeantsville, New Jersey, and his home was our home for several weeks while waiting for our goods to arrive from Montreal. Brother Fauss became speechless and almost helpless through a stroke and after lingering for several weeks died. His wife told me afterward that the only thing that helped her to bear that terrible sorrow was prayer. She gave her pastor credit for helping to lift the burden through his visits and his prayers.

"My grace is sufficient," says the Scriptures, and it is just as true today as ever. We may be ill ourselves or our friends may be ill, we may even be called to walk through the valley of the shadow, but if we have faith in him and his promise we shall outride every storm. What we need today is more faith. The kind of faith that lays hold on God and enables us to say in the midst of Job's afflictions, "I know that my Redeemer liveth and that he is able to keep that which I have entrusted to him. The kind of faith that the little boy had who was riding unconcerned on a train that was going at such a rate of speed the other passengers were alarmed for fear of an accident. When asked if he was not afraid he said, "No, my father is the engineer." This kind of faith brings comfort in the time of trouble.

Bodily healing is promised to those who pray in faith. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up (Jas. 5:14, 15). Is that true today? you ask. Yes! It is just as true today as it ever was. If we can take other scriptural promises and apply them to the needs of today why not this one? The reason we do not claim this promise is because of lack of faith, or we do not want to be known as "Faith Healers." "Divine Healing" has an unsavory reputation these days and we do not care to to anything that would class us with the Holy Rollers, Doweyites and Christian Scientists.

The fact remains, however, that this promise has been claimed and healing resulted. I had the privilege of anointing a woman who had been afflicted with a stroke of paralysis, becoming almost blind as a result and ten minutes after she was anointed she walked to the bath room. Even her sight was improved. I was told just recently by her father that there was a great work done there.

Doctrines and Ordinances. By Dr. E. M. Cobb

From observation it appears that many are confused as to doctrines and ordinances. In referring to them, some call ordinances, doctrines, and doctrines, ordinances. Some use them interchangeably. Some are very much opposed to a declaration of the fundamental doctrines, but are very jealous of the ordinances; so it occurs that a brief discussion might be helpful to those who really want to "Contend for the faith (doctrines) once delivered unto the saints," Jude 3, and who want "To keep the ordinances as I delivered them unto you," (1 Cor. 11:2).

(a) Doctrines are fundamental principles of salvation in the plan of redemption, WHICH WE BELIEVE.

(b) Ordinances are outward ceremonies instituted in the house of God, which are OBSERVED by those who are born of God by believing the fundamental doctrines. They are merely the bodies or the vessels or vehicles in which the doctrines live and are perpetuated.

(c) Good works are not ordinances, neither are ordinances, good works. Ordinances are ceremonies to be kept sacredly in our worship to God; good works are evidences of our brotherly love toward our fellow-men: WORKS ARE NOT CALVATORY but are for REWARD. Doctrines believed and brought to our remembrance through the ordinances, SAVE, while we are rewarded for our works at the Judgment seat of Christ (1 Cor. 3:13-14-15). Faith in

In 1923 we celebrate the anniversary of the founding of the German Tunkers, later called Dunkard, church in America. The Brethren church was the name they gave themselves some time before in Schwarzenau, Germany. From this church came the present Brethren church of which the Fremont church is a branch. And they always have taken the fifth chapter of James seriously. It has always been a part of the church doctrines. For some reason though it has not been advocated nor practiced as it should be in recent years. Nevertheless the service has been a blessing every time it was used and I believe it will come into favor again as we go forward in our Bicentenary Movement which is now on throughout our denomination.

Healing has been secured without anointing with oil. I knew an old minister in Philadelphia who stopped preaching and went into business because his wife was so afflicted with rheumatism that she could not walk without a cane. She could not do her housework, let alone the work necessary to be a helpmeet to a pastor. And she suffered much pain day and night. Like the woman with the issue of blood she had tried many physicians without success. Then she concluded to try prayer and kneeling by her bed one morning she prayed earnestly for healing and she was healed. She threw away her cane and when I saw them last they were planning to sell out the business and go back into the ministry again.

Thus we see that prayer when coupled with faith is a mighty power for good. The Christian may have strength for every duty, victory over every enemy, comfort in the time of trouble, and healing in time of sickness. Let us lay hold of the means of grace by faith and claiming these promises go on from victory to victory. The Father is more willing to give good gifts to his children than they are to receive them.

Remember this, however, we are to pray. There are prayers and prayers, some of which never go very high. They remind me of the old story of the man who got tired of kneeling by his bed every night in prayer for the blessings of the day. So he wrote his prayer on a paper and tacked it on the headboard of his bed and jumping into bed he said, "Them's my sentiments, Lord," and went to sleep. Let's be in earnest about this matter, and mean business with the Lord, and I am sure blessed results will follow the prayers of faith.

Fremont, Ohio.

Christ's doctrines, which we observe through ordinances, justifies us before God; works justify us before men.

Water quenches thirst, but it must be carried in a vessel. Ordinances are but the empty vessels unless the great life-giving fundamentals are contained therein. That's why some may observe the ordinance of the Eucharist and do not "discern the Lord's body." They may not know the doctrine of atonement which makes the (church) body of Christ possible. Let us look at a few of the fundamental doctrines with their corresponding ordinances which serve to perpetuate the doctrine in our hearts.

1. DOCTRINE OF ATONEMENT. Christ died for the ungodly (Rom. 5:6).

ORDINANCE OF THE EUCHARIST. Verily, verily, I say unto you, Except ye eat of the flesh of the Son of God, and drink his blood, ye have no life in you (John 6:53). This ordinance perpetuates this doctrine.

2. DOCTRINE OF REGENERATION. Verily, verily, I say unto you, Except a man be born again, he cannot see the Kingdom of God (John 3:3 John 3:5).

ORDINANCE OF BAPTISM. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16). Note how much more emphasis is laid upon the doctrine (belief) than the ordinance (baptism). Because a man is not a candidate for the ordinance

until he has confessed faith in the doctrine.

3. DOCTRINE OF THE SECOND COMING OF THE LORD. "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

ORDINANCE OF THE AGAPE (Lord's Supper). "For I say unto you, I will not eat any more **thereof** until it be fulfilled in the Kingdom of God" (Luke 22:16). (Literally, until its full meaning be revealed in the Kingdom of God). This will be when he shall gird himself and serve us" (Luke 12:37). How can some call the Eucharist, the Lord's Supper, since the Eucharist points to the cross?

4. DOCTRINE OF SANCTIFICATION. "By the which will we are sanctified by the offering of the body of Jesus Christ once for all" (Heb. 10:10).

ORDINANCE OF FEET WASHING. "He that needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (of you) (John 13:19). He that has been baptized from the GUILT of sin, needeth no more washings except from the DEFILEMENT of sin in the ordinance of feet-washing. Yet so many brethren when teaching John 13, teach HUMILITY and SERVICE and a lot of other things that are not in the text. Brethren, if we are going so strong on "The Bible, the whole Bible and nothing but the Bible," why not begin on doctrines and the ordinances? Humility and service are not mentioned in this chapter nor intimated, but CLEANSING is. Preach the Word.

5. DOCTRINE OF ADOPTION. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:1-7).

ORDINANCE OF ANOINTING AND PRAYER. "But thou when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly" (Matt. 6:6). "And ALL things, whatsoever ye shall ask in prayer, **believing**, ye SHALL receive" (Matt. 21:22). "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith, SHALL save the sick, and the Lord SHALL raise him up; and if he have committed sins, they SHALL be forgiven" (Jas. 5:14, 15). If we are his by the **Doctrine** of adoption, we can enjoy the ordinance of prayer, and anointing because we are **Sons**.

Now, brethren, these few illustrations are quite sufficient to show the importance of preaching, advocating and proclaiming the great fundamentals which are life-giving elixir. How much more important to give to the world this **Water of Life** through the ordinances, which are the vessels, than to throw away the water, and then paint up the ordinances and set up the empty buckets in a row and point to these empty buckets and call them more important than the real water of life they are said to contain. Brethren, come let us reason together

Dayton, Ohio.

"Prepare to Meet Thy God." By Mrs C. E. Nicholas

"Prepare to meet thy God, O Israel." If you are penitent, prepare to meet him with prayer and meditations; if impenitent and still hardened in heart get ready to encounter his vengeance and wrath. Such was the warning the prophet Amos gave to Israel and is no less applicable to us today.

We are put here on trial for eternity; preparation becomes the great business of life. We must prepare for the great change which awaits all men and which is near at hand, but whether in joy or despair, in hope or sorrow, it is left to us to determine.

The real object of life is one great preparation for another world—it is a getting ready to live upon the passing out of this world into another we meet our God. What the exact nature of this meeting shall be, will be determined by the preparation we have made for it. Our whole life will be reviewed by God—the past rises to its crisis and the future to its doom.

To meet your God in an acceptable way, when you come to die, this must not be your first meeting. It is evident that you must have met him very very often while living. The soul that meets God the first time in death surely meets him in fear and trembling.

By "meeting God" your heart has responded to the approaches which he makes to every life through his Holy Spirit and you have communicated with him through his Word by prayer and meditation.

Man was created with desire—God is the object of this desire but this desire in fallen man has become contorted and instead of centering itself upon God, it is being spent upon anything and everything that is not God. It is alienated from God and spent upon created objects of the world.

The real aim and purpose of religion is to restore this original desire of man and having restored this desire to keep it. The man who has become alienated from God must surely prepare for a meeting at which there must be a confession of a wasted life and an acknowledgment that he has neglected the only thing that makes living worth while.

No man can know what it will be to meet God face to face, for we cannot comprehend him. Especially will it be

a serious thing to meet him unprepared,—so great and holy is he. All nature speaks his power and greatness but what must it be to meet him and appear before him? We can know God, only insofar as we are taught in the Word by the Spirit; but so far as we do know him, we must love, fear, and obey, for those who do not fear him will be of all creatures most miserable.

Like the prophet Amos who faithfully warned his people to get ready to meet their God, the cry is still being heralded to the world today, and because no cloud is visible and the sky is bright, it heeds not the warning.

Amos pleaded with his people to repent of their sins but there are others who come soothing the minds of the people. Many false teachers are soothing the minds into a stupor—thousands are blinded in sin.

A man like Amos telling the people of their sins and its consequences is sometimes considered a very troublesome and insolent person. When a man dares to preach the truth he is no more popular with the people than Amos was popular, or Paul, or Jesus Christ.

Who is prepared to meet this holy, all-knowing, all-powerful God? Yet sooner or later we must render account to him.

The very thought of meeting God in his greatness and majesty might be discouraging and we would give up in despair were it not that we have access to our Father through Jesus Christ who is **the way, the truth, the life** and no man cometh to the Father but by him, who is our example, our High Priest who intercedes for us at the right hand of God. When we shall appear in judgment we will not only appear before Jesus Christ but before the Father also.

The world forgets God—so long as the sky is clear and prospects fair; past judgments are forgotten, but the voice of prudence whispers, "Prepare for death." The one thing certain about life is that we must leave it. We must die. All nature teaches it; experience proves it. The great aim of all Bible teachings is to prepare men for the judgment—it is appointed.

"Prepare to meet thy God,"—your God in death and judgment. **All must appear before the judgment seat of God.**

THE BRETHREN PULPIT

Make Your Own World. By J. Fremont Watson

Baccalaureate Sermon before the Graduating Class of Ashland College, Ashland, Ohio, June 5, 1921.

TEXT: "And I saw a new heaven and a new earth." Rev. 21:1.

Everybody just now is deploring the singular dearth of genius which marks our immediate era. Some historic periods are remarkable in consequence of the brilliant constellations of extraordinarily gifted men which illuminate them; but the current age threatens to resemble those starless spaces of the firmament which perplex astronomers. In the musical world no one remains to play the first fiddle. The dropped mantle of Macaulay lies unclaimed. A modern commentator warmly protests against the custom of describing certain prophets as "minor prophets;" but no one proposes to abolish the designation "minor poets"—they are very much to the fore, and there is no forehead worthy of Tennyson's laurel. Jesters like Lamp, Hood, and Jerrold no longer set the table in a roar. The wand of the magician of imagination seems broken, and none arise to take the place of Scott, Thackeray, and Dickens. Epoch-making scientists like Darwin and Faraday, and masterly expositors of science like Huxley and Tyndall, have left no successors. As to great singers like Lind and Titiens, we feel the silence that Israel felt on the day and in the place of which the sacred historian wrote: "Miriam died there, and was buried there." No artist appears competent to take up Millias' fallen pencil. No orator like Bright charms the nations. The pulpit of Spurgeon is unfilled. A few masters linger; but one after another the supreme spirits pass, and leave the world consciously poor. We might think that the forces of nature were spent. This is an age of democracy, and it would seem as if it were going to justify Amiel's dictum that "democracy is the grave of talent." Now, we do not care to challenge the accuracy of the representation, and we must confess our inability to join in any lamentation.

"Mourn not for vanquished ages
With their great historic men,
Who dwell in history's pages
And live in the poet's pen,
For the grandest days are before us,
And the world is yet to see
The noblest work of this whole earth
In the men—and women—that are to be."

I come to you today, quite aware that the theme of this sermon sounds a note of challenge. The challenge is quite deliberate, in view of the foregoing, and I address it to those of you who stand upon the threshold of a life career.

"If I were an artist I would paint you a picture today. It would be the picture of a young man with his hand on the door knob, his foot poised on the door step, his uplifted face full of questioning, and his wide open eyes looking the great big, busy world unflinchingly in the face."

Just inside the half-closed door I would paint the rosy innocence of his childhood, now left behind forever. In the upper part of the canvas I would paint a celestial host of bright forms bearing wreaths immortal and crowns unfading, their radiant faces clouded for a moment with anxious solicitude. Down underneath the threshold I would place a horde of fiends with satanic malignity overspreading their faces like huge infernal grins, carrying in their hands every conceivable instrument of hellish torture.

The foreground of the picture I would crowd with innumerable forms, representing every imaginable pleasure and delight and acquisition and emolument of life, stretching out to him eager hands, and proffering their help—hands of power that can lift him up to heaven or drag him down to hell. Underneath the picture I would paint a single word—WHICH? The word you make is to be your answer.

From the very opening of life we are charmed with hope-bespangled dreams. In riper years we think childhood with its exuberance of life, its freshness of feeling, its wonder and joy, the region of sweetest blue; but childhood thinks its flowers weeds, its sunshine dim, and eagerly anticipates the freedom and blessedness of maturer life. The schoolboy watches with envy the entrance of his senior companion upon the business career. The young man and virgin fancy-free are filled with strange rapture as they look into a future glowing with radiant hues. Fairly started on the life of manhood and womanhood, we dream brilliant dreams of commercial success and domestic felicity. So from dusty highways, smoke of battle, blackness of tempest, we cast longing glances at the violet horizon stretching before us. A constant influence upon mind and heart, an unfathomed book of searching, is the sky above us. Each morn the eye turns upward to discern the signs of day. There does the poet find food for fancy; from time immemorial have seers sought symbols of destiny in cloud and star and setting sun; and every man lives in a transport of variant beauty. Vast as is the semi-globe and inexhaustible, it is with a sense of rest and footing that the eye never fails in its movement to pause upon that circle where heaven and earth do meet. The vision finds its limit. To the child this is the end of things—no more beyond. As the old-time mariner considered that to venture westward of the Pillars of Hercules would dash him into bottomless chaos, so to the untraveled, always, the great sky-line marks the end of space and reality. Time came when adventure or accident pushed the sailor out upon the great Atlantic. Then as curiosity lured him on, the horizon went forward. "Tomorrow we shall grasp it," said he. Death came with the goal unreached. Other generations pressed on to reach this quest, and still the horizon was distant as before. Ever wandering, ever pursuing, great was their amazement to stumble upon the old home; they had belted the globe without reaching the sky-line.

Let us consider some of the conditions which influence our horizons; now to be near, then to widen, now to be dim, and again to be clear and glorious.

Let no one be discouraged by the vastness of the quest, nor yet by the limitations inherent in our humanity. In fact these limitations are an unalterable element of our humanness. Let us, never chafe at our horizons, but ever as children in God's great world trust the divine Spirit to lead us on. The individual is a miniature palace with windows colored by hereditary disposition, mental capacity, instinctive energy, through which the soul views things. You never chose your race or parentage, with all its inheritance, nor your abilities or disabilities, nor the religious influences under which you grew up; a good many of your opinions on all sorts of subjects are, when you come to analyze them, merely the opinions held by your class or set, and not at all original with you—yet these opinions govern nine-tenths of your life and actions. However, this palace finds alteration and enlargement, these windows become clear or of definite hue, through the choices which one makes for oneself. Thus by choice do we each influence our sky-line, and enlarge our world.

We have read the autobiography of a woman who started life with the terrible three-fold handicap of being blind, deaf and dumb, yet who today writes with charm, culture and delight in living, her mind stored with the world's best and choicest thought—Helen Keller; she entitles one of her books, "The World I Live In," and a happy

world it is, but hasn't she made it? Well might she say with the poet:

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.
It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

Listen to Stevenson, as near the end he makes this confession: "For fourteen years," he writes to George Meredith, "I have not had a day's real health—I have written in bed and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness; and thus far have won. The battle goes on—ill or well is a trifle; so goes the contest. I was made for the contest, and the powers have so willed that my battlefield should be the dingy, inglorious one of the bed." Ah! gallant heart! Don't these words send a thrill of passionate admiration through you? Yes, he was made for the contest—and so by the grace of God, are you and I; and what matters is not the nature of our battlefield, but the manner in which we bear ourselves upon it. How out of the "fell clutch of circumstance we proceed to "make our world."

Let us lay hold of this truth—that environment, external conditions, furnish us only with the raw possibilities of a life; to these we must in turn contribute plan and application, to shape and utilize them. We have no business to let things happen; our business is to make them happen—not to drift but to drive. "Circumstances," said the great Napoleon; "I make circumstances"—and I think that we know what he meant by that seeming paradox: he took the mass of circumstances, and welded them together with masterful hands into an instrument for the carrying out of his imperious will. If in the making of our world we fail here, as Shakespeare says,

"The fault, dear Brutus, is not in our stars,
But in ourselves."

Phillips Brooks said, "We forever feel the things we ought to be beating under the things that we are. Destiny is not about thee, but within thee,—Thyself must make thyself."

Now will you allow me, before carrying this further, to pass on a hint by reminding you of a fact of which we are all aware when it is pointed out to us, but which we habitually overlook. It is simply this, that we all inhabit different worlds. That, by the way is one of the chief reasons why people misunderstand each other—they speak different languages, they move in different universes. Take a farmer, a painter, a geologist, a manufacturer, and a land speculator to see the same landscape, and they see not one but five different scenes, their minds dwell upon different qualities, different possibilities—utilitarian, scientific, artistic, as the case may be.

Now don't you see what bearing all this has upon our subject? It means that, knowingly or unknowingly, we each of us construct our own world; it means that this process of world-making, can and should be carried on consciously and purposively, for we can choose within very wide limits what sort of world to inhabit. But of course you can't use your powers unless and until you believe in them, just as you cannot draw upon a bank balance of whose existence you are unaware. To have and develop your powers you must seek to share the standpoint from which the mighty genius of Shakespeare exclaimed: "What a piece of work is man! How noble in reason! how infinite in faculty! in action, how like an angel! in apprehension, how like a God! You are of a race that has produced heroes and thinkers and martyrs, seers and doers and sufferers for right's sake, yes, and innumerable men and women who, without making much show, or calling out for pedestals from which to exhibit themselves and solicit admiration, make simple

duty their watchword, shunned low delights, and lived as 'ever in their great Taskmaster's eye.'" Victor Hugo sensed this same need when he said:

"Like the bird be thou
That for a moment rests upon the topmost bough,
It feels the branch to bend,
And yet as sweetly sings,
Knowing it has wings."

While we are permitted to make our own world, yet we must do so with our eyes wide open, knowing that some choices go by forever. This world is your legacy. Your portion of the universe is only bounded by your ability and zeal. You stand ready and equipped to seize your birthright. Your title is clear to anything you can honestly reach. The road to the bottom of the slope also leads to the top. Come on up the hill and look around—select a destination—keep on trying and you will reach it. You are heir to everything beneath the heavens. There are no commonplaces there are only lazy minds. Wherefore, O soul take opportunity to reach the mountain-tops. I know a man who from very early boyhood never had any doubt that he would be a writer of books. There were circumstances in his life which seemed to make the realization impossible, but as Helen Keller says,—and she ought to know, if anyone—our worst foes are not hostile circumstances but wavering spirits. I am not saying that that was the ideally best thing that this man could have done with his life—that is not the point—but that he deliberately made his own world, and declined, when opportunity came to him, to be permanently pushed into any other.

On this subject, I will let another speak to us—a young Irish navvy, a boy scarcely twenty years of age, who sent me a little book of verses lately. They are very remarkable verses to have been written by a manual laborer, but there are a few lines I want specially to quote to you, not because of their literary merit, but because they bear upon our subject. They are taken from a poem called "My Bookshelf." "For me" writes this lad—

For me Homer sung of wars,
Aeschylus wrote, and Plato thought,
And Dante loved, and Darwin wrought,
And Galileo watched the stars.

My bookcase holds them one and all,
The mighty minds of long ago,
Socrates, Shakespeare, Maribeu,
Josephus, Bacon, Juvenal—"

and so through a list of more than a score of other writers and thinkers of the front rank. Isn't it very marvelous? I don't suppose that anybody could have a much poorer chance of mental culture than this young surfaceman; but think of the world he inhabits, a world of fact and fancy, a world aglow with great thoughts and deeds, which he has opened for himself. Don't you think he has chosen the good part which can in no wise be taken away from him, gathering joy and delight and help from communion with the elect minds of many ages? But does it not strike you, really, that I am using no exaggerated language when I say that a young man or woman who has made a study of some great author, or who has entered into some understanding of the ways and wonders of nature, or who has learned another language, or become proficient in any one accomplishment—that everyone who has done any of these things, has been making a new and fairer world for himself, a habitation more worthy of an immortal spirit? And the process is inexhaustible; that is the delight of it. You can freshen all your life, envisage new horizons, by coming into contact with the finest things of literature. You can people your world with the brave, the true, the gentle, the servants of mankind. You can let the great souls of the race speak to you, and feel as on some mountain peak where the air is like wine, and you behold illimitable vistas stretching out. I want to say, that if you live in a dull world it is your

own fault. If you have to fly to unhealthy excitements to banish dullness, you have not looked in the right direction—and the right direction is in every point of the compass. God has provided enough romance to quicken the pulses of the most sluggish, enough stimulus to prevent our eyes from closing except with excess of vision, enough beauty to ravish our souls. You remember Stevenson, in his "Child's Garden of Verses," writing in sheer exuberant joyousness:

—"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

The differences in the worlds we inhabit we have already seen to be due to the different impressions to which we respond, to the way in which we react or are affected by our environment. Circumstances matter, of course; but our attitude to circumstances matters supremely—it is that which gives the deciding vote. It is what events find in us that determines their effect upon us. We can regulate our own dispositions very considerably the moment we think we can. We can say that we won't let such and such a disappointment bow us down utterly—and that determination counts. We can remind ourselves in the great crises of life that for God's child the way out is the way through—that weeping may endure for a night, but joy cometh in the morning. I think of you young people, if you will allow me to say so, as an elder brother, knowing something of the pains and heartaches from which even a normal life is not exempt, and I say, strive for selfmastery, and you will be able to conquer much unprofitable grief, to turn trial into triumph, to rise above the sorrow life has in store for you, not because you do not feel it, but because there is that in you which sorrow cannot lay prostrate.

Sorrow is a great educator. You see its touch in the greatest paintings; hear its tremor in the sweetest songs; feel its power in the mightiest arguments. In the depth of sorrow we are prepared for the heights of life. God's most glorious visions have been given in the night time of experience. In sorrow he prepares us for our work. God's ministering angels to the world have been prepared in the workshop of sorrow. Milton's "Paradise Lost" was the vision of sightless eyes. "The Pilgrim's Progress" came out of Bedford jail. Richard Baxter said, "Lord, I thank thee for eighty-five years of suffering." Through these years of bodily agony came the sweetness of soul; the quiet peace of spirit, and the strength of faith, that found expression in "The Saints' Rest," a book which has been a foretaste of heaven to millions of souls. Cowper's best poems came out of his mental darkness. Bankruptcy gave most of Walter Scott's works to the world. Out of blindness and poverty came the visions of Democritus, of whom it was said that "though born blind, he saw more than all Greece beside." Call over the roll of earth's mighty men and see how many lived in suffering, and out of suffering gave to the world what they could not have given but for it. Refuse to build your world out of your sombre experiences.

"His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste;
But sweet will be the flower."

In the making of your world there are many things which you may ignore and yet succeed gloriously, but God is not one of them. Daniel Webster, when asked what was the greatest thought that ever entered his mind, replied, "My accountability to God." A reverent and abiding sense of the existence and presence of God, and of our accountability to him, is the natural and necessary beginning of a true life. Let each know that he is not a "hand," but a soul; that is a minister of God; and that every office must be filled, every relation sustained, and every duty wrought in the spirit of prayer and consecration. Bring your faith to bear upon every domestic perplexity, financial care, social duty, and worldly solicitude. Our religion may and ought to pervade the whole range of thought and action. Wait for the divine prompting, follow the divine leading, realize the divine grace and benediction in every situation, duty,

and concern of life. We all need the personal, direct, and continuous leading of God, and nothing can become a substitute for this. Every career is of God, and nothing can become a substitute for this. Every career is full of original situations and perplexing questions; none ever passed this way before, and all must listen for God's whisper in their heart.

The thought of God's high calling, of the capacities he has infolded in you, that they may be unfolded by you, will help you to make a right use of all your faculties, will enable you to find answers to the question, What are the right things for me to cherish, to seek out, to set before myself? Remembering what you are and what you may be, you will be preserved from choosing the unworthy, from stooping to the base, from following after mean and perishable satisfactions, and bartering your soul's treasure for dead-sea fruit; instinctively you will know and say when this lure and that bribe is dangled before your eyes, "This is not good enough for me—for me, who am a word of God made flesh."

Young ladies and gentlemen of the graduating class, I congratulate you on the completion of your long course of study and the honors already won, and none can wish you a larger and more prosperous future than I. On the threshold of that future let me urge upon you the considerations of this hour. These are wonderful years in which we live. Never has the world witnessed such combinations of brain and money, such stupendous strides in material things, such leadership in its nerve and method. I come, amid the achievement, the noise, the heat of the times, and ask you not to lose sight of God, who still sits on the circle of the heavens ruling over all, and to remind you that he is the one great fact in your life; in his hands are the destinies of men and of nations.

I come to remind you of the life everlasting, and the influence of that other world on this; for it is, after all, in the light of these two facts that the present life finds its interpretation and inspiration and neither the interpretation nor the inspiration can come to the man who has permitted the point of contact in himself to be destroyed. These are days of athletics, and I believe in them, days of social culture, and I welcome it; days of great intellectual development, and I glory in it; but I would remind you that there are faculties within you needing care and culture vastly more than muscle and brain. In home-building one is fortunate who has physical strength to provide for its support and defense, social grace to adorn it, intellectual culture to assure the scope of its intelligence and power, and yet you know that these, desirable as they are, cannot make a home in the best and holiest sense. There are finer contributions than these necessary—a language not learned in the schools, a wealth not counted in figures, a culture not indicated by degrees, as soul answers soul and lives mingle like drops of water in a home sanctified and glorified by love. Such is the higher fellowship into which I would fain lead you to-day. Whether to you this has existence, attraction, power depends upon the conditions of heart and mind in you. May you see life in God's light: test all things by the spirit and teachings of Christ: so shall you "be filled with the knowledge of his will in all wisdom and spiritual understanding."

For forty-two years a light has been kept steadily burning on the summit of this hill. Attracted by its brightness thousands of young men and women have resorted hither, tarried awhile, and then have gone out to the ends of the earth, better and nobler. Who of us on this day can estimate the influences which have gone out from this seat of learning? Founded by noble, far-seeing, and God-fearing men, anxious to promote the happiness of posterity, and to continue the blessings of sanctified learning. Let the friends of Ashland College, rally around her with warmth and devotion. Our alma mater has no furrows on her cheeks, and her eye is as bright as it was that day when for the first time she looked out from this eminence upon this community.

Ladies and gentlemen, we have good right to felicitate ourselves. There stands at the head of Ashland College a

Christian educator, whose indomitable energy, liberal views and literary acquirements are a guarantee of its success. To him and his able associates in the board of instruction we offer congratulations. And when you and I, and all who hear me this day, shall have passed on, may this old hilltop for ages to come, still be a point whence shall radiate the light of sanctified learning.

Johnstown, Pennsylvania.

OUR DEVOTIONAL

Struggling Godward

By Mrs Rhetta O'Rourke

OUR SCRIPTURE

For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. We are troubled on every side yet not distressed we are perplexed but not in despair; persecuted but not forsaken, cast down but not destroyed (2 Cor. 4:6-9). Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto these things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus. Let us therefore as many as be perfect be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you (Phil. 3:13, 14, 15).

OUR MEDITATION

"They that be wise shall shine as the brightness of the firmament." Wisdom consists of one part knowledge and nine parts concentrativeness. The man who makes a success of his life is not the man who knows the most but the one who makes the wisest and most persistent application of whatever measure of knowledge he possesses. Spiritual knowledge is gained in two ways: by the study of the Word of God and the vast book of nature and by communion with the Eternal through the Holy Spirit. And we grow in grace and in understanding of the knowledge given us only through service to others.

Very few people in this world are really given to meditation. The remainder skim over the teachings of the thinking minority and base their creeds and code of life on these findings. If all men did their own thinking there would be less controversy over religious things and we would see that in the center of all creeds and lifted high above all dogma is the CHRIST illumined with righteousness, shining as the brightness of the firmament and lighting the world, not to a peaceful settlement of disputes but to a simple righteousness that is above all disputes. Spiritually we are measured, not by the authenticity of the creed to which we subscribe, but by the degree in which our lives are controlled by the Golden Rule code. I may have knowledge of all the mysteries of the Eternal and be given words to speak with all the eloquence of the immortal bards, but if I have not the love that makes my neighbor's interests my own, my knowledge is worthless and my eloquence serves but to disturb the sound waves of the atmosphere.

One great trouble with us, in our struggle Godward, is that we have never been able to entirely shake off the best way to clean the outside of the platter when we should be demonstrating to the world that the inside is clean and shackles of Judaic materialism. We still quibble about the savory. We call to them to see that we still use the approved method of Apostolic times, when what they really want to know is, whether the condition of the inside warrants the boast. "Blessed are they that do his commandments, that they may have right to the tree of life and may

enter in through the gates into the city." No those who are most careful about the legalities but, "those that do his commandments." And what are his commandments? "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first great commandment and the second is like unto it. Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets." The words are age old and the church of Jesus Christ in the world today has almost covered them from view with a cobweb of legalism, that has been spinning, spinning, spinning until the unsaved world looking at us from the vantage ground of science can scarcely see the law for the cobwebs, and so they are flinging out the challenge to us today, "What have you better than we? You have heaped up mountains of controversies over your creeds; you have spun a web of argument that reaches from mountain to mountain. Show us now, what is behind the cobwebs and under the mountains that like shifting sand dunes have been builded by the winds and waves of disagreement." And above all stands the CHRIST illumined with righteousness, but veiled by the mist, pleading, pleading, pleading with his people to give him and his righteousness first place and let the letter of the law follow in its natural course. While still echoes the prayer from the upper room in Jerusalem, with Gethsemane and Calvary drawing nearer and nearer, "That they may be one as thou Father are in me and I in thee, that they also may be one in us."

All people of all creeds are one in Christ, when they are all clothed with righteousness. We have been waiting for a day when a multitude of differing minds should see fit to run in the same channel,—a day that will not come to mortals, for the answer of the divine prayer can not come through material things but through spiritual. We are one with Christ in God when we have learned to value him above our creed and to prize the Spirit that illumines, and we are one with our fellowmen when we can meet them on a common ground that is above creed. We must love God with our hearts and souls, as well as with our minds, if we would be well-balanced Christians, and that requires a spiritual instinct that is capable of weighing values.

Struggle though we must on our journey up our mount of transfiguration, if we persevere until we reach the glory crowned summit above the mists, we will find that there is just one GREAT thing in this world today; just one thing worth struggling for; just one thing worth keeping—the **righteousness of Christ**. The kindly heart; the gentle voice; the helping hand; the reverent obedience: this only is our passport to realms eternal.

OUR PRAYER

Our Father in heaven, we pray Thee for clearer vision, for stronger hope and deeper consecration. Give us a vision of the glorified life that is one with thee. Help us to weed out petty prejudice and to love the truth for truth's sake. Forgive our wanderings in this dangerous world; we are surrounded by dangers and beset by enemies; let not the light fail us but in thy eternal mercy hold us and guide us toward the mark of the prize, toward the righteousness that shines as the brightness of the firmament and that opens for us the gates of the city. Comfort and strengthen the great men and women, who, for the concept of Christ's righteousness that illumined their own hearts, have left home and country to carry the good news to the perishing and thine be the power and the glory, now and forever. Amen.

Mattawan, Michigan.

It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be uttered in the ears of every living man.—Simeon H. Calhoun.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

The Need of Reconsecration. By Charles W. Abbott

In my first letter some weeks ago as superintendent of the Service Department, I requested as forcibly as I knew how that the societies of the brotherhood and particularly of the state, that were having problems to solve or were wanting some new methods in any line to write to me, and up to this date I have received none.

I was rather hoping that an inquiry might lead to a discussion of some particular phase of the Endeavor work.

I hesitate to write promiscuous articles, as I might write a great deal and only touch the work in a general way, while if it be in answer to an inquiry, it might prove to be a topic that would be beneficial to many others.

I wish herein to repeat the request for inquiries, asking for methods on prayer meeting, Lookout, Social, Music, in fact, any side of Christian Endeavor work.

I want here to discuss the subject of Consecration or rather of Reconsecration to the Christian Endeavor Work, as applied to the Senior society age.

There is a deplorable lack of loyalty on the part of young Christians to the Christian Endeavor work. The discovery of the cause of this state of affairs should be a matter of grave concern to the pastors, parents, deacons and elders.

Recognizing the fact that the Christian Endeavor society is the training school of the church, not only in committee and executive work but in the things that make for the better Christian life, such as the Quiet Hour, tithing, work, public testimony, leadership of all kinds, secretarial and financial training, we note with regret that the young people are growing out of the training age without getting this training.

There is grave danger that within ten years the church will be left in the hands and under the direction of untrained leaders, and thus lose the influence that might otherwise be hers.

In my association in County Union work where I meet the leaders in all denominations, I find very much the same state of affairs, so the fact stated above is not peculiar to the Brethren church. This fact however should not deter us for a single moment in going to the bottom of this lack of interest and find the cause and remedy it.

The cause to all appearances, and as far as can be determined, is the fact that the young people are allowing matters of less importance, and very frequently sinful, to fill their lives so much through the week that their consciences will not allow them to take up active Christian work on Sunday.

Many, too, have taken up with non-Christian, non-churchgoing friends and instead of being "steadfast," unmovable, always abounding in the work of the Lord," and praying for and winning these friends to him, they allow themselves to be drawn away after the less satisfying, compromising pleasures, and the adversary dances in glee as he sees them go.

At least one remedy for the existing state of affairs (as I see it) is a thorough, earnest, consistent setting forth of conditions by the pastors, parents and deacons in hand to hand work with the young Christians who are not getting the most out of their Christian experience, and show them the uselessness and the folly of not living and working up to their fullest privilege.

Never in the history of Christian Endeavor has it done as much as now in the uplift of men, the making of missionaries, ministers, Christian workers than now, and the young people of our brotherhood should so reconsecrate themselves to the active work of Christian Endeavor that "Christ and the church" would be upheld and his name glorified.

Dayton, Ohio.

Neglect Not the Tap Roots. By D. W. Beverly

While sojourning in that beautiful orange belt of California, east of the city of Los Angeles, we asked a well-informed orange grower what he considered the reason for the extremely small oranges found throughout the region this year. He replied that many theories had been advanced, but that his opinion was, the small oranges were due in part to the extra heavy crop on the trees, but mainly to the fact that the very slight rains of the past winter had not sufficiently soaked the tap roots of the trees. He said fertilization, surface watering by irrigation, pruning, cover crops and diseases had all been looked after as usual, and that the trees showed no effect at present except in the smallness in size of the fruit.

Perhaps here is a trouble in the modern church. Multiplicity of things to do, multiplicity of meetings to attend, multiplicity of machinery to keep going, seem to confuse the mind and heart, and keeps the home drained of spiritual life; and the slight Bible study and family worship from season to season are not sufficient to keep the tap roots of the church thoroughly soaked with the living water of the Word. This can continue but for a few seasons without greatly damaging the fruit-bearing powers of the Church of Christ.

In the busy rush of modern times the church is rushing also, and her ministers are crowded to death with "multiplicity" and often cannot find time for the homes, and when they do call, it is too often in the interests of the church, not the home. It would be wonderful if the minister had

time for the folks, and the folks had time for the minister, in the common concerns of spiritual life. In these days it is hurry home to eat a bite or to catch a nap and hurry back to church or world to another meeting.

Oh for the time to come when the living waters of the Word and of the Holy Spirit are allowed to saturate the home and personal life and give the much needed fruit-bearing power! Grant our prayer, Almighty God! Then will the "joy of thy salvation" be restored, and we "shall teach transgressors thy ways; and sinners shall be converted unto thee."

La Verne, California.

Free to Follow

A heathen girl was bought at auction by a Christian man that he might set her free. When he came to get her the next day, she simply said, "I am ready." "But," the man replied, "I do not want you to come with me," and he gave her her freedom papers. She looked at them, and then at him, and said, "Am I free, am I my own, may I go where I wish?" "Yes; that is what I bought you for," he replied. "Sir, I will go with you wherever you take me."

Christ has bought our freedom at a great price. He comes and sets us free. When we meet him the next day and through all the days, are we as grateful as the heathen girl? Some follow him afar off. Millions do not follow him at all.—The Herald and Presbyter.

SEND ALL MONEY FOR
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WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

What One Letter Did for a School

(We at Riverside Have Had Very Similar Experiences.-G. E. Drushal)

One day a woman on the committee of a settlement school in the mountains of Kentucky sat down to go over the school's affairs and found that the bank account had been overdrawn. There were sixty-odd children to be taken care of and many things were needed, but the prospects for immediate help looked gloomy. Various methods of obtaining funds had been tried, but the public was none too responsive. She wondered what to do.

Just then a mountaineer came in and pleaded that his seven motherless children be taken into the school. It seemed to be out of the question, but the man explained that he had come from many miles away and his plea was so moving that he was told to bring in his children. This in spite of the fact that the school was then in receipt of only one-fourth the annual amount that it needed properly to care for the children already in charge.

The woman immediately turned to her desk and wrote a letter, not about the needs of the school, but about John Callahan, the mountaineer. This was mailed to a list of people who had previously shown interest in the school.

Here are some of the things that this letter accomplished:

It brought in many thousands of dollars.

It revived nearly all the dear names on the mailing list.

It increased this list by one-third.

It attracted the attention of newspapers and magazines throughout the country, who gave it valuable publicity.

It made new friends for the school who have since become steady supporters.

It brought in so many contributions for John Callahan and his children that the school was put to some embarrassment to explain that it could not accept all the money for them when so many other children were in distress.

It revealed to a great many comfortable people the real conditions under which many American children live and showed them the necessity of institutions like settlement schools for relieving at least some of the most desperate cases.

This was the letter:

Pine Mountain Settlement School, Inc.,

Pine Mountain, Harlan County, Kentucky.
My Dear Friend.

A man has just walked in from Big Creek, thirty miles away, to try to enter his seven children in our school. Two years ago he came, when their mother had been dead only six or eight months, but he would not leave the children because we had room for only one, and he said, "If I part 'em while they're little fellers, they won't have no feelin's for each other when they're raised. Hit was their mammy's last wish that I keep

'em together. I'll jest do fer 'em myself the best I kin, if you can't take 'em all."

Today he brought an irresistible appeal a picture of the seven, and his tale of how he has "keered" for them. Thirty-four years old, worn, stooped, toothless, he has made a galant fight to raise his children right. He pointed to the children's clothes: "I've made 'em all," he said. "I couldn't hire nobody to sew fer 'em, so I jest made em everything they wear, myself. I've washed fer 'em. I've tended 'em, an' then I've gone out in the cornfield to work for 'em, I've raised 'em as right as I know, but I cain't do fer 'em lak I ought.

"I get right sick with the phthisic, an' I've studied about what would happen to 'em if I was to be tuk off from 'em. When I have to go away from 'em to earn a leetle money, hit's sech a dread on me, les' they git burned up at night, s'posin' the house should ketch fire, an' leetle fellers allus so sleepy-headed at layin'-down time. Sometimes I'm afeard to go home."

"Why don't you marry again," I asked, "So as to get help in raising your children?"

Tears came into his eyes. "Hit's best fer leetle younguns to hev jest one mammy, an' s'posin' I'd thought to help 'eh a-marryin' again, I might a-got 'em in a mighty bad state."

"If we take the children, are you going to marry again?" said I.

"No'm, I'm done with marryin'. I jest want my younguns raised right, whilst I'm a-tryin' to make the money fer 'em."

"You see, we don't want children whose parents want to get rid of them," said I, "but ones whose parents want them to have a good chance."

"Yes," he said, "I know. That's the reason I want 'em here. You want younguns whose parents has got diligence and with innards to raise 'em toward humanity. Yes, I'll pay ye all I can make fer 'em, ef ye'll jes' raise 'em right. I've raised 'em to work. I've worked myself. I begun when I was seven, an' I couldn't git much education. In my raisin'-up hit was one day in school and the next day out; one week in school an' the next week out. I want 'em to git a chance to make their livin's,—to live, an' not be bowed under lak I've been.

"No, they don't sw'ar, ner cuss; an' they hain't got no mean ways when they're in my sight. I've brought ye a recommendation from folks that met ye when ye come through Big Creek five or six years ago."

We were moved with compassion. But today there is not a penny in the treasury, and our annual pledges must be multiplied fourfold to care for the sixty children we already have. For the seven "leetle fellers," from

the chunk of a girl jes' goin' on five" to the fifteen-year-old boy, who has hoed corn all summer, we should need a hundred and twenty-five dollars apiece.

Yet how could we resist those faces and the patient father who has done the best he "knowed!" We told him to bring them, all seven. An hour ago he started back on his long thirty miles to make the children ready. In ten days they will be here, but unless money comes, we can't let them stay.

Must we send back, or have you, like the father, the "innards to raise leetle fellers toward humanity?"

Faithfully yours,

ETHEL De LONG

At the end of the letter appeared a small half-tone cut of poor, holloweyed John Callahan, with one child in his arms and the others ranged alongside him at the door of their cabin home. The letter was also accompanied by a separate sheet which bore a written recommendation from the Callahan children's teacher. This, just as written, was as follows:

Hazard, Ky.

I, W. R. Brown, (teacher) take pleasure in recommending John Callahan, as a widower, the father of seven children, five boys and two girls, which attended school under me; I found them to be good children and they seem to delight in good conduct and in good behavior while at my school.

I have known the said, John Callahan, for about three years and found him to be a hard working man of good character, a good citizen and a man who believes in obeying the laws.

He owns no land and has to rent where and when he can, and all the way he has for their and his support, is by his daily labor.

Any favors shown him looks as a deed of justice.

Yours truly,

Witness—

Ethel Jackson.

Manda Jackson.

Walter Flanery.

G.—W.—Whurltree.

Bob Short, acquainted for 10 years.

A letter which achieved such notable results is worthy of examination by all correspondents and students of letters.

Scarcity of Men

A popular writer of our own day says, "You can find in the woods trees for masts with difficulty, I grant, for they must be straight and they must be sound, and yet," he adds, "you can find ten such trees more easily than you can find one man measuring up to the full standard of a man."—Dr. W. H. D. Boyle.

NEWS FROM THE FIELD

GARWIN, IOWA

Just a few lines from this section of the brotherhood. The work here seems to be still making progress. Our attendance for Sunday school and church services is being bettered, gradually and if the increase continues throughout the summer we may be cramped for room. We were glad to have Miss Smith with us for a few days in the women's work, and appreciated very much the associations and the resume of the work at large. Preparations are being made for Children's services, and before this is in print the spring communion service will be held. We are anticipating the attending of the State Sunday School Convention in Waterloo the latter part of June. The parsonage has been given a thorough painting on the outside, improving its appearance greatly. The church will soon likewise be improved with paint.

We tendered our resignation to these people to take effect with the last Sunday of August, and then will take up the work at Washington Court House, immediately after General Conference. Our notice of leaving here at the end of the fourth year came as quite a surprise to the congregation, who were very reluctant to let us go. The desire to get nearer home folks in the east was one of the principal reasons for changing. The harmony and good will that exists here between pastor and people will make it easier for our successor, since there are no factions or strife.

The field here is open at the present time, for some one to succeed us. This is a large field, strictly rural, and is six miles from Garwin, and nine miles due east of Marshalltown, the closest town, store, or railroad is five miles. To any one desiring to take up the matter of locating in this field, Oscar Rank of Garwin, Iowa, is the church secretary.

We desire the interests of the brotherhood that the closing three months may be filled with much for the Kingdom.

FREEMAN ANKRUM.

BUENA VISTA, VIRGINIA

Just a few lines to let the brethren know we are still on the go for the Master. Three have been baptized since the last report from this place. Notwithstanding we have had a hard struggle since we were called to take charge of this work in September. At first we thought it too much for us to undertake the broken down church. It was much in debt and but a few members were loyal to the work any more, but those that were still loyal to the Master, said, If we would take the church again they would do all they could to help to build the work again to where it was when we resigned three years ago as pastor. And we can say they have kept their promise. About the time we thought we would soon be free of debt, the works all closed down except the tannery and not so many of our members were working, so that stopped the finance. Some of our loyal workers moved away to get work, but we are looking forward when the way will seem brighter

and those that have moved away will be with us again.

With all of our hard work we have failed to get back some of our members, that had quit over a year ago but we are still praying that before our year's work is done we will get them back. We had our spring love feast the 14th of May and the blessed Master was with us in Spirit, and we were made stronger in the work of our Master.

Our Sunday school is doing fine under the leadership of Brother M. M. Teague as our superintendent, who is doing all he can for the school and the upbuilding of the church of God.

Brethren, pray for the work here, for this is a hard field of work. We are leaning on the everlasting arms of Jesus and surely he will carry us through to Victory. May God bless the work of the church everywhere. Trusting we will have a better report next time, I am yours in the Master's service.

MR. AND MRS. P. J. JENNINGS, Pastors.

BRIEF REMINISCENCE OF THE DAYTON BRETHREN CHURCH

Our beloved brother, Elder Simon Mikesell, who was called to the home beyond, February 17, 1921, from Bradford, Ohio, was the second pastor of the Dayton Brethren church. His successors in the following order were, Zed Copp, J. L. Kimmel, Martin Shively, Chas. A. Bame, W. S. Bell and E. M. Cobb. While these brethren were preaching the gospel, the whole gospel, and nothing but the gospel, the Lord added to the church those that were being saved.

The church was organized in the old German Baptist Brethren church on the corner of Jackson and Van Buren street, Thursday, April 20, 1882, thirteen members being present. Our present place of worship is in the First Brethren church on the corner of West Third and Grosvenor streets, the membership being over 1200, located in this city and elsewhere. For all these blessings we thank God and take courage.

Brother Mikesell was the first one of our pastors called hence. To the surviving ones the "word" says, Be ye also ready, for in such an hour as ye think not, the Son of man cometh (Mat. 24:44). The writer's seniority (in years) will grant him priority in being called (Phil. 1:23).

SAMUEL KIEHL.

Dayton, Ohio.

WARSAW, INDIANA

With the approach of the summer season, we are looking forward with great interest in these parts to the summer Ministerial and Bible School to be held at Winona Lake, July 4 to August 18, 1921, with Dr. G. Campbell Morgan as president.

To sit at the feet of Dr. Morgan is a rare privilege, and to listen to his expositions of the word, draws your hearts strings closer to it and causes you to say, What a Word is this!

His work is thorough, uplifting and deeply

spiritual. He always has something new with which to refresh us from its sacred pages. With him, this year will be our co-laborer, Dr. Frank N. Palmer of this city, a man of God, and a splendid Bible student, one worth your while listening to.

Dr. P. C. Morgan, a son of G. Campbell Morgan, will also assist. He is full of fire and has much of his father's power to give spirit and life to the Book.

This is written to extend to the Brethren preachers an invitation to come. Registration fee is one dollar, but the tuition is free. Brethren, don't miss this rare opportunity.

For further particulars, write to Mrs. C. S. Besserer, Secretary, 504 Masonic Temple, Chicago, Illinois, and during July and August, Winona Lake, Ind.

A. E. THOMAS.

SOME OTHER GOOD THINGS

After a long siege of sickness resulting from "flu" with its after effects which came very near putting both self and wife "in the shadow" we are able to say we are now apparently but slowly on the way to better health. Since health seems better I have been reading the Evangelist with much interest, and find therein many very good things reported. Chiefly among other things the conversion of so many sons and daughters of Adam to Christ their Redeemer. We certainly rejoice with those who do rejoice over the victories achieved by our evangelists, pastors and the faithful work of the churches through the Gospel of Christ. May the Lord continue to bless the Brethren and the cause.

CALL FOR A BRETHREN PREACHER

We also felt rather gratified with the tone of the call made through the secretary of the Maple Grove church, near Millersburg, Iowa, as noted in No. 12 of the Evangelist, March 23, 1921. The call for a Brethren preacher was couched in the following words, "Brethren, in every sense of the word, one who knows why he is a Brethren preacher, one who is not egotistic over victory nor pessimistic in trials."

This picture has been drawn by the secretary of the aforesaid congregation, Ernest E. Myers, who appears to be a real type of his deceased father, John A. Myers, who possessed many noble traits of character, and with all was a whole hearted worker in his congregation from its beginning—November 8th, 1880—until he was called to "come up higher."

In the fall of 1880 the writer was called to hold a meeting in the vicinity of Millersburg, Iowa and accordingly was met at the train by Christian Myers, John's father, who conveyed us to his comfortable home several miles distant, near Millersburg. There he made us acquainted with his immediate family, composed of himself and wife, and John and his newly married wife, whose maiden name was Anna Stoner. We found John very anxious to have a meeting held among the group of his fellow members living in their vicinity. There were some fif-

teen or eighteen, who were members of the then so-called German Baptist church. John however, seemed inclined to change his relationship, having had some knowledge of the Congregational Brethren.

After the contemplated meeting had been in progress a few days, attended by practically all the German Baptist members in the immediate vicinity, three members, two of whom were ministers came to the Myers home from other parts and attended the services over Sunday. Arrangements having already been made to try to effect an organization the fore part of the next week, the visitors remained for that service.

The Final Result

At the appointed hour the group of members in the immediate vicinity of Millersburg, as also the two ministers from a distance and one's wife were on hand. Presently there came in another minister—a third—who as yet had not consented to have a church planted there. The service for the occasion was opened in order with singing and prayer. Then the opportunity was given to all who wished to have Brethren organization there to make it known. I believe the expression was unanimous, including the two ministers and the wife of one who came from other parts. A motion then prevailed that the two ministers should be ordained elders in the Brethren church. After, therefore, the reading of the Creed—the New Testament—and the principles of the church defined preparatory to the ordination, the third minister, the one who up to this time was undecided, rose up and said something like this: "If that is your doctrine, I am ready to indorse it and go in too."

The three ministers being of good report and in good standing were then ordained in the usual manner by prayer and laying on of hands. Here then were three able elders, but all living at some considerable distance and in different directions, and whose names and addresses were respectively, Alfred Ogle, Lacy; William Palmer, Deep River; and Andrew Mohler, Kinross, all of Iowa.

It was then suggested by one of the new elders that a deacon, or pastor should be appointed to take charge of the flock in the immediate vicinity. John A. Myers, a man of ability and courage, was then chosen and immediately ordained pastor of the new Brethren church at home. Brother Myers took immediate charge and faithfully continued his work as pastor and elder (having later been made elder), giving all his work with little exception to his home church.

It became our privilege later by invitation, to visit that place and hold communion, and to do a little evangelistic work later. Thus we became acquainted with most of the good people in that part and hearing of Maple Grove, it seems something like home. So far as I know, all those charter members continued faithful, many until death. One thing I do know, all those elders and the pastor, who was later also made elder, contributed to the support of the Gospel Messenger, a little paper begun at Bourbon, Indiana, as an individual enterprise in the year of 1831 but it was soon endorsed as the organ of

the Congregational Brethren church and its subscription list was swelled to over six hundred and its messages went into twenty-two of the United States and one territory, as the record shows, at the end of the first year's publication.

If any readers of the Evangelist would care to know how the little Messenger came to have such a wide and rapid, although scattering, circulation in so short a time I would be pleased to at least give them my opinion in a short article through the Brethren Evangelist.

J. H. SWIHART.

Mulberry, Indiana.

CAMPBELL, MICHIGAN

We are glad to make this report to the church at large of the splendid spirit of the work of the Lord at Campbell.

The attendance is increasing; we have made fine progress. The bulletin board on March 13, gave the number at Sunday school as 27; May the 29th, there were 32 at Sunday school. This is a fine showing, and the answer to our prayers.

The church begins a week of meetings Sunday, June 5th, previous to the communion. A series of sermons on the ordinances of the church will be given by the pastor. We covet the prayers of the church for victory at Campbell.

The Willing Worker's Bible Class gave a surprise to the pastor. This is a live wire class. Twenty-two of them came unexpectedly and brought a shower of good things to eat, and a beautiful quilt made by the sisters of this class. A jolly good time was enjoyed by all. These fine young people seemed to make the gift with the thought that "It is more blessed to give, than to receive." We can not thank them enough, for there has been a continued shower since we came here, both at the parsonage and in the church. Surely the Lord is with us. Christ said, A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are my disciples. This is the way we are to show that we are his disciples, by the love we have for each other, not by dress, not with silver, nor gold, but by love for each other.

May we work together to make the First Brethren church one of God's strongholds. I am taking the Messenger and the Evangelist, these two papers are near enough to be Brethren. They look like Brethren. Let us work to make them one.

Pray for us,

H. W. ANDERSON.

REPORT OF EASTER FOREIGN MISSION OFFERING

From February 15 to June 1, 1921

(The report in detail will appear in the July Brethren Missionary Magazine.)

Churches that reached the goal of \$1.00 per member are indicated by an asterisk.

Pennsylvania District

Churches	Total
Altoona	\$ 125.20
*Allentown	225.00
*Berlin	270.21

Brush Valley	20.56
Conemaugh	143.20
Highland	24.00
Johnstown (1st)	300.00
*Johnstown (2nd)	105.00
Johnstown (3rd)	48.12
Kittanning	10.00
Listie	45.99
*Martinsburgh	165.43
Mastontown	116.00
Mt. Pleasant	16.00
Myersdale	77.50
New Enterprise	15.00
*Philadelphia (1st)	1031.52
*Philadelphia (3rd)	160.00
McKee	37.60
Jones Mills	12.45
*Pittsburgh	258.25
*Summit Mills	172.00
*Uniontown	142.25
Vinco	31.00
*Waynesboro	239.23
Yellow Creek	9.00
Winber	28.00
Sergeantville, N. J.	61.50
*Cavalry, N. J.	86.00
Unclassified	142.65

\$4118.75

Ohio District

Ankneytown	\$ 28.50
*Ashland	228.30
*Bryan	200.00
Buckeye City	25.00
*Canton	170.77
Camden	26.00
Columbus	30.00
Bethesda	13.69
*Dayton	1069.46
Fostoria	25.00
Freemont	133.24
Gratis	98.49
*Gretna	116.75
*Louisville	241.00
Mansfield	40.00
Miamisburg	15.00
Middlebranch	26.88
New Lebanon	78.30
Pleasant Hill	78.70
Rittman	15.25
*Salem	104.75
Williamstown	33.60
West Homer	19.55
*Zion Hill	162.09
Unclassified	74.00

\$3053.69

Michigan District

Campbell	\$ 75.00
New Troy	6.93

\$ 81.93

Maryland-Virginia District

Sugar Grove, W. Va.	\$ 25.50
Buena Vista, Va.	10.00
Hagerstown, Md.	229.00
*Dayton, Va.	63.70
Liberty, Va.	7.37
Linwood, Md.	29.00
Mauertown, Va.	108.89
*Mt. View, Va.	130.94
Mt. Zion, Reliance, Va.	5.00
Oak Hill, W. Va.	52.56
Ridgely, Md.	22.54

*Roanoke, Va.	162.00	Carleton, Neb.	74.86
*Round Hill, Va.	51.32	*Falls City, Neb.	410.00
St. James, Md.	156.94	Ft. Scott, Kans.	55.00
St. Luke, Va.	14.00	McLouth, Kans.	46.37
Trinity, Va.	18.53	*Morrill, Kans.	386.83
Terra Alta, W. Va.	53.83	Portis, Kans.	5.00
Prosperity, W. Va.	24.55	Unclassified	78.50
*Harrisonburgh, Va.	100.00		
Pleasant Valley, Md.	7.51		\$1350.43
*Washington, D. C.	374.05		
Lost Creek, Ky.	31.52		
*Krypton, Ky.	167.00		
*Vernon Chapel, Tenn.	66.71		
Unclassified ...	49.00		

Northwest District

Spokane, Wash. (W. M. S.)	\$ 25.00
*Sunnyside, Wash.	717.39
Unclassified	10.00

\$ 752.39

Northern California District

*Lathrop, Cal.	\$ 139.69
Manteca, Calif.	107.37
Ripon, Calif.	5.00
*Turlock, Calif.	242.54
Unclassified	87.00

\$ 581.60

Southern California District

*Compton Ave.	\$ 404.77
*Fillmore	266.57
*Los Angeles, (1st)	289.00
*LaVerne,	304.57
*Long Beach	5009.47
*Whittier	255.37
Unclassified	30.00

\$6559.75

Grand Total of all Districts

Pennsylvania District	\$ 4118.75
Maryland-Virginia and W. Va.	1961.25
Ohio District	3053.69
Michigan	81.93
Indiana District	3272.84
Illiokota District	1279.35
Middlewest District	1350.43
Northwest District	752.39
Northern California	581.60
Southern California	6559.75
General unclassified and Int.	155.70

Grand total of all Rec'ts\$23167.69

Note: A few churches have not reported their Easter offering, but we hope to receive them in the near future.

Considering present economic and financial conditions throughout the U. S. A., we regard this offering a commendable one, and wish to heartily express our gratitude to all who have contributed.

Respectfully submitted,

WILLIAM A. GARHART

Gen'l Miss'y Sec'y.

ANNOUNCEMENTS

NOTICE NO. 9—TIME IS FLEETING

By the time you read No. 9 two and one half months will have gone by since the blanks were sent out and yet many have not been returned. If there is a good reason for holding them why not drop a card to the statistician telling him so. It will help him and he will appreciate it.

H. E. Eppey, National Statistician.
417 Indiana St., Huntington, Ind.

THE TIE THAT BINDS

Lesh-Barnes—At the First Brethren church, Sunday, June 5, the wedding ceremony was solemnized for Murry Lesh and Mildred Barnes.

They have the best wishes of their friends for a happy life.

Ceremony by E. M. RIDDLE.

Adams-Miller—On the evening of Dec. 25th, 1920 at the home of the pastor, Mr. Erna Adams and Miss Maud Miller of Cerro Gordo, were united in marriage. The bride is a member of the Christian church.

D. A. C. TEETER.

IN THE SHADOW

MARTIN—Idells Martin, daughter of John and Jane Kline, was born in Ashland county, Ohio, October 6, 1854. In early life she united with the Evangelical church. In 1876 she united with the Brethren church and remained faithful until her death. She was married to J. Allen Martin, November 15, 1874. Three children were born to this union of whom one son, William, survives. Sister Martin was a faithful wife and mother. She was tireless as a worker in the home and in the church. She was an ardent advocate of the simple and direct teachings of the Gospel and earnestly lived and contended for her faith. She was a gentle woman, kindly in her acts and judgments and held in the highest esteem by a great host of friends. Brother Martin and son, William, with his family, remain to mourn their loss. She fell quietly asleep in Jesus, May 4, 1921 at the age of 66 years, 6 months, and 29 days. Services were held at the Fair Haven church by Brethren Shively, Owen and the writer. May the grace of God comfort all the friends.

J. ALLEN MILLER.

HART—B. F. Hart was born at Sullivan, Ohio, February 24, 1855 and died at his residence in Cleveland, Ohio February 27, 1921. Brother Hart was a life-long member of the Homerville Brethren church. All who knew him held him in high regard for his Christian virtues and his helpful Christian life. Funeral services were held at the Homerville church by the writer. May the grace of God comfort all the members of the family.

J. ALLEN MILLER.

WHITE—Elder M. S. White was born in Ross county, Ohio November 7, 1856. He was reared on a farm and received a good common school education. In 1875 he united with the church at Fairview, Fayette county, Ohio being baptized by A. J. Hixson. In April, 1890, his church called him to the ministry and in June, 1892, he was ordained to the Elder's office by Brethren S. J. Harrison and W. W. Summers. On September 16, 1894 he began his first pastorate at West Independence, Ohio. He also served the Gretna and Pleasant Hill, Ohio, churches and the Eaton, Indiana church in the pastoral relation. During his ministry he preached 1742 sermons. He officiated at 60 funerals and solemnized 96 marriages.

In 1903, he moved to Fostoria, Ohio. Here he was engaged in business until five years ago when failing health compelled him to retire. Brother White's life on earth came suddenly and peacefully to a close on May 12, 1921. He reached the age of 64 years, 6 months and 5 days.

Brother White's day's work is done. He was kindly in disposition and of a happy mood. Loved as a friend and always ready to help those in need. He served God in the light of His truth and rendered such service in the ministry of the Word as opportunity afforded. Among the later service he sought to give was to aid in organizing and carrying forward the work of the church in Fostoria.

Funeral services were held at the home by the writer assisted by Brother Pfeleiderer, the pastor at Fostoria. May the sustaining grace of our heavenly Father comfort Sister White and the daughters.

J. ALLEN MILLER.

HALL—Sylvia Hall departed this life on April 8th, 1921 at the age of 18 years. She united with the Brethren church in October, 1917, and was always faithful to her church. Funeral services were conducted at the First Brethren church by the pastor.

D. A. C. TEETER.

HALL—Mrs. Charlotte Hall was called to her home beyond, February 23rd, 1921, at the age of 42. She united with the M. E. church at the age of 15 years. Funeral services by the writer from the First Brethren church, Cerro Gordo, Ill.

D. A. C. TEETER.

Indiana District

Ardmore	\$ 23.52
*Bethel (Berné)	188.75
Brighton	19.38
Burlington	52.25
Cambria	16.00
Center Chapel	23.29
Clay City	68.07
College Corner	29.75
Corinth	33.91
Denver	77.00
Eaton, (Maple Grove)	30.65
*Elkhart	205.00
Flora	195.73
Goshen	20.00
Gravelton	31.00
Huntington	10.00
Grace Church, Milford	45.75
La Paz	22.00
Loree	197.50
Mexico	50.00
*Munice	75.00
New Highland	9.82
*North Liberty	150.00
*Nappanee	547.23
North Manchester	247.86
*New Paris	150.59
Oakville	38.75
Peru	20.00
Roann	155.26
Sidney	60.00
South Bend	103.50
Tiosa	55.00
Warsaw	230.00
Unclassified	90.87

\$3272.84

Illiokota District

Carlton	\$ 104.82
Cerro Gordo, Ill.	40.00
Dallas Center, Iowa	127.00
*Hudson, Iowa	123.77
Leon, Iowa	79.87
Lanark, Ill.	100.00
Milledgeville, Ill.	190.50
EVANG GAL 2	EWING
Mt. Etna, Iowa	41.86
Mulberry Grove, Ill.	5.00
*Pleasant Grove, Iowa	90.00
Udell, Iowa	58.00
Waterloo, Iowa	275.53
Unclassified	43.00

\$1279.35

Middlewest District

*Beaver City, Neb.	\$ 182.40
*Bethany Brethren, Kans.	111.47

A Call for Prayer in Behalf of the African Mission

WHAT GOD HATH WROUGHT

1

In answer to earnest prayer nearly four years ago, God called forth a little band of four pioneer missionaries to open for the Gospel the great untouched field of the Ubangi-Shari.

2

During these four years God has faithfully supplied through his people the funds needed for the support of these pioneer missionaries.

3

Now at last God has honored the unwavering faith of the missionaries and answered the prayers of his people in the homeland by opening wide the door of the Ubangi-Shari territory to the Gospel. It has been a great and sweeping victory in the face of apparently unsurmountable obstacles.

PRESENT SITUATION ON THE FIELD

1

Of the missionaries gone forth to this work, two have laid down their lives—**MRS. MARY ROLLIER** and **MISS MYRTLE SNYDER**. **BROTHER ROLLIER** has felt it best to bring his motherless little girls back to this country.

2

DR. FLORENCE NEWBERRY GRIBBLE and **MISS ESTELLA MYERS** are at present in **CARNOT**, holding the advantage lately gained in the permission question and continuing the work of translation.

3

Brother **JAMES S. GRIBBLE** has been for some time on a seven hundred mile exploration trip for the purpose of locating a desirable spot for our first Mission Station. In a letter from Bangi dated April 13th, he writes that he has located a place about 6 and 1-2 degrees North, and 16 and 2-3 degrees East. He reports the place as mountainous, high and healthful, with no tse-tse flies and few mosquitoes. Also that it is the most densely populated section of Africa that he has ever seen.

THE URGENT NEED FOR VOLUNTEERS

1. On account of the unfortunate illness of Mrs. Rush, the departure of **BROTHER** and **SISTER RUSH** will be postponed indefinitely. **MISS CHARLOTTE HILLEGAS** is now in Paris studying the French language and in July will go to Livingstone College for a short course on the care of the health in the Tropics. **BROTHER ORVILLE D. JOBSON**, our latest volunteer for Africa, will sail about the first week in September. Miss Hillegas will join him in France and they will proceed to the field at once.
2. During the past three years while fighting the permission question through to its successful finish, the missionaries at present on the field have been compelled to live in unhealthful places, with inadequate housing, and under general adverse conditions. For this reason they should be given a furlough as soon as possible. This is especially true of Dr. Gribble who has suffered much from fever during the past five months. We are thankful that when the new Mission Station is established these conditions will be to a large extent eliminated.
3. The missionaries now on the field will not take their much needed furlough until there are other missionaries on the field ready to assume their work and carry it on. The two outgoing missionaries, Sister Hillegas and Brother Jobson, cannot possibly meet this need adequately.
4. There should be several more volunteers, both men and women, but especially **MEN**. They should be wholly devoted to the Lord Jesus Christ, able to walk by faith, willing to endure hardship for the Gospel's sake, and with the best preparation possible. There is ample time yet for new volunteers to make application and get ready to sail in September with Brother Jobson and Miss Hillegas.

WILL YOU PRAY EARNESTLY?

1. That within the next two months God will call these sorely needed workers for that great field which he has so wonderfully opened to our Society in French Equatorial Africa.
2. That God will continue to supply the needed funds with which to equip them and send them forth.
3. That God will sustain Brother Gribble, Dr. Gribble and Miss Myers in the burdens they must carry alone until reinforcements arrive on the field.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. . . Ask and ye shall receive, that your joy may be made full" (John 16:23-24).

For information address Alva J. McClain, 2255 North Tenth, Philadelphia, Pa.

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

GOD'S Higher Law

George R. Stuart said, "He who kicks at every dog that barks will have a sprained knee . . . half the time" and will show himself "little bigger than the dog that barks.

"God's law is, 'Recompense no man evil for evil'. 'Love your enemies.' Bless them that persecute you.'

"And the God who commanded us to return good for evil fixed a law in the human heart by which this very act should heap coals of fire upon the enemy."

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

OFFICIAL ORGAN OF THE BRETHREN CHURCH

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EDITORIAL

The Rebellion Against "The Sound Doctrine"

Second Timothy 4:3-4 contains a remarkable prophecy. It points to a "time" coming when people shall display five characteristics. They "will not endure sound doctrine." They will have "itching ears." They will "heap to themselves teachers after their own lusts." They will "turn away their ears from the truth." They "shall be turned into fables."

These people are not pagans, or criminals, or infidels. They are people who have listened to the preaching of "sound doctrine!" They have heard "the truth!" They are sufficiently interested in religion to hire "teachers to themselves!" They are people who profess to be Christians in that great and strange amalgamation commonly called Christendom, people who are religious without being Christian.

When will the condition be fulfilled? It has been a tendency in every church in every age, though more fully developed in some places than in others. But as a prophecy, it undoubtedly relates to the "last days" of which the Apostle Paul speaks in the preceding chapter of this same Book, saying, "In the last days perilous days shall come" when men shall have "a form of godliness" but deny "the power thereof." Whether or not we are living in "the last days" need not concern us perhaps, but it is a matter of serious concern if we find the details of the prophecy being realized in the professing church of today.

We are warned that a rebellion will arise within the professing church against "sound doctrine." Not against "sound doctrine" of all kinds, but against "THE sound doctrine," as it is literally in the original. The definite article points to a particular and definite body of doctrine. There is just such a body of doctrine. It includes the full inspiration of the Scriptures, the Triune God, the Deity of Christ, His Virgin Birth, Sinless Life, Substitutionary Death, Bodily Resurrection, and Personal Second Coming. Also the Fall of man, his utter sinfulness and need of New Birth, Justification by Faith, an eternal Hell for the wicked and an eternal Heaven for the righteous. Men will finally come to regard this body of "sound doctrine" as a galling yoke, a hindrance to intellectual progress, and refuse to "endure" it longer. Can anyone deny that just such a rebellion has arisen within the professing church?

It has appeared among the leaders of the church. On every hand we have heard the voices of those high in the counsels of the church declaring they will no longer be bound by what they are pleased to call "the dogmas of the church." (And the Brethren should remember that this word "dogma" in the New Testament is never used of "theological belief" but always of outward "ordinances"). Powerful men in many denominations are gradually laying their hands upon

their educational institutions and throttling the teaching of "the sound doctrine." Students are told to insist upon "thinking for themselves," by which is meant thinking independently of the Bible, for no man ever succeeded in thinking absolutely for himself. Church and Sunday school literature is falling into the hands of these men. They dominate to a large extent every great movement of the churches. Witness the "Federated Churches of Christ of America" into whose remarkable creed not one saving article of "sound doctrine" was permitted to appear. Or witness the late Interchurch World Movement, which we apologize for mentioning, as most men are trying to forget it. These leaders have even gone so far as to lay their unholy hands upon the Word of God. A number of them have put their heads together and produced what they are pleased to call "The Shorter Bible." Its editor is Prof. Kent of Yale with prominent officials in both Y. M. C. A. and Y. W. C. A. collaborating. We have not the space here to discuss this effort to "trim" the Bible according to the thought of the modern mind, but any one taking the trouble to review the work will find in those particular parts omitted abundant evidence of the rebellion against "the sound doctrine."

This rebellion is unfortunately not confined to the leaders of the churches, but as might well be expected has spread also among their lay-members. "Like priest, like people!" How many churches are there in the country which demand the holding and teaching of "the sound doctrine" as a necessary qualification in the pastor they are calling? How many are there which will seek out a man who will not teach it? The preaching of such doctrine always results in the sacrificial giving of life and substance to the Author of it. It demands separation from the world. It tears men from their sin. It brings man down to the dust, levels his pride and exalts the Lord Jesus Christ. For this reason, the preacher of "sound doctrine" is not wanted in some places. Even in those churches which have come to love such preaching, people will be found who rebel against it. They are harbingers of the coming storm.

The Bible uses a strikingly realistic figure in speaking of these people. They have "itching ears!" This is an animal trait. Some of the most ferocious animals become tractable when their ears are scratched. People with "itching ears" are like animals. They are carnal or fleshly. The animal nature predominates. They put a pleasant sensation above everything else. And because "sound doctrine" cuts and burns and mortifies the flesh, they refuse "to endure it." They are like the people of Israel against whom the prophet Isaiah thundered, saying, "It is a rebellious people, lying children, children that will not hear the doctrine of the Lord; they say unto the prophets, Prophecy not unto us right things, speak unto us

smooth things." People in the professing church will become like this. They will demand to hear only those things which please their ears. As long as the preacher tickles their fastidious ears he can handle them, but let him try "sound doctrine," and they will rise up against him. O, how common a thing is the "itching ear" today! People are not asking, "Is the thing true?" But, "Does it please our fancy?"

The people with the "itching ears" are not irreligious. They believe in religious teaching. So much so that they will go out and secure teachers to teach them. But they will seek for the teachers who are "after their own lusts," not for those who are "after" the Word of God. If the church is controlled by wealthy men who have gotten their money by gouging the poor, they will seek for a teacher who is "after their own lusts," a man who will be content to take his salary and shut up. If the church is filled with card-playing, theater-going, dancing young people, they will seek a teacher "after their own lusts," a man who is a "good sport." If the church is filled with people who deny parts of God's Word, they will seek a teacher "after their own lusts." If it is dominated by worldly, compromising lodge-members, they will seek a teacher "after their own lusts."

The number of such teachers shall be very great. They shall literally "heap" them up. And certainly it is a strange fact that coincident with the rebellion against sound doctrine there has arisen a great popular wave of sentiment in favor of "religious education." Statesmen, educators, financiers, writers—all are calling for "religious education." Colleges are installing departments of "religious education." A plan has been suggested whereby every local church should have a "religious education expert." To all this we can say, Amen, with one proviso—We demand that the education be not only "religious" but also "Christian!" It seems that often those men who are most enthusiastic for "religious education," are also the most intolerant of any move to make it unqualifiedly Christian.

Let us bear in mind that majorities are notoriously unsafe to follow in matters which have to do with truth. The church will do well to be suspicious of anything which is endorsed unqualifiedly by so many of those who have turned a deaf ear to the truth as it is in Christ Jesus. When Ahab was king in Israel he "heaped to himself teachers after his own lusts." He had four hundred of them. When he wanted to make war against Syria, like some modern rulers, he felt it would be well to get the approval of the prophets upon the enterprise. The four hundred had their ears close to the ground and knew the king's desire; therefore, when he asked their advice he was told exactly what he wanted to hear, "Go up to battle, for the Lord will deliver the Syrians into your hands." But Ahab's ally, Jehoshaphat, was not satisfied with the word of the four hundred. So Micaiah was called in. This one lone prophet stood up against the whole four hundred and predicted disaster for the proposed expedition, and got smitten on the mouth for his word. The kings took the advice of the four hundred. Surely, that was the thing to do. Four hundred against one! But the kings found out otherwise. The advice of the many led them into disaster. The reliability of the message of the prophets is not to be judged by the number who speak it, but by its accord with the "sound doctrine" of God's Word!

It is a dangerous thing for men to rebel against the doctrine of the Lord and turn away their ears from the truth. They cannot stop there. Another power will step in and turn them unto fables. Paul declares this for a solemn fact. "They shall turn away their ears from the truth, and shall be turned unto fables." In the light of this statement, independent thinking would seem to be an impossibility. A man will either believe the truth or the fable. This is the testimony of 2 Thessalonians 2:11-12, "For this cause God sendeth them a working of error, that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness!"

ALVA J. McCLAIN, Philadelphia, Pennsylvania.

EDITORIAL REVIEW

A communication from Brother E. M. Riddle, who is principal of the Community Vacation Bible School at Louisville, Ohio, states that "for the first four days we have an average of 121. We have eleven spirit-filled teachers, all freely giving their service. We are teaching boys and girls from age 4 to 15." Brother Riddle promises us a fuller report later and perhaps a picture of the school.

Brother G. E. Shahan of St. George, West Virginia, writes that "two sisters were received by baptism, one reclaimed and several others await baptism."

The little band at Copp's Chapel have taken on new life and are encouraged under the leadership of their pastor, Brother G. W. Chambers. Brother J. W. Leedy is also rendering good service as elder.

From Columbus comes word of the progress of the church and stating that inasmuch as this people have been unable to secure a new pastor, Brother Christiansen has agreed to remain with them, after a brief visit to his homeland, Norway.

That Brother C. C. Grisso enjoys and is kept busy in the evangelistic field is evidenced by his interesting letter in this issue. He reports his work at Lanark, Illinois; the Glendora-New Troy, Michigan, circuit; and at Darwin and LaPaz, Indiana.

Brother Charles A. Bame is "on the go" in the interest of the Bicentenary Movement. He visited Ashland, Johnstown, and attended a part of the Church of the Brethren Conference at Hershey, Pennsylvania. He promises us a report of this wonderful conference in a later issue.

Our national statistician, Brother H. E. Eppley, is patient, but he is also persevering and persistent. But surely ten notices are sufficient for any people. Have you played square with him? In other words, Have you reported as he has repeatedly requested? Do it now.

Brother Homer Anderson's installment of church news in this issue should have appeared before his recent letter in the June 15 issue, as it was written previously, but somehow got delayed. Brother Anderson's suggestions regarding the relation of pastor and people are helpful.

Brother D. La Brant of Belden, N. D., writes us a letter accompanying his letter of remittance for the renewal of his paper stating among other things, that he "enjoys reading the many good articles which appear weekly in your paper." He is especially appreciative of "The Brethren Pulpit."

Brother Willis E. Ronk, pastor of the Roann, Indiana, congregation, writes appreciatingly of the services of Brother E. M. Cobb whose sermon-lectures and pictures of the Holy Land attracted such large crowds in his church. The meeting was a union effort with New Enterprise and Center Chapel.

We have two reports in this issue concerning the evangelistic campaign conducted by Brother I. D. Bowman at the Prosperity church near Palestine, West Virginia, one from the pen of Brother Bowman himself, who informs us of the difficulties of the task, and one by Brother B. F. Showalter, elder of the church.

The Hudson, Iowa, congregation is to lose their energetic and efficient pastor, Brother Edwin Boardman, who has resigned to take up further school work that will better equip him for the mission to which he has dedicated his life, the preaching of the Gospel to those in foreign lands. Brother Boardman's successor has not yet been announced.

Fillmore, California is a difficult field and the obstacles to progress seem determined yet under the efficient and consecrated leadership of Brother J. C. Beal, the work of the Lord is going forward. Brother Beal reports the different departments in a growing condition and several souls added to the church recently. Brother Bauman aided them in a revival not long since.

The 1921-1922 year of Ashland College will open September 13. Extended improvements are being made and prospects are good for a greatly increased enrollment. Several vacancies in the faculty are being filled, the director of physical education already having been chosen. More extended announcement will occur next week. We wish to suggest that every pastor comb his community for new students.

We learn of the resignation of Brother Watson, for four years pastor of the First church of Johnstown, to take up work in another field. Under Brother Watson's leadership the First church has made remarkable growth, having received more than 200 persons into membership, and has launched a building program that is well on its way to realization. The financial growth of this enterprising and vigorous church is unusual. May God bless both pastor and people in their new relations.

GENERAL ARTICLES

The New Testament Ordinance of Feet-Washing

By G. C. Carpenter

(Address at the Indiana Evangelistic and Bible Conference, Warsaw, May 4 to 6)

When people read the thirteenth chapter of John's Gospel many questions arise if the readers think. Real thinking is more or less rare among most people, especially when the things of the Kingdom of God are to be considered. "If any man willeth to do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." However, the possession of such knowledge implies consecration and consideration. Let us think! Be not like the woman who said that she did not want to be a member of the Woman's Missionary Society because she did not want to think.

The Bible record is before us. The Word of God is at hand. The example of the Son of God all men are admonished to follow, but because of the modern tendency to reshape the truth to fit man's convenience and false dignity many are giving the thirteenth chapter of John no consideration. That chapter is cut out of most Bibles of the twentieth century. Let us take God at his Word and be willing to follow the example of his Son which example he bids us follow. "I have set you an example that you should do as I have done to you."

Of course it must be remembered that ceremonialism in itself is of no value. The letter without the spirit does not save, but the letter aideth the spirit. Edersheim says: "Ceremonialism rapidly develops, too often in proportion to the absence of spiritual life." Jesus recognized our frame when he provided for our growth in grace certain striking symbols or ordinances to teach and impress upon mind and heart some of the fundamental facts and principles of the Gospel. One of these ordinances is Feet-Washing.

It is the testimony of so eminent a church historian as Dr. Philip Schaff that feet-washing was for several centuries practiced as a religious rite, in the public assembly, by the primitive churches. That such practice continued for several centuries in the early church constitutes strong evidence in favor of Feet-Washing as a church ordinance, even as the fact that trine immersion was the only form of baptism in the early church for several centuries is convincing evidence to prove that trine immersion was the original and apostolic form of baptism. Augustine in the writings of the early church Fathers refers to the ceremony. Schaff says also that the ceremony is still observed in some of the convents of the Roman church and very generally in those of the Greek church. And there is plenty of evidence to show that this ordinance has been observed by most of the denominational bodies, in whole or in part, for a time, a few of the denominations still clinging to the practice on the ground that it is according to the word and example of Jesus Christ.

Let us have in our minds a picture of that upper room on that last night. Let us try to hear again the contention among the disciples, which contention was perhaps instigated by Judas. On such occasions the Pharisees claimed to be seated at the table according to their rank. From the Gospel accounts we see Judas seated on the left of Jesus and John on the right at the head of the table, with Peter across from John or at the foot of the table. Thus Jesus would give the sop to Judas first, and Jesus could whisper to John the information about the traitor without the other disciples hearing it, and Peter could beckon across the table to John and ask him who the traitor was. After they were seated we see Jesus rising from supper and doing a most unexpected thing. Only the Son of God would have taken such means as were chosen by Jesus. The Holy Spirit considered Jesus' action important and precedes the account with the statement that Jesus knew he had all authority and had come from God and was going to God. In the face of this

statement it is foolish to say that Jesus observed only an old-time custom of washing the soiled feet of guests at the door.

After Jesus riseth from supper and girded himself with a towel, having removed his upper garment, and pouring water into a basin, like a slave who was about to perform the meanest service, it is likely that Jesus approached Peter, to wash his feet first, especially if Peter was sitting at the foot of the table. If it had been the old custom that Jesus was observing Peter would have understood, but there was a spiritual lesson involved that was beyond Peter's understanding. Jesus with difficulty and not without a home-run strike made Peter realize that the best thing for him to do was to submit to the will of his Master. Such unconditional surrender as Jesus demanded and as Peter made is the need of this hour and is far too rare. "Lord, not only my feet, but my hands and my head." "Thy will, not mine, be done." Peter gave himself up when he realized the importance and necessity of that cleansing Jesus referred to when he said: "If I wash you not, you have no part with me." "Peter, unless I wash you, you will not share my lot." Peter did not fully understand but the Master told him that he would understand later. The stubborn will of multitudes is saying to Jesus today: "Thou shalt never wash my feet."

Jesus said, "He that is bathed only needs to have his feet washed, he is clean all over." He that has bathed in the public bath on his return to his house needs only to wash his feet. So he that is baptized, washed from his sins, needs only to wash his feet. Edersheim says that he needs to wash his feet in spiritual consecration to the service of love which Christ had there shown forth in symbolic act, and that his words referred not to the forgiveness of our daily sins, but, in contrast to all self-seeking, rather to the daily consecration of our live to the service of love after the example of Christ. However it seems that both thoughts are closely associated and may be included in the teaching of the Master. "He that has washed us wholly would only have us cleanse our feet for the service of love as he gave us the example." And surely that cleansing implies the forgiveness of our daily sins. After that conversation with Peter, surely the service went on without a break, no one daring to resist or ask questions. Even Judas in his brazen hypocrisy permitted Jesus to wash his feet. Judas, how could you!

The devil had put it into the heart of Judas to betray his Master. And the devil is still busy doing the same thing, even though some false teachers tell people that there is no devil, there is no hell, and there is no such thing as sin. The devil plants pride and false dignity in the hearts of people to keep them from stooping to wash one another's feet. God alone knows how many are conscience stricken when they read the thirteenth chapter of John's gospel and realize that they are taking the attitude of Peter, that of resistance to the will of the Master. A typical cleansing through the washing of hands and feet was demanded of those who went into the tabernacle to partake of the Holy bread and commune with God. The washing of hands and feet was of such importance that those who went into the holy place without that observance were under sentence of death. The ordinances under Moses were but "types and shadows of things to come." One of our brethren says: "We must seek for the anti-type of the brazen laver, and we find it at the door which leads to the place of Holy Communion."

Jesus was about to institute the sacred ordinances for his tabernacle, the church. He was about to divide his flesh and his blood among them for to eat and drink. Before do-

ing so, he prepared the 'brazen laver' and washed their feet, commanding them thereafter to follow his example." And Jesus closed his explanation of what he had done and what they should do by adding a beautiful beatitude: "If you know these things, blessed are you if you do them." The same word is used for blessed, "makarioi," that he used in the beatitudes in the sermon on the mount. And the experience of multitudes who have observed the ordinance verify the truthfulness of the beatitude. This is true at least in the experience of all who observe it in the spirit of humility and prayer. The blessing received is one not received in any other way with such deep and lasting impression. The service is a most effective preparation of the true believer for the supper and the eucharist. No substitute, "just as good," can be found.

Schaff, the church historian, says in his "Apostolic church:" "The washing of feet, as described in John 13:4-16, seems to answer fully to the conception of a sacrament, combining all three elements, an outward sign, the visible act, and the express command: 'I have given you an example that you should do as I have done to you.'"

That language is surely strong enough and plain enough to prove that Jesus expected his followers to wash one another's feet. There is no plainer command to take the bread and the wine than there is to wash one another's feet. A prominent pastor in our conference writes: "We are to wash one another's feet as well as commune, because the directions were given by the same Lord, at the same time, to the same people, and under precisely the same circumstances as the directions concerning the remainder of the communion. It is certainly an advantage to be a member of a church that stands for accepting and obeying the ordinances of the New Testament as they were given."

Many testimonials from the early church fathers and from modern writers could be given in favor of feet-washing as a church ordinance. Let a few suffice.

Alford in the Greek Testament commentary says: "This feet-washing represented to them their daily need of cleansing even after spiritual regeneration at the hands of their divine Master."

Jackson in the Concise Dictionary says: "Feet-washing became a ceremony in the primitive Christian church and continued through the middle ages. The early Jesuits adopted it."

An ancient Waldensic Confession of Faith says: "We confess that feet-washing is an ordinance of Christ, which

he himself administered to his disciples, and recommended by example to the practice of believers."

Henry Ward Beecher declared that he could not understand why feet-washing was never made a church ordinance. He said: "It sinks deeper than the ordinance of the bread and wine. It has a profound grip upon man's nature, duty and destiny."

Lyman Abbott in writing about Beecher and this ordinance said: "Is the Lord's supper commanded? The language is not one half so explicit as that which accompanied feet-washing."

C. F. Yoder in his "God's Means of Grace" says: "The truth which enriches this symbol is one of the most important in the Gospel. The Savior said: 'If I wash thee not thou hast no part with me.' Jesus is the Head and the Church is the Body, therefore it must be pure. Jesus is the Groom and the church is the Bride, therefore it must be pure. The members of the church bear the Name of Christ before the world therefore they must be pure. Heaven is holy, therefore there shall enter into it nothing that defileth. What virtue must the virgin church remember more than this, that she must be pure? Yet she dwells in the midst of a sinful world and must of necessity be tempted by it. What rite, then, is needed more than this which enforces in such an impressive way the necessity of coming often to the Savior for the cleansing and preparation for service we may claim through him?"

The rite is needed now as much if not more than ever. Pride and selfishness are in every place. How we need to walk humbly before God. Some say it makes the church unpopular to practice feet-washing and it is true that it becomes unpopular with the proud, but not with those who want to keep close to Jesus at any cost. The practice of this ordinance in the Christlike spirit should bring simplicity of life, humility of character, devotion to the Word of God, and love to one another expressed in loyal, Christlike service. The letter, used sincerely and according to his command, aideth the spirit of the true believer.

Let us pray the heart prayer of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me." Then let us gladly obey all the conditions necessary to obtain the answer. The Washing of the Saints' Feet is one of the God-given helps to renew a right spirit within God's children.

Peru, Indiana.

The Distinctive Creed of the New Testament Church

By E. L. Miller

(Address Given at the Indiana Evangelistic and Bible Conference, Warsaw, May 4 to 6)

I am quite certain of the fact that you do not expect me to recommend the so-called Apostle's creed as the basis of faith and practice. Neither do I feel that the Westminster Confession of Faith or the Augsburg Confession would be acceptable. The different catechetical courses of the various Christian bodies could hardly be called credal, although there is much of creed contained therein. With respect to the Brethren peoples it is well known that any reference to creed or credal statement has met with opposition. I do not know exactly why we should be so determined in our opposition to such when the fact is very evident that we do believe something definite and we hesitate not to proclaim to the world, as we will do during this conference, that we believe certain things with all our might and main. In the days gone by the forensic platform has resounded with the combat of wits and words as the fathers tried to not only say that we have believed certain things in contradistinction to certain other things, but they have tried also to draw others to their way of thinking, or better say, believing. It may be that any creed must be elastic enough to suit the comprehension and acceptance of all of us with the revisions and reservations that we might make, but nevertheless there ought to be some common ground upon which we can stand

credally or why our denomination position at all? Once we say we believe in Jesus Christ as the Son of God and the Savior of mankind we have laid a creed that is quite comprehensive. And where is the true member of our church or any real Christian church that does not confess and claim that?

Then to say that we believe in the Christ and his claims is to bring us up to the position of our church which is supposed to be, The Bible the whole Bible and nothing else but the Bible. And again we say our creed is the Bible, or perhaps to be more exact, the New Testament Scriptures. Well, again we have said much and perhaps little according to who reads and examines and how he does it. To some the New Testament does not teach triune immersion and yet some of you believe that with all your hearts and will support it during this conference. Others belittle our position on feet-washing, and yet I with you contend that it is to be practised. So it is true that our efforts to say something without being definite have really amounted to very little so far as the world in general is concerned, and even our own brethren are at variance in the matter, as witness the struggles at many of our conferences, national and district. I do not say that we can properly detail the elements that should go

into the distinctive creed of a New Testament church. That would again draw fire, for things would be set hard and fast and there is where our folks rebel. Other persuasions with their credal statements and disciplines do not agree with one another and we with none of them. And for that and other reasons I say we cannot and must not add another to the creeds that bear as much of man on the face of them as they do of God. Yet withal there must be some common ground for work and the more fundamental faith among us or we will disintegrate. This creed or statement of belief and practise must include the teachings of the New Testament so that the super critic cannot see aught of man in it. It must also be such as to draw the attention of the peoples of other denominations and the world at large to us and our claims. Is it then possible to be inclusive enough in a short statement and at the same time exclusive enough as well to let the masses know where we are without equivocation and misunderstanding? I am persuaded it is. I fully believe that the Master was keen enough to have things so arranged after his departure that we could run, read and understand. The Spirit spoke through the apostles and others who have given us the New Testament, or if not that part of the Book is void. Commencing with the accepted statement of our general conference of 1916 that we believe the Bible to be God's Book, for that is what the resolution really means if it means anything, we are then on the right road to a faith and practise, belief or credal understanding. Some say that creeds are all right so long as they are permitted to pick or select their own. That is tantamount to saying that as many people as there should happen to be in the church, just so many different creeds or practices are permissible. Surely the Master must have been a poor teacher if his teachings can be so variously understood and interpreted. For myself I am of the conviction that he spake with authority and at the same time clarity. I am persuaded that he knew what he meant and that he said it when he spoke. If we will not accept the verities of speech at their face value and take them to mean what the common usages of language say they do, then we are not able to say what he meant. But if we accept him as being a Master Teacher then we are not in the dark as to anything of importance that he puts forth. He spake so that the common folk could understand him and he said the things were revealed to babes and at the same time hidden from the wise and prudent. I wonder if the same token does not hold today. The so-called wise and prudent have beclouded his teachings and perverted them to mean so many different things that it is difficult to know just what he did mean when we read their specious reasonings and note their exigencies rather than exegesis.

So that brings me to the point of declaring myself positively in the matter. I again use the favorite method of true Brethren in dealing with the Word of God and that is to let it speak for itself. So referring to John 2:5 I receive instruction as to how I ought proceed in administering the things of the Word to the children of men. "Whatsoever he saith unto you do IT." That causes me to practise rather than to excuse. It causes me to accept the whole of the Master's teachings and not only the parts that taste good to me. It makes me put convenience-sake and other like excuses behind me. I cannot longer split my obedience fifty-fifty or in any other proportion. Obedience brings all the promises to work. The effete condition of the church today is not because of the commands of the Lord, but it is because of of the calling, Lord, Lord and then not doing the things that he saith. I wish to be clear that this means in belief as well as in practise, for practise is only faith fructifying. But you say where does that put us relative to the second coming doctrine and related matters? Well, I answer just exactly where Jesus put us. In all my reading and study concerning this special doctrine I am persuaded that those who were ever brought to think upon it from Bible study and reading alone are not far apart in their position. It is only as man's theories and disbeliefs have entered in that we have produced different and differing schools of believers

along this line. Quoting this, that and the other authority on the matter has led us from quoting Christ, and there is the line of cleavage. I do not pose as a scholar and neither do I wish to be considered in opposition to scholarship, but I do wish to be known as one who believes in the Lord and Savior Jesus Christ, the Bible as God's Word, the New Testament as the covenant written in the blood of our Savior, and that makes me accept his statements at their face value relative to this or any other doctrine that appears in the sacred volume. The consensus of scholarship has been so warped, twisted and wrong at times that it is not a safe guide. Even the scholars themselves say that books written by their teachers are no longer to be relied upon. Each generation must have some improvement upon the thought, belief and teachings of the preceding generation. In fact the teachings of the commentators change quite as often as the Parisian styles. Having observed this for some years I am forced to stay with the one who changes not. We contend for feet-washing as I have already said, and I believe rightly so. Yet the Master is quite as plain and positive relative to the second advent, only there we agree to differ because of reading or study done outside the Book. Why not accept such material relative to the feet-washing service, for there is much to be found from profound scholars that is against any perpetuation of that ordinance as an ordinance or special doctrinal teaching of the Master. Consistency is all that I plead for in this separation of the things we believe from those that we do not accept as binding.

Again in the gospel according to John, the fourteenth chapter and the fifteenth verse we find the way out laid in the Master's own words. He says, "If ye love me, keep my commandments." That means baptize them as well as teach them. It means wash the disciples' feet as well as to give the cup of cold water. But I take it also to mean that he is coming again and that we must be therefore ready, for it shall be in a time when we least expect. I need not say that it means the cup and the bread of communion, for almost all professing Christians accept that. 'Whatsoever he saith,' is the best panacea for the ills of the church. One has said that the best cure for the ills of democracy is just a little more democracy, and so I would say the best cure for the ills of the professing church of today is not a little more Sanday, Stevens, Terry, Mathews, Orr, Rischel or Russell, but it is a little more Christ and obedience to the plain teachings that he gives us. Saul lost his kingdom not because of his unlikely appearance nor yet because of his lack of brain power. He lost the kingdom because he inserted his "think so" for the Lord's "say so." - Disobedience, even though Saul might have meant well, was the thing that God could not and would not overlook. How can we expect any better shrift than Saul if we are not willing to take the Lord at what he says? There are lots of Sauls loose today who are revising the plain teachings of the Word and saying that these are brought for sacrifice or something to that effect when the Lord had already spoken officially and finally. It is not ours to revise, edit, accept in part or add to what the Master has given. But by all that our religion stands for it is ours to obey.

Again the Lord has spoken about holiness and sanctification, and some folks have either neglected these doctrinal teachings or perverted them from their plain meanings and made themselves ridiculous in the way they emphasize them, and at the same time cause other well-meaning people to shy away from these beautiful doctrines. Let us not be diverted from the good simply because somebody has done it violence. And further, let us not be led astray by the subtilty of learning and fairy tales of the self-appointed leaders of religious thought. It is startling how often we find these scholars, as they are called, stopping the spread of genuine truth. They have been the only ones back of the inquisition. They shout tolerance and then refuse to tolerate anybody else. In their claims of liberality they tell not the truth for they are liberal only in their own way of thinking. The scholar of the day, and the theological scholarship at that, conduct a Galileo to recant truth of God's natural world. Science

scholarship laughed Fulton to scorn. The same body sneered at Morse. Langley was driven to an early grave because scientists pooch-pooched his efforts at flying in a heavier-than-air machine. It was the scholarship of the day that brought about the super-man of Germany, kultur and all the horrors that resulted. Scholarship cried aloud and from the house-tops that no war of any great import could break out because of the way they had reasoned things out. But they had neglected God's Word on it, and consequently man's heart was not regenerated which left him in his old nature with only a veneer, and that cracked off with little provocation. The great doctrine of regeneration was neglected and with it of course the natural depravity of man. Our fathers cried out, "Back to the scriptures." We desire to show ourselves worthy sons of those fathers, so let us turn back to first things. God has spoken, let us heed.

One of the things wrong with the church today is that we have no well-defined line of cleavage twixt church and world. All in the church, young and old, new converts and those of longer standing, are left to their own devices as to the things permissible and those not in good order. Each is told that his conscience is to be the guide. The novice knows that that is dangerous doctrine, for warped consciences have been in evidences since the foundation of the world. And Paul speaks somewhat about seared consciences. Hence we find room for improvement and perhaps disciplinary teaching relative to the separation from the world, the flesh and the devil that Christ and Paul so well and so often emphasize. I am not taking any specific sides concerning lodge membership, but it was the Christ who said that in secret he said nothing. The works of them that work in secret have oft been lamented, and who shall say that it is not many times so with the multiplied numbers of lodges and lodge members today? Places of amusement we have galore. I am not condemning amusement, but Paul says very plainly, "Abstain from the very appearance of evil." It ought to be the part and place of the church to define evil and those things that contain contaminating influences. How can minister or layman attend unto the things that are known to be debasing in their effects upon the community? To me the distinctive creed of the New Testament church would be distinctively a New Testament creed with nothing left out. I am aware that many hundreds of the men and ladies of even the Brethren churches belong to lodges, but I wonder whether it has added anything to their spiritual development or to the power of the church in the community where such conditions exist. I am rather old-fashioned I know, but these things only go to show forth more of the truth of the teachings of the Master and which we ought to heed. Paul also speaks of the latter days and what shall be found at that time. No, I am not a fanatic on these things, but when programmed to speak out in court I am forced to do so or else hedge to the hurt of article and writer as well. Holiness, sanctification, separateness are New Testament teachings and no Christian can get by, as we say, without giving these his consideration and that to the observing of them. How I long for our pulpits to ring true on the bigger things concerning our everyday life and living. The error of Balaam and the gainsayings of Core are too much with us today. It is too much a matter of whether we are pleasing the hearers rather than are we pleasing God and preaching and teaching the Gospel of salvation from sin and sinning. I realize that Christian Science has written death to the doctrine of sin, but withal sinners are still with us. We are to preach the Word, instant in and out of season, and if that is to be done effectively we as members, and especially preachers of the church of the living God, must not get ourselves into compromising positions. Even preachers have been known to condone things accepted by the Christian peoples at large to be wrong simply because they desire to indulge or that friends have the desire. Sometimes the lucre puts construction upon the plain teachings of the Word. This is seen in the efforts being made to excuse the manner of things being done on the Sabbath day. This member of the church likes baseball, hence it is perfectly all

right for him to attend games or participate in them on the Sabbath. Another needs the money and that is his excuse for conducting a business that may be permissible on the other days of the week but which had better be left closed in honor of the Lord on the day given over to his worship.

But, say some, you are off the track. You are running along the lines of discipline and not creed. I say, show me your actions and I will tell you your creed. To me they are quite inseparable. It is worse than worthless to say that we believe so-and-so and then refuse to carry it further than a mere proclamation of faith or belief. Good psychology will tell us that right there is where another point of weakness exists among us. We claim to believe, and practice not the tenets of that belief, which causes even the belief to die out as any inhibited impulse will eventually die out. The Master was a master in psychology as well as in pedagogics. He knew that doing not would result in believing not, so his words against a profession of belief and no accompanying possessing in acts. As a man thinketh in his heart so is he, but if he doesn't think it hard enough the thinking will change and the man also.

Along with the brethren in the ministry I ask the candidate for baptism the simple question as to whether he is willing to take the New Testament scriptures as his guide through life. This along with the confession of Christ as Lord and Savior is sufficient. But then it is up to me to read those scriptures to him with understanding so that he may be well fortified. Now if I read them to him with my own construction put upon them he will see when perusing them for himself that something is wrong. That causes me to be careful to place no construction there that is not apparent on the face of the scripture itself. I believe that the scriptures are not of private interpretation or construction. God gave them and when I cannot fully understand the portion I am not going to blame God and neither am I going to ask some worldly-wise manipulator of things sacred to assist me. I believe in prayer sufficiently to believe that the Spirit of God will answer me in my petitions relative to things that I ought to know and which seem difficult. No one can say that he knows the last part of the Book of books, but all can learn and grow in grace and the knowledge of the Lord and his Book. If you follow me you can see that I am still pursuing the impression that the distinctive creed of the New Testament church is to believe its simple teachings and practice them ALL. The one and great reason that I am a member of the Brethren church rather than some of the larger denominations, and from which I have come in the years gone by, is that I am here permitted, rather urged, to follow and observe all the teachings of the New Testament. Not only that, for many other churches make such claims to full observance of the New Testament teachings, but in our church provision is made for such observance. Then why should I not preach and teach to the last jot and tittle the things found in that volume which I pledged to do the day of my baptism and confirmation? I realize that the preacher will be made the object of scorn and dismissal if he insists upon and persists in preaching the unadulterated Word, but only those who will stand for such preaching are fit subjects for the kingdom come. And why should we "pull" concerning certain doctrines when we know that they are Biblical? And again why should we hesitate to proclaim the whole counsel of God? At times we are prone to go along the lines of least resistance, using the hashed-over stuff of some man writing for money when we ought to be speaking as the oracles of God. A "thus saith the Lord" ought to impress us to the extent of differing with even our best friends. Psalm 14:1 was sufficient for a young theological student with nerve, if you call it such, grace I call it, to pull Judge Alden out of the fires of infidelity and atheism. It angered the judge, and it is awful to anger a judge, but the better side of the jurist came forth in time and he lived to be a great lecturer for the truth of Christianity and its claims. I believe—creed again—that as a pastor in a whole Gospel church I must proclaim the whole Gospel or

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THE BRETHREN PULPIT

O Woman, Great is thy Faith. By E. F. Byers

TEXT: O Woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that Very hour.—Matt. 15:28.

Jesus had just passed beyond the bounds of Israel, driven by the hostility of those who should have been his friends and supporters. The delegates of the priestly party from Jerusalem, who had come down to see into this dangerous enthusiasm which was beginning in Galilee, had made Christ's withdrawal expedient, and he went northward into the territory, or border land of Tyre and Sidon.

This incident of the Syro-Phoenician woman becomes more striking if we take into consideration the fact, as related by Mark, that it took place on Gentile ground. The key to its meaning lies in the contrast between the single cure of the woman's demoniac daughter, obtained after so long imploring, and the spontaneous abundance of the cures wrought when Jesus again had Jewish sufferers to deal with. The contrast is an illustration of his parable of the crumbs that fell from the table and the plentiful feast that was spread upon it for the children.

This woman was, if you will notice, a woman of more than ordinary faith. She was a woman of great faith. She had the capacity and the courage to do. Fanny Crosby did not sit down in despair when stone blindness came upon her, but continued to sing in darkness. The same was also true of this Canaanitish woman. She was not to be put away by apparent failure, but continued to knock on the door of the great tender heart of the Master.

The story is told of a company of people on a railway train who were taking the body of the old mother to a distant village for burial. On the way one of them pointed out a little farmhouse standing in a lonely place, and told how the mother had been left alone with seven little children, and how one dark night the train stopped just opposite this little house, and this mother got off with her bundles, and they handed the children down to her one by one, seven of them, and she went down there and kept them together, until she saw them grow to strong manhood and womanhood, and three of them became ministers of the gospel. This was great faith, the courage and the capacity to do and to endure, until the victory was won through faith in God.

It takes faith to fight the battles of life. It takes courage to be a faithful follower of the courageous Son of God.

Now notice, if you will, the faith of this Canaanitish woman. She cried out, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." But he answered her not a word." There is a pitiful cry, and the answer of silence. Mark tells us that Jesus sought concealment in this journey; but distress has quick eyes, and this poor woman found him. Canaanite as she is, and thus a descendant of the ancient race of Israel's enemies, she has learned to call him the Son of David, owning his Kingship, which his born subjects disowned. She beseeches for that which he delights to give, identifying herself with her poor child's suffering, and asking as for herself his mercy. Chrysostom says, "It was a sight to stir pity to behold a woman calling aloud in such distress, and that woman a mother, and pleading for a daughter, and that daughter in such evil plight." You will notice that in her humility she does not bring her daughter, nor ask him to go to her. In her agony, she has nothing to say but to spread her grief before him, as thinking that he, of whose pity she has heard so much, needs but to know in order to alleviate, and requires no motives urged to induce him to help. In her great faith, she thinks that his power can heal from afar. What more could he have desired? All the more startling, then, is his conduct. All the conditions which he usually required, were present in her; but he, who seems always ready and willing to comfort and to help, has no word to say to this poor, humble, and faithful suppliant. The

fountain seems frozen, from which such streams of blessings were wont to flow. The disciples, becoming amazed at his silence, and bored by the mother's continued cries, "Besought him, saying, send her away; for she crieth after us." And the Master said, "I am not sent but unto the lost sheep of the house of Israel." But at these words, this woman came forth and worshiped him, saying, "Lord, help me." But again he seems to rebuke her by telling her that "It is not meet to take the children's bread, and to cast it to dogs." But in the face of all this apparent incivility, she humbles herself, and in words that again display her great faith and courage, says, "Truth, Lord: Yet the dogs eat of the crumbs which fall from their Master's table."

This woman showed her common sense by not being offended at the apparent incivility of her Master. She did not argue when Jesus declared that he came to minister only to Jews. She came forth and worshiped him, and only cried the louder: "Lord help me." In other words, she simply smiled and acknowledged her unworthiness, and made it a plea, and in the end was triumphant in her faith. Jesus could not get out of helping this poor woman, which was, perhaps, the very thing that he came to do. And so he cried out to her, "O Woman, great is thy faith: Be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

And once more, and best of all, this Canaanitish woman exhibited grace in her conduct. Her suffering was vicarious. She was making the sorrow of another her own. Her request was unselfish; she came on behalf of another, her daughter. How could Christ possibly turn her away on such a plea? Sorrow makes the poorest lips eloquent; love breaks down every barrier that opposes it. To come to Christ in behalf of some one else, and to feel that the crumbs from off his table are better than the luxuries from all other tables; to show our grace in the humility of our coming, and with an unwavering heart press our way into his presence and make known to him our heart's desire—that is FAITH. And there is only one answer to such a plea. SUCCESS.

Faith is, as one has said, "Falling toward the cross." It is said of one of the greatest mission workers in the city of New York, that, when as a young man, he was sitting one day on the top of a whisky barrel in one of the hotels in the slum district of the great city, in a dazed and drunken condition. While sitting there he had a vision of the Savior nailed on the Cross, and a voice seemed to say to him, as if by inspiration, Go to the Cross and be saved. Forgetting his pitiful condition, he sprang from the barrel and fell headlong upon the floor, but the vision was so real to him that when the stupor wore off, and he was able to walk again, he hastened to the mission, and when the invitation was given, marched forward, and gave his heart to God. He then related his previous experience, and told how, that when he arose from the barrel he fell headlong upon the floor, but he said, "Thank God, I fell toward the Cross."

His faith has kept him clinging continually to that cross ever since. The great blessed, central truth of the Gospel is that truth of the cross. For God so loved the world that he gave his only Son, (to die on the cross) that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

God laid our sins on Jesus. He died for them on the cross. Whenever in patience and trust, we fall toward that cross, our whole life is thrown open for God's entrance, and he comes into it and begins his work of grace there, and we are saved. So faith is the heart's Vision of the Cross.

Faith looks at the cross and realizes that the great God there pledges his willingness and power to save.

Some years ago, a rescuing party after a long struggle, reached the gallery in the mine where some miners had been imprisoned for many days. They were found, all dead. By their side were written their last messages to the loved ones who they were not to see again on this earth. They were messages full of love, and of joy in their faith in Jesus Christ. Both expressions were equally real, their love of their friends and their love of their God. This joy and peace, this strength in the presence of death itself, is what Christ came to bring; what he has brought to unnumbered souls,

and what he is bringing today and is able to bring to all who will, in faith, receive him. But he reserves his hand for a dead lift. It is said, that a man in London saved 28 persons from drowning. He was asked how, and replied: "I can swim well. I plunge in and wait until they grow too weak to struggle, and then sieze them." Jesus came into the world to save men from sin, but he can save us, only when we struggle no longer to save ourselves, but commit our lost souls to him in faith, and trust in him alone for salvation.
Johnstown, Pennsylvania.

Distinctive Creed of New Testament Church

(Continued from page 7).

else be condemned by both Lord and people. Believe me, the people know the Gospel truth when they hear it, and I know that they know a hedger when they hear him. It is my further conviction that the people at large respect the fearless proclaimer of the whole truth, even though they may wait until he dies to say so, or at least until he has removed from their midst.

In the Gospel according to John, chapter eight and verse twenty-nine, the Master says, "I do always those things that please him." He is speaking about his relation to the Father. How nice it would be if we would study the Word of truth that we would know what to do, and then we would so do it that we could say we do always those things that please him. Keep his commandments, do whatsoever he saith unto you, and I believe this means allsoever. These are the fundamentals of New Testament living, and as said before, there is no creed so useful and forceful as the creed that can be lived and that is lived. Idealism may live apart where there is plenty for all and there it may do no harm. It may also live in the few where suffering exists, but there it is worse than useless. But pragmatism, the philosophy of the Christ, is always to be encouraged, for it looks after the sick, widows and orphans in affliction and, if the right kind of pragmatism, it will be ideal enough to keep itself unspotted from the world. No man liveth unto himself and so it behooves us to emphasize the doctrine of neighbor love along with the one of love to God. It pleases God every time a sinner is born into the kingdom, and our great effort should not be to unite with everything that comes along and urge our friends that way, but it should be our desire to belong to the blood-washed body of saints and to have our friends members of the organization as well. I am again aware of the fact that some may criticize because of our not stressing the social Gospel or socializing of the Gospel. So far as our relations man to man are concerned God has spoken. He also instructs me to gospelize the social body and that is part of my work, or should I say my whole work as a Christian and member of the called-out. I am not told to popularize myself or seek after prestige by uniting or compromising with any secular bodies or organizations. Rather I am warned against any such temporizing and tampering with things not spiritual.

In conclusion I might sum up by saying that I believe in trine immersion, feet-washing, anointing with oil, non-swearing, non-resistance, holy communion, non-divorce excepting for reasons set forth by the Master, and all the doctrines general and specific, but that makes a cumbersome confession and creed. Suffice it to say that I believe, and consequently feel that it is the proper creed for the true New Testament church, I believe in the Deity of Jesus Christ, I say Deity and not merely divinity. From this I must believe that he is final authority on all things spiritual and moral as well. When he speaks nothing is to be added thereto. And more than that, when he does speak it is for a purpose, for I cannot imagine Deity speaking merely to be heard, as we oft find humanity doing. Jesus, the Son of God, speaks and it is for me a follower of him to believe to action, or else renounce all claims to discipleship and quit the sham. Make-believe Christianity, shamming, four-flushing all spell hypocrisy. Let us then not be afraid of being

called simple in our beliefs. That is really to our credit. Complex, involved statements of belief and discipline amount to little if anything, for they merely muddy the waters. Searching for the "thus saith the Lord" will be excellent exercise for us, and observing the command when found will be works unto salvation. God says his people are destroyed for lack of knowledge, and even though that appears in the Old Testament it is nevertheless true in these latter days. The New Testament is sufficient creed, but as a creed it is worthless unless we read and study its content. Again in the words of the Old Testament, "My people doth not consider." That is reproof of God upon his people for not using the things that he had provided them. So I am led to think that studying to show ourselves approved unto God is indeed needful, and were we reading prayerfully the New Covenant there would be no need of consistories, conclaves, sessions, conferences, presbyteries, and what not, drawing up creeds. Even the deeper things of the Word can be understood sufficiently by the close reader of that Book so that he can become an approved servant. The Atonement and doctrine of the Trinity are difficult of explanation, but who has read the New Testament carefully and prayerfully without at least accepting the plain doctrines as put forth therein concerning even these doctrines? God cannot be explained but he can be felt in the heart of the believer, and so with these deeper things. Thus I feel safe in recommending that we still teach the sufficiency of the New Testament scriptures as a creed and because of their being the covenant written in the blood of our blessed Redeemer. Anything less is too little and anything more is likewise of sin. No improvement is needed, for it is not for man to improve upon the truth of God. But let us as ministers and laymen encourage as well as teach our membership to take the teachings of the Christ as meaning each one of them. This will conduce to more uniformity of action and living among the members of the church, and who has not wished for all to live more nearly like some do live? It is not a matter of a new creed or discipline needed, but it is that we move up to that which we already have. Why ask for a new Gospel or a new creed when we must admit that we have by no means lived up to the high standards set in the one which we already possess? False teachers there have been who have brought in their damnable heresies, even to the denying the Lord which is the acme of apostasy. And they put their own constructions upon the Word, especially those things hard to be understood, and these they are that are unstable wrest as they do the other scriptures to their own destruction and not to the destruction of the scriptures. See 2 Peter 2:1-3 and 3:16. This is a warning to accept the Word as a basis for our effort and no one has been commissioned to give to the believers in Christ any other foundation than that which has been laid. The Master prayed that we might be one, and there is only one way to be a harmonious whole and that is to all take our key from the master key, which in this case is the scriptures of the New Testament. Being of the same mind in the Lord can come only with obedience to the commands of the Lord. And these commands are not grievous or hard to be borne. He has spoken, let us obey and not with one consent make excuse or contrive ways out. Instead of trying to get by with the least compliance to his commands, it should be our effort to do allsoever that he saith unto us, and complete obedience will bring complete fulfillment of the promises of God toward us. Amen!
Nappanee, Indiana

What are the Fundamentals of Christianity?

By W. R. Deeter

(Address At the Evangelistic and Bible Conference, Warsaw, Indiana, May 4 to 6)

It is proposed in the present article to give a very brief outline of the fundamental principles of Christianity. And by Christianity I mean, of course, the Christian religion, and the evidences by which its truth is established. Thus we are dealing with things that are fundamental and hence essential truth.

Christianity comes to us with a claim of divine origin. It is not a product of human mind in any sense of the word. It has for its author the Being who is set before us as the object of worship. Hence it is exclusive; it is claimed to be the distinct and only "true religion," and admits of no compromise or alliance with any other system.

Christianity cannot be viewed as distinct from the religion of the Jews and of the patriarchs of Old Testament times. It is the same religion accommodated to new circumstances; the change is in dispensation, and not in principle. In the study of the evidence of Christianity we are compelled to revert from the New Testament to the Old, and we must in some measure trace the history of the true or revealed religion through the previous and preparatory dispensations.

I. Hence, my first thought and point is, that Christianity must center in the belief of the existence of God.

I do not think it necessary to attempt to prove to you in this short discourse that God does exist. The Bible does not even attempt it. It assumes that he IS. So we must assume that he IS. But there are just a few things I want to say under this first thought concerning God.

Since we cannot prove that there is a God by any mathematical analysis, or by any method, or system, we have to come to the place where we acknowledge him through a self-revelation in our soul. This I think is by a direct and creative act of God himself. Let me illustrate what I mean: In the language of the Christian, we have this expression, (Fundamentals, Vol. 6, pg. 31). "I cannot do without a God, without a God I can neither account for the universe around me, nor explain Jesus Christ above me, nor understand the spiritual experience within me." Quoting from the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2a). Augustine says, "God has made us for himself, so that we can find no rest save in him."

When we survey that portion of the universe that lies open to the gaze, and see the marks of wisdom, power and goodness all around us, there comes an irresistible idea of a God back of it all. It is inescapable. Joseph Henry Green says, "God exists for us. . . ." That great woman of God, Helen Keller, who has been blind and dumb most all her life, when revealed to her about God and his goodness to men, said: "I always knew that he was, but did not know his name."

Another man wrote, God is more real to me than any thought or thing or person. I feel his presence positively. Without it life would be a blank, a desert, a shoreless, trackless waste." A boy of 17 writes: "Sometimes I go to church, I sit down, join in the service, and before I go out I feel as if God was with me, right at the side of me, singing and reading the Psalms with me." This idea of God seems to be inherent within us, and it becomes a hard matter to say **there is no God.**

The very idea that we have of a father, suggests that such a father exists, otherwise how could we have the idea? So when the idea of God is brought to our minds, we ought to recognize it. One has said "to know God is to recognize him." To recognize him, is to worship him, and this means a **doing** religion. A **DOING** religion is a religion of **SERVICE**. So the Christian religion is a religion of service, directed by God himself (Religion in the German, means "Service.")

The Christian religion is the response of the human soul to the presence of God. Therefore we ought to seek to get acquainted with him. We meet men on the street and we recognize that they live. So we should recognize God, and pause to worship and do service for him. This I deem the first Fundamental in Christianity.

II. If we believe in God, we must also believe in Jesus Christ, his Son, as the Second Fundamental in Christianity. A man who does not make room for Jesus, is not a scientist nor a man to be followed in his work, says one. Some years ago an odd specie of bug was sent to the University of Illinois to be analyzed, that its place in the catalog of bugology might be determined. After some study and examination Shailer Matthews made this declaration: "This bug does not belong to the catalog of beetles in Illinois." Later he reconsidered his examination and made room for it in the catalog of science. This is what I mean when I say we must make room for Jesus. The late war brought this idea out that we must take Jesus in life, because Christianity has to do with the real and the intangible. We give recognition to the supersensible realities as superior and worshipful.

Who is the man that dares to go up the street and say he is direct from God, and will declare Jesus as an impostor and false? Now Jesus is either false or he is true; he is either a blasphemer or the Messiah. This was the Jewish idea; but I would rather venture on the basis of faith, than on the basis of doubt. Hence I believe that Jesus is the Son of God, and that Christianity is the full and final revelation of God to man, and those of us who worship him as such are adherents to Christianity. Its transcendence over all other systems makes it the absolute religion. Jesus the Son of God is one of those essential truths which are too great to be proved, like God, or freedom, or immortality. He is not mere man, excelling others in purity of life and conduct. But he may rightfully be called **God-man**. Viewed thus he is the assured foundation of the entire Scriptural testimony to him, and it is to be irresistibly inferred from the style and strain in which he habitually spake of himself. Of this inferential argument of the Savior we can give here the salient points only in briefest presentation.

1. Jesus claimed to be the Son of God. We meet with this title over in the Book of Daniel, where Nebuchadnezzar describes the fourth wonderful personage who walked with the three Hebrew children in the fiery furnace, and who no doubt was the Lord Jesus Himself revealing Himself in an assumed bodily form to his heroic servants. In his interview with the man who came by night he designated himself as "The Only Begotten Son of God" (John 3:16). When confronted with the Sannhedrin Jesus was closely questioned about his use of the title. The Jews thought it a blasphemous assertion to assume such a title, and said he was making himself equal with God (10:33). But not a word did he say to soften down their notion of him, and the offensiveness of his claim.

Jesus sealed this title with his heart's blood. Though protested, he made it clear that he was the Son of God, and how dare we say or think him to be only a mere man?

2. Jesus claimed he had ability to do all his Father's works.

The accusation of the Jews against Jesus for healing on the Sabbath day, and calling it a sinful act was corrected by Jesus in the words, "My Father worketh, hitherto I work." He asserted his right to do whatsoever his Father did, and, as the Jews put it, claiming such a Sonship as made him equal with God. Jesus Christ affirmed the right to do whatever his Father had the right and ability to do. This may be stated by the fact that the Lord had committed all judgment to him, according to John 5:22, but he had not himself been a partaker of the Godhead how could he be

qualified for a work and a task so vast? He who can do all the works of God must be God.

3. Jesus announced himself as the center of rest for the human soul.

Thousands upon thousands have been thrilled by those words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). In this invitation our Lord proclaims himself to be everything to the soul. We are to come to him, and take his yoke upon us, and to learn of him. In receiving him we shall find rest unto our souls, for he will give us rest.

God alone is the resting place of the soul, and in him will we find assured peace and comfort. Our hopes are in him. Our life is dependent upon him. These vital qualities give assured comfort, peace and rest.

4. The uniqueness of his character, and his mission, make him the absolute Son of God. If Jesus is "He that should come," then in the nature of the case we may not look for another. A succession of race benefactors has been and will be, but only one Christ. In the ages past more than one has been out of keeping with the solidarity of the race. As an organism, humanity has but one Spiritual Head. The longing for the perfect Man which burns at the heart of humanity finds its complete fulfillment in him. Those who find him never outgrow him. He satisfies the deepest longing of the human soul. No vagrant, unfed aspiration for the highest and holiest ever turned from him unsatisfied. Jesus is the fulfillment of every high and noble ideal. Can we rightfully attribute the moral and spiritual progress of humanity to any other? We cannot reach the high goal of life unless we pursue the task of trying to follow him in all the varied forms of personal excellence and goodness and glory of the Supreme Man,—Jesus the Son of God. This I deem the second Fundamental in Christianity.

III. Since we believe in God, and in his Son Jesus Christ, we must therefore be obedient to the Teachings of Christ; and this is essentially Fundamental.

Since there is in man, an instinct to think and to recognize a higher Being, it is only conclusive that we assume that Being to be God. Shall we trust the touch of our fingers, the sight of our eyes, the hearing of our ears, and not trust the deepest consciousness of our higher nature—the answer of conscience, the flower of spiritual gladness, the glow of spiritual love? When these appeal to our higher sensibilities, it is but expedient that we subject ourselves in obedience to that instinct, or call from within.

Hence the teachings of Jesus as found in the New Testament are for our moral and religious instruction. In studying these teachings they must necessarily become a part of our life in its make-up.

No matter what idea of theology a man has, whether it be of the lower orders of idolatry, or of the higher forms; his religious standard is set by the way he thinks, and the thing he worships. So if the inner consciousness of man cries out for that higher form of Being, whom we call God, through the study of the Scriptures we cannot help but think it is through Jesus Christ the Son of God we feel that close kinship with our heavenly Maker. It is not the mysteries of the Word, but the plain truths that make our proof for the Christian religion.

We believe that "the Son of Man came to seek and to save that which was lost" (Luke 19:10). We believe then he is the Savior of men. "Christ the power of God and the wisdom of God" (1 Cor. 1:24). He is the power of God because he enables the sinner to overcome his sin; and the wisdom of God because he reveals the mind of God and the practicable way of salvation. Salvation is ascribed by all Christians to the grace of God. Christ's mission was an act of supreme grace; and all must be ascribed to grace for which we are indebted to Christianity. "And the Word became flesh and dwelt among us (and we beheld his glory the glory as of the only begotten of the Father) full of grace and

truth" (John 1:14). His glory was not a reflected glory, but one that shone out like the glory of God, because he was God, manifest in flesh. These are the things which we believe, and which are fundamental.

IV. Conclusion—A summing up:

Christianity claims to be God's final revelation. It professes to be the religion of truth and goodness. It has doctrines which it teaches. It has aims which it sets before men. It would mould human character, teaching men what is true as to God and what is true as to man; it would influence men to right living. Its truths are to be translated into character. It presents Christ as God speaking to men. Its final aim is to have men become like Christ.

Christianity as a religion, claiming to be from God and has been before the eyes of man for nineteen centuries. It began obscurely in a small province of Palestine. Its founder was put to death. Its first advocates were men of but slight prominence. Nevertheless it grew. Nothing is so aggressive as Christianity, because the great Shepherd of the sheep is seeking the lost. The beating of a loving heart was felt in all he did. Wherever its touch was felt there was healing and benediction. Wherever two men heard its message one regarded the other as his brother. It knit the bonds of affection between all classes. It knit all foes, and made men to be as of one household. They were of one Father and Christ was the Elder Brother of prince and peasant alike, and all men were brethren in the Lord. Such was and such is Christianity, the religion that claims to be God's final revelation to men.

What wonderful results it brought about! It changed the condition of the world. It demanded justice for all, and opened channels of beneficence in a hundred directions. It came into every ill and woe of man to bring blessings. Our civilization, our arts, our freedom, our laws are due in greatest measure to Christianity.

Blot this religion out of man's history, and what would that history have been? What would have been modern civilization today without it? This religion is so mingled with the life of our day that there is hardly a familiar object around us that does not bear its mark. The world indeed has a different aspect because the light of Christianity has fallen upon it.

But not only has this religion accomplished wondrous results, it pledges itself to produce still more. What a world this will be, exclaims one, when Christianity shall have realized its sublime mission! Sin's thunderstorms will not always beat upon the world; a celestial calmness will one day come. The center of light is already planted in the moral heavens. The darkness is passing away, the morning advances. Conflicting elements shall be hushed. Clouds shall melt before the sunshine; every mountain shall be made low and every valley shall be exalted, and this world shall become radiant with the light of heaven and shall resound with heaven's own music.

Such in brief, we give, as the Fundamentals,—first, belief in God; second belief in Jesus Christ as the Son of God; third, belief in and obedience to his teachings, and finally in summing up, we have the results of such belief as manifested in the hearts of men in the world, and of its transforming power in the redemption of man.

Oakville, Indiana.

The keynote of the Christian religion is the development of the individual to the utmost of his powers. Jesus said, "I am come that ye might have life more abundantly." It is plain that Christianity is not something superimposed upon life, but something infused into it. The spirit of Jesus, flowing into the soul of his disciple, is expansive. No man can follow Jesus and live a narrow life. He may not be given a great task. He may remain a hewer of wood and a drawer of water, but life takes on new dimensions, because he is no more the center of his own life. Christ becomes life's center for him, and hence his thoughts, his feelings, his mental and moral outreach, describe a new circle, a circumference far beyond his power to see.—Dr. Charles Carroll Albertson.

OUR VARIETY DEPARTMENT

When Love Leads the Way

By Mrs H. J. Hoffman

Many a dark and dreary morning,
Without a bright or golden ray,
Has shed its gloom to the pure, warm sunlight
And brightened into a summer's day.

Many a life which was sad and lonely,
With not one glad or happy day,
Has lost its gloom at LOVE's warm greeting
And found its path a heavenly way.

There's the love of friends so good and noble;
There's the love of work we have to do;
There's the love of children so dear and precious;

There's the love of God so pure and true.

And all this LOVE, it brings its blessings
Into our lives as we pass along;
It brings us joy and peace and comfort,
And gives to our hearts a happy song.

Why grope in darkness and be so lonely?
Put your trust in God; he'll show the way
To bask in the bliss of love's devotion,
And usher in that beautiful day.

The love of friends, our brethren and parents,
Their voices have cheered us in prayer and song;

Their deeds of affection our memories hold sacred,
Till we meet "Over There" in that heavenly throng.

The love of our work be it ever so lowly,—
It's work for the Master, if he leads the way;
So cheerfully, willingly do all thy labor,
Then great thy reward at the close of Life's day.

The love of children so pure and precious,
Ennobles our souls and revives our youth;
Their guileless hearts, their promise and prattle,
Make us strong and firm in the fight for the truth.

The love of God—cheers the pathway;
It lightens each burden along the way;
It grows bright and brighter till we see approaching,
The radiant dawn of that Perfect Day.
Van Hook, North Dakota.

"Holy Water"

The bootlegger has no more sense of sacredness than the sightless hog after which the joint conducted by the stationary liquor outlaw is named. I hold in my hand a whiskey bottle—empty—because I had no desire to be the victim of the belated but I hope now conscientious activity of the New York Police Department. However, the smell is here and the original contents are safely locked up for purposes of proof.

On this flask, blown in the bottle, is a Christian cross several inches high. Above it, likewise blown in the bottle, in letters half an inch or so tall, are the words "Holy Water." On the reverse side, also blown in the bottle, are the letters of sacred import

I. H. S., and I have in my possession the affidavit which covers the purchase of this and another bottle.

This means that a whiskey ring, whose controlling genius is in all probability not Catholic at all and is a disgrace to any religion he may profess, is seeking to hide behind a great church which has always stood for the upholding of law and constituted authority in an effort to deceive foreign-speaking Catholics, not familiar with American institutions, into believing that this sort of traffic has some religious sanction.

We feel sure that the authorities of that church will take whatever steps are necessary to make clear that their conservatism respecting prohibition, due to fear of interference with sacramental wine, although the Prohibition Amendment and the Volstead National Enforcement Act cover only beverage use, shall not be used as a cloak for a traffic which adds sacrilege to outlawry.

W. H. ANDERSON,

Supt. N. Y. Anti-Saloon League.

What Great Americans Say of the Sabbath

President George Washington, order for Sunday rest in army and navy: "Men may find enough to do in the service of God and their country without abandoning themselves to vice and immortality." (Lincoln, Jackson, Harrison and Wilson also issued orders that Sunday should be observed, so far as possible, in the military service.)

President Abraham Lincoln: "As we keep or break the Sabbath day, we nobly save or meanly lose the last, best hope by which man rises."

President Benjamin Harrison: "Experience and observation convince me that all who work with hand or brain require the rest which a general observance of the Sabbath only can secure. The philanthropist and the Christian may approach the subject from different directions; but whether we regard man as an animal or mortal, we should unite in securing for him the rest that body and spirit both demand for their best condition and highest good. Those who do not find the Divine command in the Book cannot fail to find it in the man."

President William McKinley: "I am in favor of Sunday legislation and a strict observance of the Christian Sabbath."

President Theodore Roosevelt: "Experience shows that a day of rest is essential to mankind; that it is demanded by civilization, as well as by Christianity."

Mr. Justice John M. Harlan, U. S. Supreme Court: "I believe that the due observance of the Sabbath as a day for religious worship and contemplation is required to the purity and integrity of the social organism. While the state may not deal with this question in its purely religious aspects, it may deal with it as involved in the right to have one day in seven set apart, under the sanction of law, as a day on which un-

necessary labor shall cease upon the part of all, thereby securing for each person an opportunity for that rest of body and mind which the public health and the public safety demand."

Justice McLean, U. S. Supreme Court: "Where there is no Christian Sabbath, there is no Christian morality; and without this free institutions cannot long be sustained."

Daniel Webster, Secretary of State: "The longer I live the more highly do I esteem the proper observance of the Christian Sabbath and the more grateful do I feel toward those who impress its importance on the community."

John Sherman, Secretary of the Treasury: "The Sabbath is an inheritance from our forefathers, which should be cherished as a part of the institution of our government."

Senator George F. Hoar: "I believe thoroughly in a day of rest which shall be largely devoted to the contemplation of Divine themes and to the worship of God, and teaching His law, and in protecting its observance by law."

Hon. John Randolph Tucker, M. C.: "I wish to testify my belief that the institutional custom of our fathers in remembering the Sabbath day to keep it holy, as a conservator of their Christian religion, is the foundation of our political system, and the only hope of American freedom, progress and glory."

Henry George, author of "Progress and Poverty": "I believe that the institution of the Sabbath is one of the greatest benefits that the human race ever had. I believe in the strict enforcement of the law that prevents servile labor being carried on on the seventh day."

(John Stuart Mill said: "Operatives are perfectly right in thinking that if there were no Sunday rest, seven days' work would have to be given for six days' pay.")—Twentieth Century Quarterly.

Realizing the Power of Prayer

Here is a man of majestic intellect, now a prisoner in Rome, and this man asks certain young, raw, immature and inexperienced Christians in Ephesus to pray that he may have utterance at Rome. Do you believe that a young slave kneeling at Ephesus could nerve Paul's lips with grace and power in Rome? Do you believe that if David Livingstone were alive today and in Central Africa. I here in Edinburgh, unknown, obscure, could pray and anoint David Livingstone's lips with power? Do you believe it? Do you believe that if James Chalmers were still alive, I could lift the sluicagate and flood his soul with grace and anoint his lips with power and glory? If we don't believe it, where are we? And if we do believe it, where are we? That opens a vista of immeasurable possibility to the Church of Christ by which we can give utterance and power to the great obscure servants of Christ in all parts of the world.

And this little added touch, "that utterance may be given unto me, that I may open my mouth boldly." Can one man's prayer give another man nerve? Can a poor slave in

Ephesus give courage to Paul in Rome? The Book says it. I can by my prayer help to change a man's timidity into pluck. I can by my prayer turn a lamb into a lion. I can by my prayer give power and courage to a man like Paul. Are we using it? You mothers and fathers can by prayer reach your lads in the trenches. If I could not believe that I would

shut that Book and never open it again, for the whole Book is built on it. I can lift the sluice-gate and I can let in the waters of life. And if this be the mighty ministry of prayer, then, my brethren, let us use it. Try it. It is not a matter for argument; it is a matter for experiment. I beseech you to go into the presence-chamber of the Lord, and

drill yourself as honestly as you would drill yourself in physical gymnastics. Turn your soul to the Lord unto the grace of His love, and think of your brother with the invigorated power that is yours through the grace received, and begin to lift the sluice-gate. "Soldiers of Christ, arise, and put your armor on!"—John Henry Jowett.

NEWS FROM THE FIELD

COPP'S CHAPEL, VIRGINIA

Dear Readers of the Brethren Evangelist: I cannot longer resist the temptation to write a few lines regarding our little church, Copp's Chapel, here beneath the shadow of the Blue Ridge mountains, of Virginia. While reading the pages of our good paper we see names of many whom we personally know, but seldom a word from home. We wish to give a few facts as we see and know them.

We are a little band of 75 or 80 in number, laboring on the best we can and know. Some years ago some left us for other churches, then others moved their memberships. Until recently we had no pastor for two years. We struggled hard to raise money in order that we might secure and pay a pastor by the help of the mission board, but we failed to meet our requirements. When Brother G. W. Chambers came among us the church spiritually was in bad condition, and it has taken two years and six months of hard labor and prayer to win back what we lost after he left for the work at Buena Vista, Virginia. Each conference he was again and again recalled, and not until last year, and not until the past year ending May 31, 1921, were we able to get him.

With Brother J. W. Leedy as Elder and Brother G. W. Chambers as pastor we are now prepared to give a much better account of ourselves than ever before. Though these brethren live some distance from the church, and though it is necessary to travel by rail and then by stage coach some ten or twelve miles, yet neither have failed where duty has called and have given perfect satisfaction both within and without. We have three sermons each month; the attendance has been large and the collections have been above the average. We have Sunday school every Sunday throughout the year with 58 or more scholars. Christmas the Sunday school and the public school joined teams and we had a Christmas tree and entertainment worth relating. We have prayer meeting every Saturday night. Easter Sunday the Sunday school gave an entertainment as an encouragement to the little folks. Brother J. W. Leedy was on hand and preached a splendid sermon. After the service dinner was served on the ground, and a treat consisting of cake, candy and lemonade, to all the congregation. The day was greatly enjoyed by all present. Recently we organized a Young People's Society of Christian Endeavor. We are over the top with all debts paid and 25 or 30 dollars in the treasury. We extend to these brethren our thanks for their labor with us, also to the mission board our thanks and appreciation are beyond expression. Trusting

that the Lord will abundantly bless every one who has been kind to us, and that all may know the sweet joy of heaven, I am your unworthy servant in Christ.

MRS. J. A. DARNELL,
Merryville, Virginia.

PASTORAL AND EVANGELISTIC SKETCHES Lanark, Illinois

It was my privilege to be with the Brethren at Lanark, Illinois and assist their pastor in a one week pre communion evangelistic effort. It was an extremely busy week being the corn planting season, (and if you were ever in Illinois you know what that means), but splendid audiences greeted us and heard the message gladly from night to night. On Sunday five persons, all heads of families, responded to the invitation. We seemed to be in the beginning of a general awakening. Lanark indeed is a great church, and a great field for our people. With our good friend and brother, B. T. Burnworth as their much-loved pastor, I see no reason why they should not move on from victory to victory. Brother Z. T. Livengood having retired from the active ministry lives here and superintends the great Sunday school to the delight of all. I shall not forget the days of fellowship, and the many expressions of their appreciation of our efforts.

Darwin, Indiana

At the very urgent solicitation of the Darwin Brethren we preached for them on a recent Lord's Day. They have a real live Sunday school. In fact I think their Sunday school is about up with the average rural school. The audiences were all one could expect. In the morning service there were eighty present. In the evening there was every available space taken. Darwin is neither dead nor dying—To me at least it appeared as a real lively corpse. There are about fifty, I think, of as loyal brethren as you will find anywhere, and they are very anxious that the work shall go forward. I found several looking toward church fellowship as soon as a pastor is secured. Brother S. M. Whetstone will preach for them on Lord's Day, June 26.

New Troy—Glendora

On June 12 I was called to the New Troy-Glendora, Michigan, circuit. These are two pastorless churches in southern Michigan, about 25 miles north of South Bend. They have had no regular service since last summer when Brother A. E. Thomas supplied for them. I found them very hopeful, and anxious for some one to take up the work. The two

churches are well able to support a pastor for at least one-half time.

Our service at New Troy was largely attended. It was a pleasure to meet the English's, Phillips, Penwell's, Ashman's and Weavers. They are certainly true blue Brethren. This was my first visit to the New Troy church and I left with a mighty good impression of the church and community as well as with a carload of strawberries.

It is my aim to look after the spiritual interests of this little flock until a pastor can be secured or until the evangelistic seasons open. Now brethren we covet an interest in your prayers as we continue to labor among these weaker pastorless churches. Personally I feel that it is a great ministry. For the most part we find them hungering for the Word of God, and willing to do their part. What will be our response? I am certain we will not get far as a church until this awful leak is stopped.

LaPaz, Indiana

On Sunday, May 8, the Brethren observed the Holy Ordinances. The attendance was the largest in many years. On the same day we administered the rite of baptism to seven persons, four of whom were converts in a recent union effort and the others were some who confessed Christ in a meeting held by Elder Whetstone at Teegarden.

At our last service one more came to confess her Savior. Thus almost at every service folks are coming home to Christ. Our Sunday school is around the one hundred mark now, which is a gain of about 75 percent within the year. We are planning to continue the work here another year, in connection with evangelistic work. We carried them through this year and in connection held eight revival meetings. By his grace we hope to do equally as well the coming year. To those who have asked for dates for next year we think we can soon arrange our schedule.

Yours Under the Precious Blood,
C. C. GRISSE.

ROANN, INDIANA

The services conducted by Dr. Cobb are now a matter of history. As I write I do so after the heat of the battle is over and with cool consideration of the actual results of the meeting. This meeting was a union effort between the congregations of the New Enterprise, Center Chapel and Roann. I will write largely concerning the effect upon the church here, and Brother Johnson will report his part later.

We have had some very large crowds here before, but never any as large as during this

effort. It was necessary to relay the crowds and have two services each evening and the house was filled twice each evening. It was a sight worth seeing to see a house full of people stand and wait for a whole hour to get into the second service. A very great interest was manifested in the meeting.

The result of the meeting cannot be estimated. The result in numbers was twenty-one confessions. Fifteen of this number have already been baptized and taken into the church and others await baptism. I believe that the so-called invisible results were nearly as great as the seen. The pictures and lectures were both splendid. They both helped to make one's faith in the Bible grow stronger. This is the true Brethren basis.

The "after the meeting slump" so often the pastor's greatest trial was hardly to be seen this time. We greatly appreciated Brother Cobbs' presence with us.

WILLIS E. RONK.

FILLMORE, CALIFORNIA

The work at Fillmore is moving forward slowly but steadily. The progress has not been as rapid as those interested would like but enough progress has been made to insure final definite victory if those who are already identified with the work remain faithful.

The attendance at the regular services holds up well. An increase in the number present has been noticed recently. The Sunday school has doubled in less than one year. Three Christian Endeavor Societies are holding regular services each Sunday evening. The prayer meeting numbers around thirty-five. At the close of the evening service, June 5, a lady came expressing her desire to identify herself with the church. This makes two awaiting baptism. Since the last report two have been received into fellowship by baptism. For all these blessings we praise him and pray that the Holy Spirit may be permitted to continue his ministry in our midst.

Fillmore is an especially difficult field. This is attested by all who have labored here. There is a wall of indifference which it seems almost impossible to break through. Never have I been in a place where it was so difficult to get on really friendly terms with outside people. The hope of the work is through the Sunday school and the Christian Endeavor Societies. The prayer meeting offers an opportunity of reaching those who are seeking a richer and fuller experience.

Some weeks ago Brother L. S. Bauman came to our assistance in a special evangelistic campaign. Brother Bauman did us most excellent work. His sermons were masterpieces. His teaching was of untold value to those who attended. The church will always be more spiritual and steadfast because of his efforts with us. As usually happens in Fillmore, the moment we announced a special service the outside people set themselves against the effort. We experienced just what was experienced in the union, Oliver campaign a few months before. It is almost impossible to get the unsaved into special meetings. They seem more willing to attend the regular services. We are glad for Brother Bauman's coming not only because of the great help rendered but he has been able to get a correct estimate of the field which will be of great

value to the District Board in planning for the work.

We are now looking forward to our Bible Conference which is to convene in Long Beach on July 15-25. We have a fine array of talent and are looking for a great conference. The program will be printed in the Evangelist just as soon as it can be gotten into definite shape. This will enable those in the other California churches to know what is in store and possibly be an inducement for them to be in attendance.

Pray for us. We need your help.

J. C. BEAL.

COLUMBUS, OHIO

We are most glad to say that Rev. Christiansen has been as good as his word in staying with us and cancelling his future plans. He wanted to make a change, but always said that he never would leave us without a pastor. And we being unable to get one, he responded to the unanimous pleading of the Brethren and neighborhood in general to remain with us. He shows God's true spirit, and after visiting his home and loved ones in Norway whom he has not seen in 14 years, he will return to us more fitted and rested to give us in a straightforward manner the Gospels as God would have him to give it. For as a minister who preaches the whole Bible he is hard to beat.

Our Sunday school is doing splendid work under the direction of Brother Cole and Brother Lahmon. We had 104 in attendance Sunday morning and a fine Children's Day service in the evening with almost a full capacity audience.

The work here has been progressing slowly but surely under the supervision of Rec. Christiansen. And the best of feeling and co-operation exists among the members.

Our choir, under the direction of Brother Reese, who has labored hard and faithfully with it, is getting the reputation of being one of the best in the city.

We are having our annual picnic, June 18.

Yours in God's service,

JAMES KINNISON, Secretary.

EVANGELISTIC SERVICES HELD AT PROSPERITY BRETHREN CHURCH IN WEST VIRGINIA FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Leaving Washington, D. C., Monday afternoon, May 2, I traveled all night, arriving at Parkersburg, West Virginia, Tuesday morning. There I met Brother Henry Wise who went with me to Prosperity. After driving through a drizzling rain for ten miles over the hills we reached Brother Showalter's about 6 P. M., Tuesday. For ten days we had bad roads and got rained out entirely for two nights and almost rained out for two more. We discovered at once that we were up against a stiff proposition. I worked harder here than at any place for the last two years and it looked more and more as if the meeting would be a failure as far as immediate additions were concerned.

The last ten days of the meeting we had splendid weather and the people used their autos so that the crowds began to come until we had the greatest crowds they have had for

years. The meeting became more and more intense until many said that we had the greatest interest that has ever been known in that country for years. Brother Wise and I and others visited every day but it seemed as if the work was locked.

I found that there had been no success in any of the churches for years. Our church has the best reputation of any in the country but the last two revivals that were held there by good evangelists were without any additions to the church. Our church has one of the best Sunday schools in the county, but since the war it had also run down.

I never met a condition like this for twenty years. Many excellent people, but no conviction among sinners. I coaxed and begged and pleaded; gave them love and judgment, but with no confessions. I prayed an hour a day that the Lord would give the key to the situation. I was impressed that I would have to throw clubs. For the last week I threw grapes, shot, cannon balls and bombshells and the crowds rapidly increased and the interest became intense. Men of other churches said, If you don't have an addition you have done the churches more good than any person that has been here for years. The strange thing about it was the sinners would come and they would weep and would talk up the meeting but would not yield. This condition continued till the very last night of the meeting when not much more than half of the people could get into the house. A wonderful Holy Ghost power fell upon the meeting and then it seemed that none would yield. The people prayed and wept and worked until six yielded the last night. Four married people and two bright young people.

I feel that this was the best meeting that I have ever held with so few conversions. When Brother Showalter, unexpectedly to me, asked the congregation whether they wanted me to return next year almost the entire congregation voted yes. The most remarkable thing about it was that these people, twelve miles from railroad and comparatively poor, paid all expenses so that this meeting did not cost our League a cent. It seemed that we were just ready for a great revival but my date for the last meeting for this church year had arrived and I had to close.

I preached this year eight weeks in West Virginia. I preached to more unsaved people than in any state I have been in for years and they are the hardest to reach. This coming year, if the Lord delays his coming, and it is the Lord's will, I expect to put three months or more in this state.

It seemed that Satan wanted to kill us. Eight of us were poisoned by eating cheese. I was very sick and one old lady may die. Then I got lame and three nights I had to use a crutch to walk, but the Lord is bringing me through safely for which I praise his name.

On Sunday night, May 22 we closed, brain-weary, tired and almost completely exhausted. The next day, Brother Showalter brought us to Parkersburg in an auto to Dr. Cline's. I spent a pleasant day and night resting. The next day I left for Ohio, where I am fighting the last battle for this church year. I am homesick, being away for five months, and having only a few days' rest for more than

eighteen months. I am longing for a five or six weeks' rest with wife and son on my little place near the seashore in Jersey.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia, Pennsylvania.

HUDSON, IOWA

It was with reluctance, that the people of the Hudson Brethren church accepted the resignation of our pastor, Brother Boardman, and only the fact that he wished to enter school again to further prepare himself for the mission field caused us to consider his resignation as final.

It is two years since Brother Boardman came to be our pastor, and through his earnest efforts, each department of the church has been strengthened and built up spiritually. During his stay here he has made many warm friends, not only in the church but in the community, who regret having him leave our midst. We, as a church have been especially strengthened in missionary zeal and will look forward to, and pray for Brother Boardman's success on the mission field. And while we will miss him here, we feel fortunate in securing another pastor to take up the work and we feel that the best honor we can pay Brother Boardman is to co-operate with our new pastor in carrying on the work at this place.

MRS GUTKNECHT, Corresponding Sec.

TRAVEL FLASHES

We are enroute. Family and I are at home with my mother, 74 years old and well and happy. It must be a fine thing to look back over many years of fruitful experience and forward to contemplate the reward that is promised the faithful in the Lord's Kingdom. Her generation was a prolific one. It made real native Americans by the best method of raising them around the family altar. What will this one do? How will they make them? What will be the product of this fruitless or almost fruitless generation that is doing less than their share to keep the country going? Today we shall go with mother to the old church to what they used to derisively call one of the "soup meetings." It is like all good things,—condemned. No one can quite estimate, I think the value of this meeting in the making of our churches. It is the social side of life provided for in a religious way and in my opinion, has had a mighty good influence for the churches. It is a great pleasure to return home after twenty years and see this country church where I gave the first of my service to the Master in a public way, still active and sweeping on to victory. Recently, they have had a great revival securing 50 converts, some from many of the other denominations and is a fine sample of a Church of the Brethren, meeting the conditions that surround it, and going forward as the undivided Brethren church ought to have done in the early eighties, and as they now have to do, any way. But another observation: J. J. Angemyer is the popular pastor of the Church of the Brethren. Only four miles away, is our Williamstown church; how easily the "working agreement" would solve the problem here. He gives but half time to ministry now, earning part of his living other times. If the "working agreement" could

be put into effect there, he could serve our church the other half of his time and widen his influence and thus give our church a resident pastor, second to none in the community. What a boon it would be to both churches and to the preacher! Why can it not be?

ASHLAND

We spent more than a day at Ashland, entertained in the beautiful home of Brother Guilford Leslie; helped to outline some work of the College Trustees in relation to the Bicentenary Movement; attended Commencement; enjoyed the fellowship of the trustees and then, ran on to Pittsburgh where we camped on the banks of the Ohio, on the Island about 9 miles west of the city. Next day we came on to Johnstown where we held, in the evening, the first of our regional conferences with the preachers and several secretaries of the Movement. It was an inspiration to have all but one of the preachers invited present, and they gave a good report of what good shall come from it. Soon, we shall speed on. Today, we are with relatives, out on the mountain, south of Johnstown, and Monday, start to Hershey, where we hope to fellowship with old friends of the Church of the Brethren and talk "working agreement" for the saving to the faith of all Brethren peoples. It is a great, good thing to work for and the sooner we can get to it, the better it will be for the churches of both denominations. Later, we hope to give some impressions of the meeting there and perhaps some others we shall have along the way. BAME.

PALESTINE, WEST VIRGINIA

As there has been no report from Prosperity for some time through the Evangelist, we thought it might be of interest to some of the brotherhood at least to hear from us again. We are still trying to hold up the blood-stained banner of King Emmanuel and defeat the enemy of souls. We began our revival meeting May 3rd, with I. D. Bowman as Evangelist and continued until May 22nd. We also had Elder Henry Wise, of Parkersburg, West Virginia with us during the meeting, and he was quite a help by his presence and earnest prayers and personal work. He had held us several revival meetings in years gone by, and it was quite a pleasure to us to have him with us.

Brother Bowman preached the old time Gospel with great power, but we had considerable of bad weather, the first two weeks being entirely rained out one night in each week. Seemingly everything was against us but we had fairly good congregations and the last week we had fine weather and large crowds.

But seemingly Satan had everything locked until the last service when God was manifest in great power and loosened his grip. There were six souls to come forward and make the good confession and at this writing all have been baptized and received into the church, for which we give God the praise. We also received into fellowship one whom we baptized last summer, who had formerly belonged to the Methodist church, making a total of seven additions to the church. For these we give God the praise.

We will hold our communion service Sunday evening, June 19th, and will be assisted by Brother Wise of Parkersburg. We are ex-

pecting a blessed service. Will you all pray for us that the Prosperity church may grow in numbers, and in grace and truth as it is in Christ Jesus our Lord.

B. H. SHOWALTER.

REV. J. FREMONT WATSON

Tenders His Resignation to the Members of
the First Brethren Church at Johnstown,
Pennsylvania

Johnstown, Pa., June 13, 1921.

A pall of gloom was cast over the congregation of the First Brethren church at Johnstown yesterday when Rev. Watson, at the conclusion of the morning service, gave his final reply to a request for a reconsideration of his resignation which was read to the congregation in regular business session two weeks ago. He stated that his resignation as read and which becomes effective October first, should stand as read without any further consideration or action on the part of the congregation.

With the termination of his services in the rounded out a four-year period which is beyond reproach and beyond parallel in the history of the First church at Johnstown. The financial interests of the congregation have grown to such proportions as to set up an enviable record and one that will be difficult to surmount in the years to come. In the face of the H. C. L. and other expenses incident during this period and with only high wages as an advantageous feature, the congregation has maintained an average of upwards of \$16,000.00 annually collected and disbursed. More than \$2,000.00 of this aggregate amount was accumulated during the past two years and paid on the new church site. The church's contribution to all classes of benevolences was always up to par, in addition to numerous home expenses which were amply cared for.

In the matter of accessions, more than 200 names have been added to the list of members, and a most pleasing feature of this part of the work is the fact that the majority of these persons were received by confession of faith. It is true, however, that our membership has not increased by an equal number, but this is accounted for in the fact that a number of our members have moved away, died, etc., which is beyond the control of any organization.

It might be interesting to note also that our Sunday school under the leadership of Brother Trent with the pastor has made decided gains during the same period, both in numbers and financially. The average attendance is now lingering around the 400 mark. The contributions during the past year in the Sunday school alone going beyond the \$4,000 mark. In fact, every branch of the work has grown very satisfactorily, but notwithstanding this fact, a change was deemed expedient, owing to local conditions, and the pastor is going to enter another field of labor with the prayers of many following him.

We know that the old First church of Johnstown will continue to prosper under the leadership of a pastor who has not yet been selected. The loyalty of the membership has been a time long credit to the church and we have the assurance that if we enter upon the

work under a new leadership with the Spirit of the Master to guide us we shall see success crowning our efforts at every turn as has been the case in years gone by.

May God's richest blessings rest with Brother Watson in his new field of labor and with the brethren and friends he leaves behind.

H. W. DARR.

CAMPBELL, MICHIGAN

Though having had just a brief experience as pastor, yet I have found that this job has two sides. First is the church; second is the pastor. To have a prosperous church, the pastor and the church must work together. Where you find the church and the pastor working together you will find a church that is not dying. But let the pastor try to do the whole thing and he will fail. Where the church tries to do the whole thing the church will also fail, because of not co-operating with the pastor.

A Help to the Pastor

It is a help to the pastor for the members of the church to live as Christians so that the pastor need not spend his time preaching against the sins of the church. Moreover church members ought to love the church enough to go to church without being asked. We look to the church for support not only with their money but with their personal presence. If I must do without one of the two, let me have your presence in the church in preference to your money.

What the Church Ought to Do

The church people ought to go to church in time for Sunday school and remain there until after the church worship is over. They ought to go to prayer meeting and take some part in the service. There is a time to pray and a time to sing and a time to read, and there are few who cannot do one of these. If you were leader you would like to have others to be faithful. Do unto others as you would have others do unto you.

What the Church Ought Not to Do

Go visiting on the Sabbath day before going to church; play ball on the Lord's Day; stay away from church and pitch horse shoe; go fishing on the Sabbath day. It is wrong to plow and plant on the Sabbath day, it is wrong to play horse shoe and ball on the Lord's day. Christians should not open their places of business and sell gasoline on the Sabbath. You might just as well go into the field and work. What kind of an example are you setting before the world? What effect will all the preaching of the pastor have on the sinner while you a member of the church, are doing these things on the Lord's Day?

Some things you ought never to do, neither on the Lord's day, nor on the day that God gave to you,—playing cards, and playing 42—those who read this will understand. Church people who practice this will find that they have lost interest in Christian service and have formed a desire for this game. They will sit up until one and two o'clock playing this game, but would not go 40 rods to prayer meeting. Such a church will die. It cannot expect its pastor to lead it on to victory. They must put this evil doing away. There may

be some pastor that will co-operate with them, but not I. Pure RELIGION and undefiled before God and the Father is this, TO visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. The church ought to lay aside these things, that the world does.

A Help to the Church

Is a pastor that lives and preaches the whole Bible. I believe that we cannot all be the best orators. But we can live lives that we need not be ashamed of. WE are apt to make a promise that we may not be able to fill, but we can do business in the right way that we will not be evil spoken of. Behold your sins will find you out; The pastor ought to be an example for his church to follow. Christ said to Peter, Follow thou me, he said it not to the world but to Peter. The church needs a pastor to follow. Paul said, be ye followers of me, even as I am also of Christ. This is the kind of pastor the church needs to lead them to victory. I may not preach like Paul, but I can live like him. I never took up the ministry to make money or to get an easy living, but to help to save the church that Christ placed here on earth. There is only one way to serve the Lord and that is in spirit and in truth. We pastors are to be Christlike, if we expect the church to be Christlike that we're pastor of.

Now I want to speak of the Campbell church. I have been here but a short time but will just write about the things I have found, and what we have received. We found in the first home where we stayed all night a family altar. This was encouraging. Next the results of this altar were that the whole family is in the church, and next that these children pray in prayer meeting. This church is a praying church. And that they have the spirit of giving, their record shows that they give as much as the average church to missions and benevolences. One Sunday of each month is Mission Sunday. Last year they loaned their pastor to the Almena church, which I think was very good of them. They gave one pastor a horse, and I heard this pastor say that one good brother gave him a load of hay. And another good brother loaned to another pastor 300 dollars. This pastor never lived on the field.

This is the way this church has treated its pastor. I received a letter the other day from C. C. Grisso, saying he was glad to know that I was at good old Campbell. He knows how they served him.

And now I must tell how they have treated us since we came here. We do not believe they have used any partiality.

Before I start to tell this I want to correct an error or an imagination of Brother Editor's. In writing my last news for the Pleasant Grove church I said the church gave me a farewell reception in a twofold affair. Then Brother Baer said the wedding bells began to jingle. No, not then, this was four days too early. We got this along with the other good things at Campbell. The first reception was a belling. They must have had a wireless message. I believe that the Word says, Behold your sins will find you out. Then when settled in the parsonage they continually showered us with the good things to eat,—potatoes, meat, canned fruit, apples, lard,

eggs, flour. This shower has not stopped yet,—and two loads of wood.

THIS is the way they have used us. What should we ask for yet? While this is greatly appreciated, we remember that it is more blessed to give than to receive. What do we need more is their prayers.

From the 13th of March the Sunday school has grown from 27 to 73. This is fine. We will hold a one week's meeting previous to our love feast. This will be announced in another number.

H. W. ANDERSON.

ANNOUNCEMENTS

NOTICE NO. 10—ONE OUT OF THREE

About one report out of three has been returned. This includes the Maryland-Virginia district and their statistician will send me all their reports together. Jesus once said to one who returned to him to show appreciation: "Were not the ten cleansed? BUT WHERE ARE THE NINE?" Report blanks have been sent to ALL. BUT WHERE ARE THE—? Perhaps on the way. There may be some good reason for delay. No blank received? Why not ask for another? No matter what the trouble may be it will be best to see that a report is sent for YOUR church.

317 Indiana Street, H. E. EPPLEY,
Huntington, Ind. National Statistician.

IN THE SHADOW

WORLEY—Nellie Clapper Worley, daughter of Brother and Sister Isaac Clapper of Louisville, departed from this life Feb. 4, 1921, after an illness of some length. She left a husband and two children, parents brothers and sisters to mourn. Within three weeks her husband lost his life in an automobile accident.

Services at First Brethren church by the writer. E. M. RIDDLE.

HERSHBERGER—Charles Hershberger, Jr. aged 4 months, passed away suddenly with pneumonia. Funeral services at the First Brethren church, Mar. 27, 1921.

E. M. RIDDLE.

WHITMER—Mrs. Emma Leefong Whitmer, wife of John Whitmer of Canton, O., answered the last summons to the flesh, April 2, 1921, after a brief illness. Funeral services at her late home by the writer assisted by Rev. Bridge of Canton. She was a member of the First Brethren church at Louisville.

E. M. RIDDLE.

MUSSELMAN—Mrs. Harriet Elizabeth Musselman, wife of Edward P. Musselman, architect, Dayton, Ohio, passed to her reward at the age of 43 years, 8 months and 5 days. They were united in wedlock in April, 1897 by Eld. Samuel Kiehl, and this union was graced with three daughters and one son, respectively, Mary, Ruth, Anna and Edward, Jr. The stroke came suddenly and rather unexpectedly to the family and friends. Mrs. Musselman became a Christian in her early teens, and joined the Brethren church at Dayton. She was an exemplary and devoted disciple of her Master, and testified on all occasions for the Scriptural beliefs she enjoyed. She was naturally very sagacious, read character quickly, her intuition being almost prophetic, and generally her apprehensions and conclusions were correct. She was very highly esteemed as a conscientious Christian woman, and we may well emulate her example. The funeral rites were conducted from the First Brethren church, Monday, June 6th. The beautiful floral tributes, and large concourse of relatives and friends indicated that she was greatly beloved. Elder Martin Shively of Ashland, a friend and former pastor, was assisted by Rev. Arthur Lynn and the writer, in conducting the services. Her mortal remains were laid to rest in beautiful Woodland. The bereaved family has the profound sympathy of the church and community.

WILLIAM C. TEETER.

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

THE CALL TO THE HEIGHTS

Will the patriotic spirit of the masses, notwithstanding an occasional narrow-visioned politician, rise to meet the ideals of these two supreme champions of national righteousness?

When all is said and done, the rule of brotherhood remains as the indispensable prerequisite of success in the kind of national life for which we strive.—Theodore Roosevelt.

My dream is that as the years go and the world knows more and more of America it will also drink of these fountains of youth and renewal; that it also will turn to America for those moral inspirations which lie at the basis of all freedom; that the world will never fear America unless it fears that it is engaged in some enterprise which is inconsistent with the rights of humanity; and that America will come into the full light of the day when all shall know that she puts human rights above all other rights and that her flag is the flag not only of America but of humanity.—Woodrow Wilson.

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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EDITORIAL

The Preacher, A Teacher

During the last several years, we heard much concerning The New Day. It had been prophesied widely that the era in which we live, would be different from the one we had known before the Great War. True it is, that many startling revelations came to light that affect life in all phases, religious as well as moral and industrial; the religious world became awakened to the need of more earnest and definite instruction, when it was learned that our young manhood was largely untouched with the church's message of Jesus Christ. According to statistics only about one-fourth of the young men were nominal Christians. We are not concerned so much with the New Day as the problem of winning men, and women too, to Christ. Where have we failed? What shall we preach?

Close observation has satisfied the writer, that the members composing our churches, (the Brethren church) must be taught the Word. We boast the reason for our existence—obedience to the Whole Gospel. It is hard to obey that which we do not know or understand. And let me repeat when we make this statement, we are speaking from observation. Our people do not know the teaching of the Word. We believe that our conduct is largely shaped by our conception of things; so it is needful that our preaching shall be like the Master's, really teaching. The homily that deals with the passing problems of the day only, does not supply the soul with the Bread of Life, the one thing essential for its nourishment and growth. The central interest of Christianity should be her message. People must be taught the message, and to teach it we must resort to teaching sermons. Is it true that our messages too often smack of the sensational, pleasing variety, that tickle the ears of our hearers but let untouched those things that are uplifting and constructive; the doctrines that are essential to mould an unshakeable faith and a strong healthy Christian character?

Sometimes we become frightened at the word, doctrine. What is doctrine? It is simply teaching; it is the great liberating truth that is given in the Christian message set forth in clear and orderly fashion. It is a systematic effort to make men see the things of God. In worldly affairs, men would call it propaganda, to teach. Do we need propaganda in the church that the Word shall be taught? It seems to me that it speaks to the church with trumpet tones, "He that hath ears to hear, let him hear what the Spirit saith to the churches." If we are living in a New Day, the world needs the one message which the true church is commissioned to teach, and let our sermons be teaching messages. Great questions to be settled in the future, will not always be "the final appeal of kings,"—the cannon, not by force but by ideas that command the minds of men;

and the great questions upon which humanity's life depend are at bottom moral and religious; the ideals that will save are found in the Gospel of Jesus Christ. Then let us teach it to men.

Has the church been teaching? In a measure; yet we learned during the war that in general a narrow nationalism had displaced a true faith in God. It was also an opportunity to learn how for she had succeeded in her teaching mission. With this sense of shortcoming, let us arouse ourselves to the task. But we hear a voice raised in derision saying, "Go on and preach or teach your outworn doctrines, our task is with the present." But we stand upon a platform that bears the test of the ages. It is not a creed, man-made, but written by an unchanging God and by it let us stand; it is altogether sufficient. May the words of Tennyson keep us in the true course:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

William J. Bryan in a recent issue of the Christian Herald gave emphasis to the same thought when he said, "A belief in God is fundamental; upon it rest the influences that control life. First, the consciousness of God's presence in the life gives one a sense of responsibility to the Creator for every thought and word and deed. Second, prayer rests upon a belief in God; communion with the Creator in the expression of gratitude and in pleas for guidance powerfully influences man. Third, belief in a personal immortality rests upon faith in God; the inward restraint that one finds in a faith that looks forward to a future life, with its rewards and punishments, makes outward restraint less necessary. Man is weak enough in hours of temptation, even when he is fortified by the conviction that this life is but a small arc of an infinite circle; his power is greatly impaired if he accepts the doctrine that conscious existence terminates with death." He further emphasizes the fact that the spirit of brotherhood rests upon belief in God; belief in the Bible depends upon belief in God, who alone is able to inspire; belief in God is necessary to belief in Christ whom he came to reveal. And so with all Christian doctrines or teaching; they rest upon a belief in God. This brings me to the crux of the matter.

What kind of preaching do we need today? Doctrinal preaching, that which sets forth for mind and heart the true meaning of the Christian faith. Brethren preachers can preach the Whole Bible and stand upon its teaching. Men are crying for freedom; sin, self

and Satan are just as prevalent in the world today as when Jesus announced himself in Nazareth as the fulfillment of the prophecy: "The Spirit of the Lord is upon me because he hath anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set a liberty them that are bruised, to proclaim the acceptable year of the Lord." This kind of preaching will set men free, for it will lead to that conviction in which there is freedom indeed. Such a message will reach the very heart of a man's deepest life; it will give him vision to live the life eternal here and now as Jesus taught: "He that believeth on me (not shall have, but) hath, (now) eternal life." True Christian teaching presents a faultless ideal; it presents a life lived in our world of sense, perfectly free from sin, a guiltless sacrifice for the guilty; the manifestation of God in the flesh to save a lost world, a peace offering for sin; a Savior who opened the very grave and could not be holden of death; our coming King who shall be the judge of the quick and the dead; our intercessor at the Father's right hand in Glory, yea very God Incarnate. Such a message bears upon life; it elevates and saves, for it presents God, who is both good and omnipotent. It shows him the God and the Father of our Lord Jesus Christ as living a glorious presence. Such a message is a challenge to action as well as an answer to anxious inquiring souls and will raise the questions: What is good? What shall I live for?

How can we best accomplish our teaching task? Shall we organize? Yes, we can utilize our organizations within the church; but we must see to it that the greatest gift, the teaching function, is not neglected. Every organization should have no other motive than the teaching of the Word. When this is neglected serious loss will be the result. During the war, the great Christian ideals were forgotten by the nations and the world is paying the price in godlessness. What shall save these lands? Nothing but the one and only saving power, Christ. Today there is distrust, when the crying need is good will. "But I say unto you, love, pray, forgive, that ye may be sons of your Father." Nations perish for lack of the principle of righteousness and so do individuals. The prophets in no uncertain words denounced the evils of their day, yet at the same time taught the people deliverance from sin through a coming Messiah. We can do no less.

What shall we teach? Shall we be expert politicians and use our pulpits as depots for political propaganda? Shall we solve the problems of labor and capital? No, our function is to teach the Word of God; and when we really teach it, we shall touch lives with the vital message of life. This is what Jesus came to give and to give it eternally. This is the business of the King's ambassador: To teach the Word; and teaching that in its purity and fulness is the great and only task of the preacher.

A. B. COVER.

EDITORIAL REVIEW

Miss Charlotte Hillegas' address in Paris 16 Rue Demours, instead of 16 Due Demours as it formerly appeared in these columns.

Some additional figures that speak of the progress of the First church of Johnstown, are found in the newspaper clipping reprinted in this issue.

Brother G. C. Carpenter calls attention to the Sixth World's Christian Endeavor Convention to be held at New York, July 6-11. Read his notice on the Christian Endeavor page.

Brother H. W. Anderson writes concerning requests for the publication of his article, "Bone Dry Religion," in pamphlet form. It can be secured at the Publishing House at 30 cents per hundred.

We have not heard from the pastor of the Carleton, Nebraska, church for a long time, but from his personal letter to us, as well as from his letter for publication, we are sure he has not been idle; neither have his people. Brother Kemper is doing a two mens' job, by superintending the town schools and serving as pastor of the Brethren church at that place.

Under the clock of a certain paint factory there is a sign, "Do it now," reminding the employees that the present is the most important time, and that it is not wise to put off any task. But many pastors and church secretaries have been putting off sending to Brother H. E. Eppley their statistical report. Procrastination is one of the greatest mischief-makers in the world. "Do it now."

Sister J. A. Rempel's report concerning the progress of the work at Krypton, Kentucky will be of interest to the brotherhood. The most inspiring thing about it is the example set by their little daughter, Edna, of faithful and efficient Christian service beyond her years. It is unusual to find a little girl at the age of 12 teaching a Sunday school class. May God bless this little missionary, as well as all others.

Brother L. G. Wood, as is his custom, has his church on its toes in the great work of advancing the Kingdom's interests. The Third church of Johnstown is in the front ranks on the Bicentenary Movement. Further, Brother Wood and his people did a commendable piece of practical Christian service in petitioning President Harding to call a conference for the Discussion of Disarmament. We are privileged to reproduce his resolution.

Our correspondent from the Salem church in Ohio informs us through her excellent letter in this issue that this aggressive and growing church is about to lose their pastor, as Brother James S. Cook is going west on account of his wife's health. Remarkable growth has been realized during his short pastorate, and the fine thing about it is that the people are not going to lose heart because their much-loved pastor is going to another field, but feel confident that under the leadership of some other man of God they will continue their forward strides.

Brother Martin Shively's first report of the Educational Day offering is found in this issue. But is only a kind of "first fruits," for the offerings have only just began to come in. We feel certain that the churches have co-operated in a large way with this first offering of this kind, but they should be prompt in making returns. Be sure that your church's gift averages at least 50 cents per member. Turn to President Jacobs' report of the program for advancement that the college trustees have laid out for Ashland College, and then remember that the realization of that program waits on the finances that must come from the members of the Brethren church throughout the brotherhood.

In addition to petitioning the President as Brother Wood has done, it would be a splendid thing to petition your representatives in Congress to support any measures looking toward disarmament, or the decreasing of armaments. We understand that the Maryland-Virginia conference and certain churches (among them the Ashland church) have petitioned Senators and Representatives to use their influence in favor of disarmament or a reduction of armaments, in view of certain bills now before Congress. Surely in view of the Brethren church's historic position on peace, we ought to be among the most aggressive in urging upon our law-makers the importance of discouraging everything that tends to school the country in and prepare it for war.

In Brother Bame's "Travel Flashes" he reports a number of interesting things about the great conference of the Church of the Brethren at Hershey, Pennsylvania. Among other things he mentions the death of Elder D. L. Miller, one of the foremost leaders of that denomination, and a man respected and revered by a large circle of acquaintances outside his own church, and especially by all branches of the Brethren fraternity. He was senior editor of The Gospel Messenger and did more perhaps to make a worth-while literature for the Church of the Brethren than any other man. He was in the midst of an evangelistic meeting when the Lord called him, on June 7, 1921. The Gospel Messenger states that "had he lived until October 5 he would have rounded out his eightieth year. He had always hoped to die in the harness and his wish was gratified. He had been booked to preach the opening conference sermon, but just twenty-four hours before that time, he peacefully closed his eyes to earthly scenes, to be with his Lord whose he was and whom he served." The Brethren church joins with the Church of the Brethren in mourning the loss of a noble servant of God.

Now, if ever, should our summer dreams come true, our hearts attain their aspirations, our hands fulfill their long-awaited duties; now should our faith renew its hold on God and Truth, and our souls climb upward to their heaven. For lo! the silent winter is the spirit's spring.

GENERAL ARTICLES

The Surrendered Life. By E. Mae Minnich

What is the Surrendered Life? Some Scripture definitions are: "Yield yourselves unto God," and "your members as instruments of righteousness" (Rom. 6:13), "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Peter 4:2). Surrender is the voluntary offering of ourselves unto God to do his will instead of ours.

Governments draft their soldiers, but Christ's kingdom calls for volunteers. Self-denial and entire consecration are essential in the army of the Lord. The Holy Spirit convinces us of God's call to our hearts but he leaves it with us to yield or not to yield. Even while the Christ of Love pleads for our lives we say: "Yea, Lord, I know that thou hast bought me at an awful cost; I know that I am thine by the highest and holiest claim that can be urged upon me, but I am busily engrossed in my own worldly plans, pleasures and ambitions and I don't care to yield my life to thee."

The voluntary offering of ourselves is not made to a calling, a field, an occupation, or a principle but to God. We do well to note this. For with many, the thought of the surrendered life is always linked with the mission field, the Gospel ministry, or some other special form of service. Immediately after one acknowledges the claim of Christ upon his life, his first question is, "Can I preach the Gospel," or "Can I go to China, or India or Africa?" Now God does not ask us to surrender to a field or a calling, but to yield ourselves in blank to him. The real issue is not will I go to Africa, but do I trust God enough to place my life in his hands without regard to the particular place or form of service in which he may desire it. Paul says of the Macedonians, "They first gave their own selves unto the Lord, and then unto us by the will of God" (2 Cor. 8:5). It is we ourselves that God wants. No gift of time, money or service will meet the yearning of his heart for ourselves. Silver and gold, time and talents are acceptable to God as an accompaniment of surrender, but never as an evasion of it.

"They first gave . . . unto God, then unto us by the will of God." This is the divine order. The real battle is fought over "First . . . unto God." The real victory is to trust his will without regard to what his will may be or where this will may lead us. The Holy Spirit fills the truly yielded life with such a glad spirit of obedience as to make the after doing of God's special will for us the joy and delight of our life.

Why should we recognize Christ's right; why answer his beseeching for the yielding of our lives? Because surrender is the answer to this sacrificial love and the supply of his need.

You have been in a great revival meeting where every influence seemed to be entreating men to be saved. The preacher poured forth his message with burning earnestness; the prayers were sobbing pleadings that lost souls might yield to God; the songs stirred and thrilled your inmost being; yet men and women sat unmoved and undecided

You could not understand the hardness of their hearts. But, child of God, "art thou not inexcusable, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself?" If the refusal of a sinner to give up his sins under the pleadings of the Spirit is a solemn responsibility, is not the refusal of a believer to give up his life after he has experienced all the mercies of God also a sad and solemn truth to the heart of God? And how he pleads for the yielded lives of his children. "I beseech you therefore, brethren, by the mercies of God, that ye present yourselves a living sacrifice." Can we not trust the Man who bought us with his own blood?

When the Master sent his disciples to bring the colt upon which he would make his entry into Jerusalem, the owner of the colt asked, "Why loose ye the colt?" They said, "The Lord hath need of him." He who could say, "The cattle on a thousand hills are mine;" "The earth is mine and the fulness thereof," condescended to admit that he needed this humblest beast of burden. Even so does he need the life of each man and woman who has been born

into this heavenly kingdom. He who loves us as no being in the universe loves; He who left the glory of heaven; he who bled on the cross of Calvary, all for us, sends to each of us this message today: "The Lord hath need of thee."

How precious is the thought that he really needs us. That we need him is beyond question. "I am the vine, ye are the branches" are words spoken by his own lips. A branch is a part of the vine itself with all the vine's richness and fullness of life. The vine bears no fruit—all the fruit must grow on the branches. This suggests the responsibility of being a branch. The test of true union with the vine is fruitfulness. The branch which does not bear fruit is cut off and cast out to

be burned. Jesus said also that the fruitful branch is pruned that it may bring forth yet more fruit. He also made it clear that no one can be his true follower, who is not willing to be a luxuriant fruit bearer: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Then our lives will abound in the fruits of righteousness and of love, and all who turn to us for sympathy, for strength, for guidance, will find what they seek.

Again the Lord hath need of thee. What a humble instrument it was that Christ declared he needed. For that triumphal entrance into the city, he might have chosen a magnificent chariot and mettled chargers, for he who created all was worthy of the richest and best. But he chose the humblest, most insignificant beast of burden to be found and said, "The Lord hath need of thee." He chooses the wise and noble only when they are willing to be as nothing. You who are servants with but one talent, who feel that all others are fitted for God's service except you, who are the humblest and weakest, the most obscure, "The Lord hath need of thee." Why shall we not yield our lives to him who tells us he needs us and stoops to make us co-workers with himself through time and eternity?

After the Lord's ownership has been recognized; after conviction and struggle have given place to decision—what then? There will be a change, a realization of his presence

WANTED: MEN!

"Wanted: Men!

Not parties bound with mystic ties,
Nor platforms framed with clever lies;
Not politicians smug and bland,
Nor candidates with eager hand;

But men,

Strong, patriotic men,
To serve the people of the land,
With vision clear and hearts sincere;
To quit themselves like men."

to a degree never known before. A holy God needs a holy individual through which to live his holy life. Therefore we may expect that he will set about to purify the instrument for service, after its surrender to him. "Whom the Lord loveth he chasteneth." The purpose of God's chastening is not for punishment but for purification. He was so well pleased with his first-born Son that he would, by chastening, conform us all to the image of that Son. With our wills pliant and submissive to him, he will carry on this work in us very quickly. But with those wills stubborn and discordant the process will be slow and unsatisfactory.

The same Spirit who reveals sin will lead to detachment from it and from things which foster it. Many former pleasures no longer bring enjoyment but condemnation. With the separation from things will come the severing of companionships. A real consecrated man or woman will never cherish a "holier-than-thou" attitude but will love to serve his fellowmen in every way possible. Yet a difference in desires will cause friendships to change; a conscious loveliness will steal into one's heart. Part of the price of a persistent determination to climb the highest mountain peaks of separation and fellowship with God is to lose the comradeship of those who will not climb there with us. It seems a costly price to pay but, necessary to win the prize, it is worth paying. Better the loneliness of separation from the world than the separation from God.

With purification and separation is linked suffering. Self must be crucified before Christ can occupy the throne of the life. God alone knows how much of our self-life must be nailed to the cross. Pain and agony accompany every crucifixion; Self finds it very humiliating to yield to such

a death. Sacrifice and suffering are among the laws of progress, for if we suffer with him, we shall also reign with him. The pain does not benefit us; it is the consciousness that it is endured for Jesus' sake and that it unites us closer to him.

God is certain to lead the surrendered life into service. If we patiently wait, he will surely bring us to our appointed life work. Instead of the exultant spiritual experience we looked for, may come severe testing, mysterious providences, or darkness and uncertainty as to the future. Amid them all we are to stay under God's hand as a rough diamond under the polisher's tool, always following Christ's example, "Not as I will but as thou wilt." The door of service may open by a call to teach a Sunday school class or to lead a Christian Endeavor meeting. There is a feeling that this small duty has more significance in our lives than its humbleness would indicate. We follow on and finally awake to the glad consciousness that God is leading into our life's vocation. But every honest profession or occupation is a sacred undertaking. Whether we are called to be a minister, a doctor, a teacher, a missionary or any of the other tasks of life, let us not feel that we are "filling a job" but that we are out on a divine mission. May each individual have as his or her supreme purpose, "Not my will but thine be done." The world passeth away and the lust thereof; but he that doeth the will of God abideth forever (John 2:17).

(This article was taken largely from "The Surrendered Life" by James McConkey.—E. M. M.)

Greencastle, Pennsylvania.

This Country's Need. By G. C. Carpenter

What is the remedy for the present moral, spiritual, industrial, and social chaos? Is it the reduction of the high freight rates? Is the solution to be found through the change of political administration? Can we look to the socialists for the cure for present ills? Is the social reformer able to solve the problem? What hope is there in bolshevism? Can we look to congress and legislature for relief? Will an increased armament bring peace and real prosperity?

Dr. Charles M. Sheldon in a brief editorial in the Christian Herald gives a splendid answer to the question as to this country's need. His answer calls not for salve and paint but for that which will reach the heart and bring about a transformation of the whole body. His editorial follows:

The one great need of the United States is a genuine REVIVAL of Jesus Christ's RELIGION.

The recent race riots in Oklahoma emphasize this need. The reckless waste of the people's money in voting for a \$500,000,000 navy emphasizes it.

The growing Sunday desecration and enormous expenditure for frivolous amusements emphasizes it.

The hatred of different classes of society demands it. The scandal of divorces exceeding anything known in history, except the history of Japan, emphasizes the need of RELIGION in the heart of this nation.

The pagan profiteering, which has robbed the people of billions of money with no steps taken against it, worth mentioning, demands a complete upheaval of standards. And nothing will bring it except a RELIGIOUS REVIVAL in the heart of this nation.

This nation does not need a revision of the TARIFF in order to bring in prosperity. It needs RELIGION!

This nation does not need increased trade with other nations in order to restore prosperity. It needs RELIGION in the heart.

Pray for a revival of RELIGION in these United States if you love your country. True patriotism at the present moment calls for a love of God and brother man.

America's need is a RELIGIOUS REVIVAL! We have

loved our country. It is time now, if we want to love her for her future salvation, that we love our God and our Fellow Man.

The great need is RELIGION. Not statesmanship. Not diplomacy. Not economics. Not politics. Not laws, but RELIGION, the RELIGION of Jesus Christ, the Redeemer of the World.

Peru, Indiana.

CREDIT TO WHOM CREDIT

The strength of America comes from her forefathers, the persecuted Quakers, Pilgrim Fathers, Dunkers, Mennonites and Duchobors, people persecuted for their faith in their home countries, who in meekness crossed the sea to seek new homes in the western wilderness of the New World.—H. K. W. Kumm, Ph.D., F. R. G. S., in The Christian Work.

Ours is not the creed of the weakling and the coward; ours is the gospel of hope and triumphant endeavor. No nation so great as ours can expect to escape the penalty of greatness, for greatness does not come without trouble and labor.—Theodore Roosevelt.

Our independence is a fact so stupendous that it can be measured only by the size and energy and variety and wealth and power of one of the greatest nations of the world. But it is one thing to be independent and it is another thing to know what to do with your independence. It is one thing to come to your majority and another thing to know what you are going to do with your life and your energies; and one of the most serious questions for sober-minded men to address themselves to in the United States is this: What are we going to do with the influence and power of this great nation?—Woodrow Wilson.

"To those who love America profoundly and truly, there is a sense of supreme satisfaction in remembrance of how she has been led with great honor through the crises of her brief history."—Fred B. Smith.

Why I Am a Member of the Brethren Church.

By L. A. Myers

(Address at the Evangelistic and Bible Conference, Warsaw, Indiana, May 4-6, 1921)

My father and mother were members of the Church of the Brethren. When I was a boy I attended the religious services of the Methodist Episcopal Church, South, and also the Baptist. I was converted in a Baptist revival meeting. Two and one-half years after conversion I found myself still hunting for a church in which to make my home. When I became acquainted with the Brethren church I immediately made it the church of my choice. There have been experiences in my career as a Christian when I hardly knew whether I desired to continue in her relation. But when the time came for considering other church relations the question that the apostle Peter asked Jesus would arise, Where to go? The Brethren only have the real and soul-satisfying Gospel. There is no church that can take the place of the Brethren church and give the blessings she affords while I am engaged in his service. Therefore in giving my reasons for membership in the Brethren church they are summed up in about three general heads:

I. I am a member of the Brethren church because it claims the Bible as God's message to men. It was the only revelation given directly to man so that he would know God and realize the power of his love and justice. God sent his Son into the world to deliver this revelation. No man hath seen God at any time save through the face of Jesus Christ. He selected men to receive this revelation and inspired them of the Holy Ghost, qualifying them to deliver it to the world. John 14:26 says, "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you."

It reveals God's will to men from the standpoint of his love and mercy. Both the Old Testament and the New make known God's love toward men and show his unlimited mercy. The Old Testament was a gradual unfolding of God's will, concerning his son in his relation to man's salvation. John the Baptist introduces the New Dispensation with the promised Christ at its head. He said, Repent ye for the kingdom is at hand. But man revealed his ingratitude to God through his rejection of Jesus, followed by persecuting him, condemning him and crucifying him. When Peter drew the sword and wounded one of the enemies of Jesus in the defense of Christ, the Lord said, "Put up again thy sword in its place. Thinkest thou that I cannot beseech my Father and he will send me more than twelve legions of angels?" Even this would not have exhausted the Father's resource in defense of his Son had it not been for his unbounded love and mercy for the creature, man. He stayed his hand in man's behalf, and the suffering Christ cried aloud, "My God, My God! Why hast thou forsaken me?" But in mercy he looks up to the Father and prays, "Father, forgive them for they know not what they do." Then the Father immediately relaxed the ire of justice and judgment, permitting it to fall upon Jesus, the Father receiving him as a ransom for the sins of the world. This was both a revelation of his mercy and an expression of his love. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." The life of Jesus as seen by his spilled blood shows what God thought of man. He loved him to the extent that he must be saved, even to the highest price it was possible for heaven to give. The teaching of Jesus brings this fact out most clearly. The parable of The Prodigal Son is a rich portrayal of the Father's forgiving spirit and his compassionate love. The voluntary offering of the Christ on the cross further demonstrates the great love wherewith he loved us. Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things."

The Bible reveals God's will from the standpoint of

judgment and justice. Men receive the judgment of God by the hand of justice in its relation to his love. Money will not buy off the decision of the jury nor will prestige change its consideration. Prominent places find no justification for sin and high sounding titles of honor and distinction are not regarded for it. But "all have sinned and come short of the glory of God." Insofar as they have not had their sins canceled by a wilful obedience to the teaching of Jesus Christ, all must measure up to the requirement established by the judgments of God. It is not a matter of whether a brother had a "D.D." to his name or a "D.D." to his life. God gives no special favor to the "Doctor of Divinity" above the "Digger of Ditches." A big-handle to a man's name does not make him so big in the eyes of God that he has no regard for his sins. The big men of the law brought the fallen woman to Jesus and said, She is guilty. By the law she should be stoned. But justice from Jesus' point of view found the teachers of the law guilty too. "He that is without sin, let him cast the first stone." Jesus arose from writing in the sand and said to the woman, Where are thine accusers? She said, They are gone. Jesus said, You may go too, but do not sin any more.

The Brethren church claims to embrace the whole gospel. I take it that this includes all things Jesus embodied in his gospel to us. Purification and cleansing are set forth by this gospel. John calls it a new birth. Paul calls it the crucifixion of the old man of sins followed by a burial of sins and then a resurrection into the new life of God. Triune immersion symbolizes this work of regeneration showing that each member of the trinity has a part in it. This is strongly set forth in the great commission. The washing of the saints' feet was plainly commanded and symbolizes cleansing whenever we are made unclean by sin. The partaking of the Lords' Supper and the bread and wine are commandments of Jesus. The Apostles laid hands on their converts after baptism, praying that they might receive the Holy Ghost. Also the anointing of the sick with oil and the promise of the second advent. But these are not all by any means. It embraces the evangelizing of the world. The key word of the great commission was not to baptize, but to go. The disciples were to keep going until they had gone to all nations, baptizing such as should be saved.

A whole gospel also requires a whole life and heart dedicated to him. This includes thoughts, feelings, deeds and works of men. These must be done in accordance with the significance of all our forms and ceremonies. Without this the outward works fall to naught. Paul says, "We must be judged according to the deeds done in the body." A brother must be honest in his dealings with his fellow men. We are not worthy of being called a whole gospel church if we are not all-inclusive enough to gage every day of our lives according to the standard that Jesus holds up to us. It is not enough to baptize by triune immersion, wash the disciples' feet, observe the Lord's Supper and follow the other forms and doctrines, if the conduct of every day runs counter. God does not accept the service of a man whose face wears the appearance of a graveyard at the communion table and acts the crook and rascal with his fellows.

Then the church gives each of its members a personal freedom in his or her belief concerning the word of God. The seeker of religion promises he will accept nothing but the Bible as the rule of faith and practice. The church keeps faith with him on this promise and never asks him to accept anything other than his Word, but urges him to become acquainted with it that he may know better how to govern his life in harmony with God. The convert is obligated to study the word and avail himself of the means by which he may understand it. As he understands it so he is required to live. The church does not ask its members to subscribe to some creed of men or even have a few men dictate the pre-

ciples of their faith. It acts upon the requests of the Word itself which says, "Search the scriptures for in them ye think ye have the words of life." The principle is to subscribe to the Word of God and live by the leadership of the Holy Spirit.

II. I am a member of the Brethren church because it claims Jesus as the common Savior and personal Friend to all. "They shall call his name Jesus, because he shall save his people from their sins." As a Savior he seeks to save all men. "I am come that they might have life and that they might have it more abundantly." Man wilfully sinned and thereby estranged himself from God. God freely laid the plan of salvation and sent Jesus as a Savior through whom men should be restored to him. "And I, if I be lifted up, will draw all men unto me." He also said, "Oh Jerusalem, Jerusalem, How oft would I have gathered thee together as a hen gathereth her brood under her wings, but ye would not." His life given on the cross was for the salvation of the world from sin. The great commission was to go into all the world and teach men of a Savior and he would save all who would look to him. No man can boast of anything of himself. We are all sinners saved by grace.

But Jesus loved man as well as men. He taught the multitudes but came out from their midst to heal the man. He fed the five thousand but he first knew the boy with the loaves and fishes. He was the victim of the furious mob on Calvary but he heard the thief cry, "Lord, remember me when thou comest into thy kingdom." He responded, "This day shalt thou be with me in paradise." The friendship of Jesus finds each heart that has an affinity for friends. The personal touch of Jesus by the woman restored her from an incurable affliction. His touch means so much to us all. He healed the disciples' mother-in-law. He raised Lazarus from the dead. These miracles were acts of kindness in a number of instances to his most intimate acquaintances, but he opened the blind eyes of Bartimeus who was a stranger to him. He ministered to the Syrophenician mother's child, and said to the leper, "I will, be thou clean," when the leper said to him, "If thou wilt, thou canst make me clean." These three were simply common folks in great need and Jesus met them one at a time and became a friend to them. He is a friend to all. He is a friend to the brethren in the Brethren church as well as a Savior to the brethren. His sweet message in meditation, his silent whisper in the quiet hour, and his personal touch in devotion all reveal the lofty qualities and the inestimable value of Jesus as a personal friend.

"What do you do without a mother to tell all your troubles to?" asked a child, who had a mother, of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus, he was mother's friend and he is mine." Brethren should be well enough acquainted with the friendship of Jesus in the simple trusting faith of the child.

III. I am a member of the Brethren church because it designates its members in their relation to each other as brethren. A little boy seeing two nestling birds pecking at each other inquired of his elder brother what they were doing. "They are quarreling," was the answer. "No," replied the child, "they are brothers, that cannot be." Even the children have a conception of the meaning of brethren. Jesus said, "One is your master and all ye are brethren." This spirit that unites men in common relation is more valuable than silver or gold. And yet we use the name with such familiarity that we often do not see its true value. We forget the responsibility it lays upon us. We are not feeling the real force of its binding obligation. It is a shame that the first murderer was a brother to the murdered. But it was only in name that he was such. That is all you can say of Judas. Even now it is too frequently the case that our brother is a brother only in name.

Brother or Brethren signifies a common spirit of friendship, love, sympathy and kindness. It takes this kind of actual feeling to fill out the name, Brethren, and give it the worthiness it should have in the place where we use it. John

says, "We know that we have passed from death unto life because we love the brethren." The elder brother showed himself very unworthy of the name at the return of the prodigal son. He was sore displeased over the fathers procedure of reconciliation and restoration. He thought his brother was going to get more favors than he had. How easy it is to play the part of the elder brother and fall short of living the real spirit of Christian friendship in relation to each other. It is not the name but our appreciation of each other that determines whether we are friends or not.

My understanding of the term "Brethren" is that it signifies oneness, it represents the unity of a family of brothers and sisters, or it is the name of an aggregation of friends. If this is true it is open-heartedness, congenial relationship, and fair play that should characterize us. Jesus' admonition on fair play was "Do unto others as ye would that they should do unto you." It certainly is not becoming of a brother whether he be in the pew or the pulpit to contend in arrogance and pride against his brother to the extent that unbecoming relations are established. Neither does our name permit us to enter into a controversy and fight a losing game to ourselves and our opponent. God called us to be brethren, and would that we would always consider the other better than self and always be fair. While witnessing a game of dominoes, one player arose from the table and in anger said to his opponent, "I will not play any more. You are not playing fair." The opponent said with a smile, "I am not cheating." Then show your hands you are holding under the table." He brought both hands up with dominoes in each one. He then confessed but said to his friend, "If you will continue the game I will cheat no more." His confession revealed that he was playing the winning part of the game under the table against his opponents' fair and open game. Judas played his part of the game of life that would appeal to men above the table. The other part he concealed under the table and played it against his Savior and brethren. Too much of our brethrenism is lacking in the spirit of open-heartedness, fair play and true friendship. Yet the man that plays under cover against his brother is not worthy of the name. Matthew holds up the principle of open-heartedness in the adjustment of the church's difficulties. His admonition is, "If thy brother offend thee, go to him and tell him of his wrong against you and endeavor to establish the brotherly relation with him and thee alone. He does not say, Go and tell it all over the brotherhood and magnify it until it has no relation to the original, but tells it to the offender alone. It is too frequently that the very opposite is done to the injury of one or more brethren instead of an effort to reconstruct this relation of brotherhood. But some will say, I am afraid to tell him. Then it is very small and unbecoming to publish it broadcast if you are too cowardly to talk to the one concerned in the matter. Jesus calls us to be brethren and not cowards. If the first effort is a failure, then take two or three others and if he continues obstinate, tell it to the church. After the church makes its final effort, if all fails then treat him as a publican and sinner. The entire procedure follows along a line of Christian love and fraternity. The effort is not to impair but to restore the brotherly relation. There may be temptations to do otherwise but the scriptural obligation is to carry it out in open fairness to the offender.

The life and spirit is embodied in our scriptural forms and ordinances. We refuse to recognize the baptism that fails to recognize the Trinity. Ours recognizes the Father, Son and Holy Ghost. These three are one. They are the three members of the triune God. We are baptized into this God. John says, "God is love." Then we are baptized into love, friendship, brotherhood, all of these being found in the God nature. The service of footwashing teaches us that the servant is not greater than his Lord. Jesus says, "I have given you an example that ye should do as I have done unto you." But he also says, "If ye love me, keep my commandments." In John's epistle the Word says, "He that saith he loveth God, whom he has not seen but loveth not his

(Continued on page 16.)

THE BRETHREN PULPIT

Justification Only by Faith. By Q. M. Lyon

TEXT: "Therefore we conclude that a man is justified by faith without the deeds of the law."—Romans 3. 28.

It is nearly two thousand years since our common Lord and his apostles spoke and wrote the words which all Christians claim to follow. Our heritage is one and the same. Our faith is one. The doctrines taught in our New Testament do not conflict. If they did, they would be untrustworthy. And yet many false teachers are going out into the world today sounding the doctrine of salvation by works. Now the New Testament teaches either salvation by faith, or else it teaches salvation by works. It cannot teach both. The only question to decide is, which doctrine is taught.

Paul, in writing to the Romans, undertook to present in a systematic way the whole of the gospel of Jesus Christ. This gospel we shall assert in the very beginning was one of salvation by faith apart from works. Who can deny the plain statement of Paul in Romans 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law." And yet modern theology is everywhere denying it. That is why we conceive this topic to be even as important now as it was in Paul's time.

Examining carefully the epistle to the Romans, it is significant to notice that Paul starts out by discussing the nature and extent of sin in the world. According to the modern doctrine of evolution, sin is necessary to our development, and God uses it as a means to our progress. The old fashioned theology of Jonathan Edwards is disparaged, discounted, thrown aside. We no longer like to take the souls of men by the threads of their own strength and hang them in fearful suspension over the burning fire of a hell prepared for all those outside the mercies of God. The tendency today is rather as we recently heard it expounded by a prominent theologian before an audience of university men. All the emphasis was upon the freedom found in the new life, the way in which new fields of unselfish endeavor and love and sympathy are opened up through the Christ of love. All this is very true. But with this particular speaker there was no conviction of sin. There was no prostration of a sinful soul before a holy God in gratitude and love for his great mercies. But upon such a fact of sin and the necessity of a repentance, our gospel is founded. We admit that the emphasis should be placed upon the positive side after all, but how could Abraham Lincoln have freed the slaves over fifty years ago if these negroes had not been in bondage? And so it is absolutely necessary for a man to realize that he is in bondage to sin before he can desire to be freed from it. Men are in sin until Christ sets them free. The very word "atonement" signifies that we were at one time not at one with God.

Brethren, if men could realize the awful nature and extent of sin in the sight of God, the gospel of Christ would have freer access to the hearts of men everywhere. The late Dr. Warfield, famous theologian at Princeton Theological Seminary, has said that we could do away with all other systematic theology if only we had a true realization of the nature of sin.

Sin cannot be tolerated by a holy and just God. The nature of God is described by a word which we translate "holy," which has the meaning of "separate," that is, separate from all that is sin. Intrinsically holy, ineffably grand and pure, absolutely unmixed by any taint or imperfection. And he is absolutely just. He cannot bear to see sin. He cannot tolerate imperfection. We need a vision of the stern God of the Puritan fathers. When Isaiah had a vision of the Lord of glory he fell upon his face and cried out, "Woe is me, for I am undone. For I am a man of unclean lips, —and mine eyes have seen the King, the Lord of Hosts." When John the revelator saw the Son of Man, God of very God, Light of light, he "fell at his feet as dead." The glory

of God is overpowering. And his glory is one of a holiness which a sinful man cannot comprehend. It is a glory which will not tolerate sin. Verily, the Scripture saith, "The soul that sinneth, it shall die." And "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Can anything be plainer in its condemnation of all men? Who can stand before God, the Almighty? Who does not need to call upon his holy name, if perchance he may turn and give them mercy by some means?

Ah, but you say, would God condemn a man who is doing the best he can? But, my dear brother, first you must find me a man who is doing the best he can. Such a man is not in my experience, consistently. But even if he were, we would have to admit that he were not perfect. Even admitting that there are men who approach perfection in a human way, we must realize that a man's life is not made up of what he is at any one particular minute. In the sight of God his life is composed of every act and thought and feeling that he has ever experienced. What man can stand before God in the light of this? For if there is but one sin in a man's life, God cannot unite himself with that sinful life, because he is separate from sin, and cannot tolerate sin. Therefore even that soul must depend upon the mercy of God for his salvation.

If any man thinks he has not sinned, let him measure himself by the perfect law of Moses, revealed by God on Mt. Sinai. Or let him simply take Christ's statement of what is the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Is there a man who has really kept this first and greatest commandment from his youth up? Have not other things come in and taken the place of this first love at times?

In the first three chapters of Romans, Paul shows with conviction that the whole world, Jew and Gentile, is under condemnation of God, and must be saved by God's Grace. The Gentile, he points out, is judged by the light that he has. But even that light he fails to live up to. In our literature of ancient times, how many noble ideals were formulated which society has never realized. In our modern literature we know of famous authors whose ideals were printed in their books, and almost before the print was dry they had transgressed their own ideals. Man is by nature sinful. He has it in him, else he would not be able to suspect a criminal of the possible motives that caused him to do his wicked deeds. From his own nature, a man can judge of what motives a criminal will employ.

Our individual consciences will tell us that no one has ever lived up to all the light he has had, and especially the Jew who had a perfect law to live up to. Not even Moses, the great lawgiver himself, was able to live up to it perfectly. Even David, the king of Israel, fell far below its requirements, calling upon the mercy of God for his salvation. Truly we must agree in our minds to the words of Scripture, "That every mouth may be stopped, and all the world become guilty before God." "For all have sinned and come short of the glory of God."

"We have peace with God through our Lord Jesus Christ . . . by whom we have now received the atonement." Through Jesus Christ we have a twofold revelation of the nature of God: his justice and his mercy. In saving mankind he had to take his vengeance upon sin by the shedding of blood unto death. Christ, the infinite Son of God, died on the cross of Calvary, and in him there is sufficient room for the shelter of every believing soul from the wrath of

God. No storms of life can move the soul so fixed. He is anchored upon the rock that is safer than all the world. For "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." "Blessed are all they that put their trust in him." May he help us to serve him with sincere devotion and gratitude for all his tender mercies.

Pandora, Alberta, Canada.

OUR DEVOTIONAL

The Quiet Hour. By R. I. Humberd

(Address at Sunday School and Christian Endeavor Convention at Flora, Indiana)

Two things stand out as the essentials of the Quiet Hour. Bible reading and prayer every day. A person who belongs to the Quiet Hour sets aside fifteen minutes every day for prayer and Bible reading. Now that sounds easy. There are twenty-four hours in a day, and four, fifteen-minute periods in an hour, making ninety-six, fifteen-minute periods in a day. If we take one for prayer and Bible study we have ninety-five left, and surely that sounds like an easy thing to do. But we have another power to take into consideration. The devil is a mighty creature, and there is not a man on earth that can defeat him. The only way to get the best of him is by the power of Jesus Christ, and that power is at our command through prayer. It has been said that "The devil trembles when he sees, the weakest saint upon his knees." He knows that there is his defeat and we can rest assured that he will do all in his power to keep us from our knees. He will set a stumbling block today and a hindrance tomorrow. The mighty power of the devil is arrayed against us and many times we are tempted to give up, yet we have a promise from God's own word that every one of our temptations are censored, and only the ones reach us that we are able to bear, for we read in 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

We might ask what to pray for. Prayer is not merely repeating words in an unintelligent manner. We are talking to God and we should have a purpose in our prayers. Christ said in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The condition of answered prayer is abiding in Christ and his words abiding in us. If we meet that condition we are sure to ask according to his will and he has promised to answer prayer when it is according to his will. Nothing lies beyond the reach of prayer except that which dies outside the will of God. There are many things that we can pray for that are in the will of God. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The church is short on laborers today. Why? Is it because we have failed to pray them out? It is well to have a list of names and remember each one of them each day in prayer. I have a list and I can see God's Spirit working among them. When I pray for them I know that I am praying in the will of God for his word says so.

We might consider many things that are in the will of God but I want especially to remember one other. We read in 1 Timothy 2:3, 4, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." We know that we are praying in the will of God when we are praying for lost souls. Every Christian should have a list that he is remembering daily in prayer. I have over forty on my list now. You can begin with a few unsaved relatives and add others as you go along. Remember them separately by name every day and you will receive a blessing yourself, for

the same supplication that draws God's blessings down, draws your soul up. The Great Commission Prayer League has some good literature which can be secured free by writing to its office at 808 North LaSalle Street, Chicago, Illinois. I wish you would send for their tract "Suppose." Over six million copies have been sent out in America and foreign lands and it will be sent to you for the asking.

Now the other part of the Quiet Hour is to read God's word every day. I think Psalm 119:11 is a good scripture for that. "Thy word have I hid in my heart that I might not sin against thee." Someone has said that the Bible suffers from its enemies and from its friends, from its enemies because they reject it and from its friends because they neglect it. Now that is an awful condition for the Christian church to get into and we can see the result all about us for many are being led off into delusions because they have neglected the word of God. They get sick and Christian Science comes along and they, not knowing God's word, are led off into that delusion. Again someone dies and they are seeking comfort. In place of knowing God's word and going to it, Spiritism comes along and offers them just what they want and away they go. If they had heeded 2 Timothy 2:15 they might have held true for it says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." But as it is many well-meaning people have reasons to be a workman that needeth to be ashamed. In some of the Western plains during the winter the pasture gets very short and the cattle come out in the spring in a half-starved condition. The first green plant that comes up is the loco weed, and despite its poisonous nature the cattle eat it and some of them acquire an abnormal taste for it. Cattle thus affected become "locoed" and will not eat grass but roam around for the weed and finally have to be shot. I believe that one reason that people do not study their Bible more is because the pastors have not taken heed to such passages as Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased, with his own blood." If the people were "fed" with the word of God more, they would have a taste for more of it, for it is the food for the soul. When we came into this world we came in as babes and one of our first needs was milk. If the milk would have been kept away we would have died. Now to enter into the kingdom of God a man must be born again and he is then a babe in Christ. What does he need? He needs milk, and God has made provision for his need, for we read in 1 Peter 2:2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." In the temptation Christ said to the Devil (Matt. 4:4), "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We see that the Word is food for our spiritual need and we need spiritual nourishment as well as physical. We eat three meals a day for our physical life and some Christians don't even eat once a week for their spiritual life. I once heard of a church that would not let any one become a member unless they joined some part of the Sunday school. If they could not come they could join the Home Department. They regarded a person that would not "eat" as dead. But we see that the Word is not only food for the spiritual life, but it has great cleansing power. John 15:3 says, "Now ye are clean through the Word which I have spoken unto you." If a person will read the word and shape his life accordingly it is bound to clean him up. There are many other things that the Word claims for itself. It is everlasting and even though heaven and earth will pass away yet it will remain forever.

The Bible is truly a wonderful book. It has 66 books; it was written by about 40 different authors during a period of 16 centuries. The men who wrote it range from kings to fishermen, from learned to illiterate; it contains history, biography, poetry and prophecy, yet the same theme runs throughout, and one book does not in any way contradict

The Psalmist says, "Thy word have I hid in my heart." another. Surely it reveals the Master Mind of God behind it all.

Surely that is the best place for it. A very good plan is to memorize certain passages. One of the best plans I know of is by the card method. Take small cards about the size of a name card, and write the verse on one side and the location on the other side. Go over the locations and recall the verses and then turn them over and recall the locations. But in memorizing scripture it is very important that you be careful where you put it. Of course it is fine to have it in the head, but to be effective it must go to the heart. A few months ago an old woman died at the age of 104 years old. The Chicago newspaper had the following to say about her, "She was what the world calls an old fashioned woman, she rounded out each day with her knitting, Bible reading and housework." It is well to be called old fashioned, by the world, when it comes to rounding out each day with Bible reading. What a difference there would be if every home observed the quiet hour or had the family altar.

But there is more to that verse, "Thy Word have I hid in my heart that I might not sin against thee." There is a good reason why we should have the Word in our heart. God's word is a mighty weapon against the devil. When Christ said, "It is written," he had the devil beaten right away. We are exhorted to use the same weapon. We read in Ephesians 6:12 and 17, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. . . . Wherefore take the helmet of salvation and the sword of the Spirit, which is the word of

God." If we measure everything by the word of God we will be on safe ground. That is why the people at Berea were more noble than those at Thessalonica (Acts 17:11) because "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Now that is what I want to impress upon your mind, "Search the scriptures daily." But why don't people do it? A young woman was visiting her friend one day. Just as she was about to leave, her friend gave her a book saying, that she should take it home with her and read it, as it was a very good book. She took it and went home and started to read but she could not become interested in it at all, so she laid it aside. A few days later she again took it up and began to read but again she put it aside. After some time she thought that she must read that book for her friend would ask her about it and she would be ashamed to tell her that she had not read it. So she took it up again, determined to read it through, but after trying very hard to become interested in it, she threw it aside in disgust. A young man had come to that neighborhood and was calling at this young woman's home. One evening as he was about to leave, he asked her if she ever saw a certain book. Yes she said that she thought she had that book and went and got the book that had been so uninteresting to her. He told her that he was the author of it. He went home and she began to read. An hour passed and she was still reading. Midnight came and still she read that book and on into the early hours of the morning. Why was the book so interesting now? It was the same book, but she was in love with the author. Why not read the Bible more? Is it possible that we are not in love with the Author?

153 Institute Place, Chicago, Illinois.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

SUNDAY SCHOOL CO-OPERATION BECOMES A FACT

Christian workers and those outside of the church will rejoice in the latest evidence of the determination of representatives of Christian agencies to join their forces and energies at every possible opportunity. There are two great interdenominational Sunday school organizations in the United States and Canada, the Sunday School Council of Evangelical Denominations, which includes in its membership 32 different denominational Sunday School Boards and Agencies and the International Sunday School Association with lines running out to every state, province, county and community in the land. For a number of years these two great organizations have planned and worked independently of each other. But now the impossible has occurred. They are uniting their efforts to put over a program of religious education that will more adequately reach, teach and save for Christ, the church and Christian citizenship the 26,000,000 children in the United States not receiving any religious instruction. The significance of this is apparent when it is considered that religiously trained, they insure a Christian democracy tomorrow, and that untrained they are the potential criminals and anarchists and unsafe citizens of the future.

To make this new venture possible a Joint Committee of Six has been appointed as follows: From the Sunday School Council of Evangelical Denominations—Rev. G. N. Brink, D. D., General Secretary American Baptist Society; Rev. Harold McGlee Robinson, D.D., Secretary U. S. A. Presbyterian Board of Publishing and Sabbath School Work; Robert W. Hughes, Publishing Agent, Methodist Book Concern. From the International Sunday School Association—Robert M. Hopkins, General Bible School Secretary Disciples of Christ and Chairman Executive Committee International Sunday School Association; R. M. Weaver, Chairman Business Department Committee International Sunday School Association; W. H. Stockham, Chairman Board of Trustees Inter-

national Sunday School Association. This Committee, authorized by both bodies, have already launched a campaign to raise \$150,000 as an initial fund toward financing a National Program of Religious Education that will forestall moral bankruptcy and national decay. The fact that practically every Protestant denomination is represented in the two co-operating bodies ought to bring an immediate response from every friend of the Sunday school in the United States. Prof. J. A. Garber of Ashland College, Ashland, Ohio, is the representative of the Brethren church. All inquiries should be addressed to W. C. Pearce, Campaign Manager, 5 South Wabash Avenue, Chicago, Illinois. Checks should be made payable to Fred A. Wells, Acting Treasurer, and mailed to the same address.

INCREASING SUNDAY SCHOOL INTEREST IN TURKEY

The Sunday school at Constantinople, under the direction of Miss Ethel W. Putney, has been unusually flourishing during the past year. A new class of Turkish and Persian small boys and girls is taught by a Turk and has been regular in attendance. Often older relatives and servants come with them. Recently when the pastor was talking in the opening exercises about the birth of Jesus, he asked various questions of the children. When he asked what the Wise Men brought, little Vedat, aged seven spoke up: "Oh, yes, they came with camels and brought gifts of gold and many other things." His little voice sounded up so clearly that everybody smiled and the pastor commended his good answer. Vedat's grandmother was sitting near and she was so pleased and excited that she told everybody near her quite audibly, "He's mine, he's mine!" Another Persian boy, about fourteen, is in the English Bible class for young people because there is no suitable class in Turkish for boys of that age. He is one of the most thoughtful and interested

pupils and told one of the Y. M. C. A. secretaries who was asking about the favorite studies of a group of older boys that his was the Bible. The Sunday school attendance averages two hundred a week.

An Armenian Evangelical church has been erected just opposite and that pastor is co-operating most heartily. Three of the older Armenian classes of the Sunday school will now meet there, as will also an adult Bible class in Turkish, where Greeks, Armenians and Turks come together. This will re-

lieve the crowded condition somewhat and will enable Miss Putney to do additional work among the Turks. Rich and poor attend these classes in the Sunday school.

Urgent appeal has been made continuously during the past five years to the World's Sunday School Association for a Sunday school specialist who can direct and develop the Sunday school work in both Western Turkey and Asia Minor. A man will be sent as soon as funds are made available.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

The Ideal Christian Endeavor. By Kenneth Ronk

An ideal Christian Endeavor is something very rare no doubt and therefore we should strive the more to bring this training school of the young people to a higher plane. We ask why we should have an ideal Christian Endeavor in our church? Would you like to have one? Why certainly, you say, but why? Is it because it is the only place that our young people learn to express themselves so that those quivering voices and shaking knees will learn to behave themselves? If our society is not somewhere near the ideal we cannot hope to hold the young folks and they will soon lose interest in the Sunday school and church and be drifting out into the ways of the world.

Now what is an Ideal Christian Endeavor? It is a society that lives up to the International Standard, that is, it must have all the departments prescribed by our officers and have at their heads energetic young people. These departments are many and their importance varied but the ones that are brought to our attention the most and the ones that seem to me to be most important are, The Quiet Hour, The Tenth Legion, Life Work Recruits and Temperance and Citizenship. We see at once that these are the key to a successful society and in just the measure that these departments are worked will there be success in the society.

The ideal society is one that fulfills the purpose for which it was organized. But you ask, For what was it organized? For two reasons, and when we get those two embedded in our minds, Christian Endeavor will take on a new light to us. First, to save the young people for the church. We can quickly see the importance of this. Have you ever seen a church that did not have any young people? Who are to be the leaders of your church tomorrow? The young folks of today. If your church is not saving her young today she will find her doors closed tomorrow. The churches that are vacant today neglected their young folks yesterday. Apply this in a larger sense, Who are to be the leaders in our denomination tomorrow? Why you say, The young men who graduate from our college each year. Yes, but where are they? To my knowledge there are but four in the last two years that have gone out from Ashland into the active service. The Brethren church has failed in the last few years to hold her young people and it is a twofold loss; it is a loss to the individual church and to the brotherhood at large. It is easy to see the result of the failure on our part. On the other hand, what would be the result of success? Just think back some ten years or so and name the young ministers that left Ashland and took up active work. They are the leaders of today. If we live up to the ideal today, tomorrow will again turn out our leaders for the future.

The second purpose for which Christian Endeavor was organized was "Training for leadership." This too we can see is very important. What would a church amount to today, if she had no leaders, even if she did have three or four hundred names on the book? If we expect to have leaders, we must train them and I know of no better place than in the Young People's Society. Again we cannot hope to save our young people and let them come to church and do nothing. Their young minds demand activity, so why not

direct that activity by training them for leadership? It is in this society that they learn to carry on the Lord's work in a business-like manner and to speak and pray in public. We have seen some middle-aged persons who could not stand up and say a few words in meeting, or others who with a great deal of effort could manage to stand on shaking limbs and with trembling lips say a few words that could hardly be understood. We must not blame them for they have not had the opportunity to learn how, and for this reason alone Christian Endeavor is worth the effort.

Yes this is a high ideal, but how are we going to work it out? First and most important of all is to have all members present and on time. Yes, you say that is all very nice to talk about and sounds easy but the question is, How can we get our young people to come regularly? It is true, that is the problem in Christian Endeavor work and the society that succeeds is worthy of a crown.

To accomplish this I would say that above all else make your prayer meetings interesting. This in turn suggests many things. Let us refer again to Dr. Clark and see his reasons for founding Christian Endeavor. Who was he trying to reach when he started this movement? He had the same problems that all pastors have namely, How can I hold my young people? In his vision, Dr. Clark saw a society carried on by the young people. We have the Sunday school for the instruction of the children, the church organization itself ruled by the older members, but where do the young people come in? If the meetings are to be interesting to them, they must be the wheel. In other words, the active members of the society should consist of the young people. This does not mean that we are to leave the older members out entirely, as we need them for counsel and advice. They should be on the honorary roll.

I said a few moments ago, that the most important thing was to have all members present, but you may not agree with me on this point. Do not misunderstand me, as I do not mean that numbers are above prayer and consecration, but we must have members before we can hope to accomplish anything. But something else is required of the members than just to come. If all the members would come and take the back seat and fold their hands the meeting would not progress very much. Each must come with a mind to learn, and willing to take part and do what they are called on to do.

"To be interesting the lesson must receive careful and prayerful preparation. No member can expect to take a Bible in one hand and a copy of some topic helps in the other and make a rush to the church and achieve proper results. The members should all be given something definite to do at least six hours before the meeting." The members in turn must put forth a conscientious effort to prepare their part on the program.

Furthermore, an interesting program must be varied. Tourists would prefer to stay at home if they were compelled to travel the same road every time, for the scenery would become monotonous. A rut and a grave are about the same thing; one is just a little deeper than the other.

If a Christian Endeavor society does not shun the ruts it will come to an untimely grave. Some societies have had the same program for years. They open the meeting with a song, then sing another song, and still another song, then the leader reads the scripture lesson, follows with a prayer, then after another song the leader repeats these words: "We have a fine topic this evening, and I am sure we can all take some part: The meeting is now open to all." The whole thing is cut and dried. To vary a program does not mean to abolish Bible quotations, sentence prayers, or longer prayers, songs or short talks. It merely means to present them in a different way each night, but there is one thing that should be abolished and that is for anyone individual member to be continually on the floor, talking lots but saying little. There is nothing that will put a damper on a meeting as quickly as this. So to have an ideal society we must have our members present and in order to attract

them the meeting must be interesting. Once we have our young people attracted, all that is necessary, is to work out the ideal we have spoken of, but it requires a lot of prayer and faith and a great deal of work.

Berne, Indiana.

THE NEW YORK CONVENTION

How many Brethren Endeavorers will be at the World's Christian Endeavor Convention at New York City, July 6-11? The program is one that appeals to everyone interested in Endeavor work. It will be a privilege to visit our country's metropolis as well as to hear some of the world's greatest leaders in religious work. Will those who are going please write us at Ashland, Ohio, or get in touch with us during the convention at the Prince George Hotel in New York? All Brethren Endeavorers should be at the Brethren Leadership Rally on Friday morning, July 8.

G. C. CARPENTER.

NEWS FROM THE FIELD

CARLETON, NEBRASKA

It has been some time since a report from these parts appeared in the columns of our church paper, but this silence does not necessarily imply inactivity on the part of the people here. In fact all departments of the work are functioning and new projects are being added from time to time. Our White Gift and Easter offerings may seem to be small as compared to other years, but this can be explained by saying that nearly fifty percent of these offerings went for Near East and Chinese relief. The Sunday school is also supporting a French orphan and at a recent class meeting the Friendly Bible class voted to support a Serbian orphan for one year.

Brother Coleman of Leon, Iowa and his singer, Brother Ronk of Warsaw, Indiana, were here in February to hold us a meeting. To say the least it was a good one. No bad after-effects. "Coley" preaches a sane and sensible gospel message that goes to the heart and makes people think. Just this tip to churches and pastors—If you want a man who can "deliver the goods" during the meeting and then leave town loved and respected by both saint and sinner—get "Coley" for a meeting.

The writer and family are planning an extended trip to the Pacific northwest during July and August and Brother Z. T. Livengood of Lanark, Illinois, our predecessor, is to come and supply while we are away from the field.

J. D. KEMPER.

TRAVEL FLASHES

In my last article, I told of my journey as far as Johnstown. Two days we rested, being forbidden of my doctor to speak; we stayed among the mountains south of Johnstown, with the relatives of Mrs. Bame. It was the first Sunday that I had not been in service for so long that I cannot remember. I think I ought to apologize to the Johnstown people until I remember the roads that I would have had to travel through mountain woods, and then I simply excuse myself with the doctor's orders and the bad roads. It was a great pleasure, however, to get better acquainted with the people near of kin

to my better half who has shared my life for twenty years and made it immeasurably happy. I feel sure that family histories are too much neglected in this country. Our fathers were so busy conquering the unhewn forest, that they had little time to keep records and study family tendencies and heredities. But there is little excuse for us. It is to be one of the big topics for future observation and human betterment can come, as we now believe, more swiftly, by better family connections. Of course, it is a matter of great satisfaction to find that you have made a good choice, even though you did not know so well then, as now, what are the results of hereditary tendencies.

On the "Go"

It is now 7:30 A. M., Monday and we are on the go. With family, we are spinning on East to new experiences and enjoyments. We are going over the mountains in a machine for the first time of our lives. We are seeing cities that we had seen many times from the train, now through the centers of the main streets, and how different they look! From the railroads, we see the factories and wharves; from the auto, we see the fine homes and business places. How different! The one is the man in every-day clothes, the other in his Sunday dress.

Hershey—D. L. Miller

Hershey is our destination. Here was the Annual Meeting of the Church of the Brethren—perhaps the largest religious gathering of our country. Hershey is a beautiful park. A large hall filled at most of the services, seating perhaps, 5,000 people attests to the bigness of the audiences. Here we spent a day and two evenings. Here we heard of the death of D. L. Miller, the patriarch of the Church of the Brethren. Many were the helpful conversations we had with him. With him we had discussed the problems growing out of the dress question in other years. Once he paid my ministry one of the very finest compliments I had ever had. Many times he had shown the very greatest sympathy for me wasting my leadership, as he thought, among his people. In the last few months, I had some valued correspondence

with him as to the "Working Agreement" and its bearing on the issues between us and them. I wish I might give you the substance of these letters, but they were obtained in confidence. He used to say, that if Holsinger would have known to what lengths the Progressives would go, he would have gone different; that Holsinger had told him personally that he regretted that they had become more progressive than they should; but in one of these last letters, he put it differently: here he said, "If our church had taken the stand then that she does now, there would have never been a Progressive church," which of course, suited me much better. He was a good and great man who doubtless did more for the progress of the Church of the Brethren, educationally and otherwise, than any man of his generation. He will be lamented not only in his own church, but in ours by many, and by many who do not have much for the principles of our churches but who knew him as a great man of God. Peace be to his ashes.

Fraternizing

It was my main business at this Conference to fraternize as much as possible and in as many ways as possible, with former brethren and friends as well as to distribute the tract, recently published in that form, "A Working Agreement with the Church of the Brethren." I did not anticipate any trouble about it, but if there was any criticism, I could not hear of it. I was sure when I wrote it, that it would help a lot of folks to think along a line that many did not, and so, was anxious to know how they of the sister church would receive it. One good brother went so far, after reading it, as to say that it was the finest thing that had appeared in recent Dunker literature. Many said it was the beginning way for action among us. I believe that good seed sown will spring up to a harvest in due time. If you want to know about this tract, order of Miles J. Snyder, Milledgeville, Illinois, 10c per dozen, 50c per 100.

The Conference

Significant things were happening all the time. Only twelve years before I had been actively prominent in this Conference. The

first thing that impressed me was that the Moderator of this meeting was a young man who was then, unknown in the conference, at all. Beardless, he was presiding when the beard as a qualification for Eldership was being repealed. He had not only run the gauntlet of that requirement past the Eldership, but many other places of prominence, besides. Here I sat and heard them repeal more than twenty decisions which, like that one, were obsolete. It sounded like a travesty to hear the decision of 1881 which read, "very wrong" now repealed, as obsolete. The world does move and Conferences also. Another significant thing apropos to our own situation was their easy dispatch of a troublesome question—Millennialism. A query had been submitted asking that the Postmillennial doctrine should not be allowed in conference programs and cause schism in the church. To this appeal, the Standing Committee gave the answer, "Respectfully Returned," and appointed one of the theologians of the church to tell why. He said, in a very few words, that while that Standing Committee wished to voice its belief in the personal return of our Lord, they did not feel that the Conference ought to decide one way or the other, as it would cause division. The answer was accepted by the delegates without debate and what might have caused an eruption, was peaceably and easily obviated. And what good would a decision one way or the other have done? Whose mind would it have changed for one or the other party to have had their way in writing down as the mind of the Conference, their view? All would have returned to their homes with their own beliefs and whatever the decision, some would have been disheartened and discouraged and aggrieved. The truth will have its way. The Lord wants us to "preach the word" and he will take care of it after that. We do not need to force it nor enforce it. Sow the seed; he will take care of the harvest. Preach the word. Be instant in season and out of season. Reprove, rebuke, with all long-suffering and doctrine. It shall not return void. Truth, mightier than error, will not be crushed and God's word needs no prop nor propaganda if we will but preach it. Herald all the truth you have but let every man be fully persuaded in his own mind, for LOVE believeth all things, hopeth all things, endureth all things and never faileth. I pray that our conference shall be as considerate on theological questions as was this and that our troubled sea shall vanish as beautifully as did this and all be done for the glory of God. Our next stop is at Philadelphia. More anon.

BAME.

JOHNSTOWN, PENNSYLVANIA, THIRD CHURCH

Since our last report we have received two by letter and have reason to expect frequent accessions at regular services. All of the special days of our Bicentenary Movement receive special mention and attention, because they are in direct line with the normal growth of the congregation. Attendance at all regular services is very good and we are aiming at constant improvement.

The Sunday school attendance is running

far ahead of its record a year ago, and this is as it should be. The older Adult Bible class has the largest attendance of any class in the school, which indicates that interest in Bible study does not diminish with age. Disarmament Sunday was observed by a special message and the adoption of a resolution. Educational Day was observed by a special message and an offering for Ashland College. Our Bible school is handicapped now for the want of more room. Pray that we may move forward.

L. G. WOOD.

RESOLUTION

Unanimously Adopted by the Third Brethren Church of Johnstown, Pa., Sunday, June 5, 1921

Inasmuch as our beloved church was born with the cry of peace upon her lips, and has suffered in almost every generation for this constructive, and God-given principle, promulgated by his Son, our Savior; emulating Jesus Christ and his Gospel, and the founders of our fraternity, we pledge to our country the best Christian example and conduct possible; deploring the spiritual, moral, intellectual, social and industrial devastation occasioned by war; we, the members and friends of the Third Brethren Church of Johnstown, Pennsylvania, do hereby go on record, in hearty support of an International Conference for the Discussion of Disarmament, with a View to Promoting World Peace.

We also hereby petition his excellency, Warren G. Harding, the President of the United States, to call such a conference at the earliest auspicious time.

L. G. WOOD, Pastor.

(Preached on the subject on the above date and the adoption of this followed.—L. G. W.)

SALEM, OHIO

Again we would like to make a report of the work as it progresses in Salem. We have had great reasons to rejoice and be encouraged because of the way the Lord has blessed our efforts, but there comes at the present time a momentary sadness because of the resignation of our pastor, Brother James S. Cook, who is leaving us to take up further service in the far West. It has been the earnest and sincere wish of the church to retain its present pastor for an indefinite period of time, but owing to the weakened physical condition of Mrs. Cook it is deemed advisable by the physician that the change be made.

To say that we regret the departure of our Brother and his family would be a very incomplete way of expressing the sentiment of the church. Being among us for the brief period of two years the pastor's influence has been steadily felt, not alone within the church but has radiated and enlarged until the surrounding community has been touched as well.

Homes have been entered and the gospel been received where it was ignored for so

many years. In short the Brethren faith is being established in our vicinity so securely that we can only rejoice greatly. Within the last two years there has been almost an 100 percent increase in the church membership and likewise in the Sunday school attendance.

Although the pastor is leaving, the caring for the field remains the same and we can only rest assured and know that we shall continue to move forward if we keep our trust in him. We are praying for a successor to Brother Cook who might take up the work, beginning immediately after Conference. If there is someone interested in this place we would be pleased to have them write to Rev. James S. Cook, Clayton, Ohio, for detailed information concerning the work.

Brethren pray with us that our retiring pastor may be wonderfully blessed in his new field of service and that his wife may be speedily and completely restored to health, and especially that the Master's work here may not be retarded.

ALICE E. WOGAMAN.

THE EDUCATIONAL DAY OFFERING

It is still too early to make more than a guess at what the final results of the Educational Day Offering will be, but we, here at the college, are hoping that it may really be an offering of such proportions as will enable both individuals and congregations to look the world and the whole church in the face, without flinching, because of a feeling that we have not what we should. In the call for the offering, statement was made in more or less detail, as to the immediate occasion for it, but I am glad to add this word now, Ashland College has never had so fine an opportunity to forge ahead as now. There is just the kind of feeling in both Ashland city and county, as well as other sections near by, as any institution covets. We are having the support too, both in students and otherwise, which makes the future of the school look exceedingly bright, but we must go forward, in both buildings and equipment, if we are to hold what we have, and to take care of what the future holds in store for us. Thus far, the offering sent to this office is as follows:

Mrs. Mary Snyder,	\$ 1.00
R. R. Boon,	5.00
Linwood, Md., church,	26.00
Fairview, Ohio, church,	20.00
Elkhart, Indiana, church,	105.00
Listie Pa., church,	15.30
Teegarden, Ind., church,	4.41
Morrill, Kans., church,	70.00
Oak Hill, W. Va., church,	13.31
Lita Studebaker,	1.00
W. C. Perry and wife,	5.00
Effie Kemerly, .....	.50
Udell, Iowa, church,	12.84
Sergeantsville, N. J.,	14.50
Israel Peurod and wife,	2.00
F. C. Schaper,	2.00
N. Manchester, Ind., church,	68.08
Ft. Scott, Kans., church,	12.50

Total to date, June 24, 1921, \$378.44

MARTIN SHIVELY,

Bursar, Ashland College, Ashland, Ohio.

FOR THE EVANGELIST

He is faithful that promised (Heb. 10:23). We can only praise the dear Lord for the many blessings, and his wonderful leading here in Kentucky. Last summer we started a Sunday school about two miles from here, where no Sunday school ever had been, and very few cared for one. Everything seemed very discouraging. The schoolhouse was locked nearly every Sunday so that we had to move the Sunday school to a private home. The people did not take any interest at first, but after much prayer and giving out the plain word of God, our Sunday school started to grow. A dear lady was very much offended when I told her that she could know already in this life that she was saved. Her relatives also turned against us. But finally she and her husband came to Sunday school and became very interested in the study of God's word. They are changed people, and he is the Superintendent of that Sunday school at the present time. Our attendance at that place has been very good, but we need teachers. Our little girl, Edna, 12 years old, has been teaching the little children below 8 years and all the rest are in my Bible class.

We also have started a Sunday school in Meadowbranch schoolhouse, where the people take great interest and are coming out in a splendid way, also the Sunday school in Krypton is doing nicely.

Calls come from all around us for us to come and hold meetings. Mr. Rempel was invited to preach at a graveyard meeting, several times, where a large number had gathered and they had an all day meeting. Many are not satisfied with their own mountain preachers any more, but are hungry for something that will satisfy their souls.

We have been expecting for some time to go to a place about 18 miles from here to hold meetings, where 700 families are living without a Sunday school or a church. We have had several confessions there and they are very anxious for a Brethren church. But Satan is working hard to keep us out. We covet the prayers of God's children for that place, and that the Lord may clear away all the difficulty for that is a very wicked place, but there are many hungry souls.

Yesterday we went to a place about four or five miles from here. The first man we met there offered to pay \$50 toward building a church. The next, a merchant said that he would give \$50 and help with the work. Another one said he would give \$25 and they said some would be willing to give a hundred or more, and it would not be hard to make up just about enough money to build a small building for Sunday school and church. The old Baptists are figuring on building a church, but the people prefer a Brethren church. We have promised to start a Sunday school there. May the Lord make many willing to sound out the wonderful storehouse of Jesus, the Savior of the world, who is the only One that can give real satisfaction to the hungry, sin-sick heart. Lift up your eyes and look on the fields for they are white already unto the harvest (John 4:35).

The Lord has taken several of our number home. An old man, 91 years, who was praying for his hour to come where he would be able to rest. Also little Frida, the darling

baby of Mr. and Mrs. Shepherd, our depot agent, went to be with Jesus, as did also several others.

MRS. J. A. REMPLE.

FROM THE JOHNSTOWN TRIBUNE

The following clipping from the Daily Tribune of Johnstown gives some additional information to that reported by Brother Darr last week and so we give it space in this issue.—Editor.

REV. J. F. WATSON RESIGNS AS PASTOR OF LOCAL CHURCH

Minister of Somerset Street Brethren Charge to Sever Connection in Fall
BEEN HERE FOUR YEARS

The Rev. J. Fremont Watson, pastor of the First Brethren church, Somerset street, recently tendered his resignation to the congregation and will leave the city about October 1. He has not made known his plans for the future. The Rev. Watson tendered his resignation at the annual congregational meeting on May 25, when the members asked him to reconsider, but at last Sunday's services he notified the church that his services with the church will cease in the fall.

During the four years' pastorate more than 250 persons have been added to the membership of the church. The finances of the church have exceeded all previous records, showing receipts aggregating more than \$66,000 for the four years, not including the \$30,000 gift of J. Leonard Replogle, to be used for building purposes.

Of the \$66,000 contributed by the members, approximately \$20,000 has been used for the purchase of the lots at the corner of Dibert and Napoleon streets on which the new church will be erected. The plans, specifications and detail drawings for the new church are ready for bids, and building operations will go forward as rapidly as possible, since the congregation has completely outgrown its present house of worship.

The present year has been by far the most successful of the pastorate, as is evidenced by the following report:

New members, 125; contributions—current expenses, \$4,858.83; missions, \$1,502.21; Sunday school, \$4,340.96; Women's Missionary Society, \$1,487.62; Sisterhood of Mary and Martha, \$319.79; building fund, \$4,937.47. Grand total, \$17,446.88.

*The total amount paid on the building fund was \$9,185.85, but of this amount \$4,248.38 is included in the amounts credited to the various organizations.

THE SUPERNATURAL LIFE

Such a life can be lived only by those who have the Spirit of God (received by faith in Christ Jesus) dwelling in them, and who give that Spirit full control of their entire being as did our faithful sister in Christ. Her love to God, her devotion and continuity in service to Christ, her intense interest in the social and spiritual welfare of her family, and her strenuous efforts in successfully bringing up her children in the nurture and admonition of the Lord, were so apparent to all that not only the church (godly men and women), but the world also, perceived that her life was hid with Christ in God. Her zeal for the

cause of the Master, and her unceasing warfare against the sinful practices of the world were irresistible, ameliorating forces for the development of Christian character in the children providentially committed to her care. Such a saintly mother is a god-given blessing in any family, church, or community.

Our beloved Sister, Harriet E. Musselman was such an one in word and deed; a model Christian, a devoted wife, a loving, self-sacrificing mother; deeply interested in things pertaining to the glory of God, and the present and future happiness of every member of the family. Her exemplary Christian life was a power for good in the home and in the church while she was with us. But, in the providence of God, her home-going time drew near. Having lived the supernatural life by a living faith in the Lord Jesus Christ, she was ready to be delivered from this present evil world (Gal. 1:4). She fought a good fight, she finished her course, she kept the faith; henceforth there is laid up for her a crown of righteousness, which the Lord, the righteous judge, shall give her at that day (2 Tim. 4:7, 8). She shall be mine, saith the Lord of hosts, in that day when I make up my jewels (Mal. 3:17).

Such God-fearing mothers, whose lives are an inspiration and example for others, are the crown and rejoicing of the rising generation (1 Thes. 2:19). For the glory of God, and the good of mankind may their number increase daily as the years go by. We ask in his name.

SAMUEL KIEHL.

Dayton, Ohio, June 21, 1921.

LAKE ODESSA, MICHIGAN

An Answer to a Request

While our mind was burning with the thought of the falling away of faith in the divine teaching of Jesus Christ and the laying aside of ordinances, which was taught by Jesus Christ and his apostles, I felt that if we preachers did not soon stand up for the gospel as we read it we might as well get off the job. There are those who lay aside the love feast; we keep it. WHY? We say nothing. THEY lay aside feet washing. WE keep it. WHY? We say nothing. They lay aside baptism. WE practice it. WHY? WE say nothing.

The time is here to stand up for the gospel and all of it. With the birth of the church, Christ taught doctrine and doctrine is ordinances. And Jesus Christ has set these ordinances in the church to be used and not to be laid aside.

After listening to Morgan, Evans, Chadwick and Robertson, those great Bible teachers, without a word of information on baptism, I was disappointed. Then I hear students from the Moody Bible Institute hurling out, that all we need to do to be saved is to believe on the Lord Jesus Christ and we are saved, and they put aside all the ordinances.

With these thoughts on my mind, I wrote an article on the subject of "Bone Dry Religion." This was against "Bone Dry Religion." The title was "Bone Dry Religion," but I had one good old brother say to me: "Well, Anderson, you called that bone dry; But that was the wettest sermon I ever

read. This article was printed in the Evangelist in January of this year.

Here is the request. It came to me from LOS ANGELES, California, requesting me to have that article put in leaflets. A little later there came another letter requesting that the article be printed in leaflets. Now I have answered that request. Arrangements have partly been made to supply those who want to put the leaflets where they can do their mission in the minds of the people. Are we as much interested in the teachings of our doctrine as these professors of religion are in their doctrine? Why should this article not be handed out like thousands of others are? Why preach death-bed repentance, when it is living Christian lives that sets the example before the world? We read the report, He accepted Christ and passed away. What kind of an example did he set before the world? He followed the thief, and not Christ. Why not teach them to believe the whole gospel?

I have a leaflet headed like this, "Saved in Three Minutes," yet Christ said By their fruit shall ye know them, and it requires a long time to bear fruit. Secure one of these BONE DRY RELIGION leaflets, read it, pass it on to others. There is no profit in having them printed. All that is desired is to meet the expense of printing them. See the price in the Evangelist. I never thought of having this article printed, when writing it, but did it on request.

H. W. ANDERSON,

Lake Odessa, Michigan.

(Note—The price of Brother Anderson's leaflet, "Bone Dry Religion," is 30 cents per hundred, and can be secured by writing the Business Manager.—The Editor).

PARTIAL REPORT OF THE BOARD OF TRUSTEES OF ASHLAND COLLEGE

(Editorial Note: We made editorial mention in a previous issue of the Commencement exercises of Ashland College and suggested the likelihood of a report in a later issue. It has been thought that in view of the fact that the program of Commencement week was published, it would be of little interest to report the success with which the various events scheduled were executed. It is sufficient to say that the College had no need to be ashamed of any of the participants in this significant week. The one big interest on the part of the brotherhood in Ashland College and the one thing in particular that Brethren people want to know about is, what did the trustees do? What plans were made for a Greater Ashland College? To meet that interest and to answer the paramount question of this commencement season, we are reproducing the "Partial Report" published in pamphlet form under the signature of President Jacobs.

Everybody about the College is enthusiastic regarding its future, for everything seems to point to enlargement. Scarcely was the commencement over when the Summer School began and students began journeying in until there is a present enrollment of about 160. The largest number ever enrolled in any one day at Ashland College was enrolled on the first day of the first term of the Summer School. On that day 120 registered. A num-

ber of these summer students have expressed intentions of returning for the regular College year. The indications are that there will be a record attendance when school opens the 13th of September. But it is a matter of general concern, and the responsibility rests with the brotherhood, that the College cannot grow in numbers very much until enlarged facilities are provided. But you want Dr. Jacobs' report and here it is:)

Introductory

The College Board assembled for its regular annual meeting at Ashland, Ohio, June 7th and continued in session for two days. The awakened interest in the College was shown by the unusually large attendance, nineteen trustees being present.

The Pennsylvania District was represented by Wm. Kolb, Jr., who was again chosen president of the Board. Rev. J. F. Watson from Johnstown had been invited to preach the Baccalaureate sermon and was therefore on the ground and inasmuch as he was a nominee from that district, he was elected a trustee and sat with the Board during its sessions.

The Indiana District was represented by Rev. George Carpenter, Mr. A. R. Bemenderfer and Judge F. O. Switzer.

The mid-west was represented by Rev. W. H. Beachler, of Waterloo, Iowa and Mr. Frank Lichty, of Falls City, Nebraska.

The Coast was unrepresented but Dr. H. V. Wall sent an encouraging telegram which was much appreciated in which he expressed the sentiment that the Brethren there were deeply interested in the College.

Ohio was represented by the following Brethren: R. R. Teeter, E. J. Worst, E. L. Kilhefner, J. H. Young, Professor Glenn Mason, F. L. Garber, E. F. Miller, and A. D. Gnagey. The three City trustees who are elected annually, Messrs. P. A. Myers, J. L. Clark and George Hildebrand were also present. The President of the College is also a voting trustee.

Dr. Charles Bame, General Secretary of the Bicentenary Movement, had been invited to be present. He arranged his itinerary so as to be here and sat with the Board.

The Business Transacted

The usual routine business was transacted, provisions made for the coming year's work and the nominees from the several districts were elected to membership. Among other matters transacted, was the adoption of the following three important resolutions:

A committee was appointed to consider the methods of soliciting the church annually for funds for the College. Dr. Bame was a member of the committee and they submitted the following report which was adopted by the Board:

RESOLUTION 1

Your Committee finds that the Bicentenary Movement has already contemplated a financial solicitation of the church annually as evidenced by the fact that they are asking now for a certain sum this year for the College.

We therefore recommend that the College Board ask the Bicentenary Movement and through it the next General Conference, for at least \$25,000 a year for the next two years in order to help meet the quota raised by the City of Ashland so as to meet the de-

mands of standardization of the College.

We further recommend that the money be obtained through the general organization of the Bicentenary Movement.

RESOLUTION II

Be it Resolved:

That Brother Beachler continue his work as Field Secretary of the College, which he had dropped for a time, and that he proceed at the earliest possible moment to solicit all the churches which have not yet been solicited for permanent endowment.

RESOLUTION III

Program of Expansion

1. The grounds should be plotted in accordance with the Building Program that is adequate for the growth of the College. The beautifying of the grounds in harmony with such a plot should go forward as rapidly as means allow. We deem this a matter of immediate importance.

2. The Building Program should include for serious consideration the following:

- a The Modernizing of the Gymnasium.
- b The equipment of rooms in the Main Building for scientific purposes and uses, i. e., for Chemical, Physical, and Biological Laboratories.
- c The erection of an Administration Building with sufficient Library room, Offices, and Recitation rooms to meet the immediate requirements of the College.
- d The erection and furnishing of a Girls' Lodge.
- e The erection of a Seminary Hall.

We consider items a, b, and c as emergency items and therefore recommend that the Board create a Building Committee of eleven members, (the President, the local Trustees, the two ranking members of the College Faculty, and the Bursar) with instructions to work out in as great detail as possible, plans for the achievement of these proposals. We further believe that this Building program should take form and be put into operation at the earliest possible favorable time, preferably not later than the spring of 1922.

3. The Material Equipment of the enlarged work should include the following items:

- a The providing of the necessary new books to make the Library adequate for the needs of the College.
- b The full equipment of the several Laboratories.
- c Beautifying the grounds.

All three of the above Resolutions of course contemplate the making of the school a standard Ohio College. The time is ripe, the needs pressing, and the Board confidently felt that it could go before the Brotherhood with this enlarged program and meet with its full and enthusiastic support. Let it be kept in mind that the College now has \$65,000.00 pledged, all of which will mature by October 1, 1923.

It is hoped that the church will respond to these needs thorough the Bicentenary and the Board has confidence that all churches not yet solicited by Dr. Beachler will willingly open their doors to him. Conditions are such in the college world, that nothing can be allowed to stand in the way of the standardization of Ashland College.

ANNOUNCEMENTS

NOTICE NO. 11—WHAT IS IT?

There WILL BE a statistical report at conference. That is exactly what conference elected a statistician to—gather statistics AND REPORT. And I repeat: THERE WILL BE A REPORT. Just what it will

contain cannot be known now. What is it? Your statistician knows. What will it be? Only conference will reveal. Better hurry YOUR part of the program along if it has not been sent.

H. E. EPPLEY,
417 Indiana St. National Statistician.
Huntington, Indiana.

COMMUNION NOTICE

The Rittman Brethren church will hold their regular semi-annual communion service on Saturday evening, July second. This will be a great inspiration to all who can attend. We just closed a successful revival under the leadership and Gospel preaching of Brother I. D. Bowman. Some of our converts were

baptized Sunday, June 19 and others will receive the covenant sign on the Saturday afternoon of our communion day. In all we will have fifteen accessions to the thriving church at Rittman. We consider this a great victory when the time of year and the heat which persisted in abiding in our little hall is taken into account. It only speaks for the evangelistic ability of our dear Brother Bowman. We are hoping and praying that next year we will be able to have a private place of our own in which to worship. We extend a hearty welcome to all to come and rejoice with us over the broken body and spilled blood of our Lord and Savior Jesus Christ.

O. C. STARN.

General Pershing's Tribute to the Y. M. C. A.

By Howard B. Grose

There is just one man who can speak officially and with authority concerning the welfare work of the Y. M. C. A. in France during the world war. That man is General Pershing, and he spoke in the straightforward and unequivocal manner which the people have learned to expect from him, at the thirty-fourth annual meeting of the International Committee of the Y. M. C. A. at the Waldorf in New York City. In the presence of a notable gathering of 1200 men and women he paid a rare tribute to the Association, for he had seen its work not only in France but in earlier days among the Army men on the Mexican frontier and in the Philippine Islands. He made it as plain as positive declaration can make it, that the canteen business was taken over by the Y. M. C. A. by his request at a critical juncture of affairs in France; that the canteen failures were due to lack of transportation for which the Y. M. C. A. was not responsible and could not help; and that criticism for alleged shortcomings in France was unjust, and taken undue advantage of by rival organizations with far less responsibility and covering only special areas. He said this feature of the Y. M. C. A. work deserved great praise instead of criticism, and he expressed his deep appreciation of the results obtained. Received with an ovation when he rose to speak, he was greeted with repeated applause as he

made his strong statement regarding an organization which he hoped would have not one million but ten million members. In the great audience before him were the men of affairs from all sections who had invested their money and themselves as well in the building up of the Y. M. C. A. into an institution of worldwide outreach and helpfulness as a branch of the Christian church set for a specific task.

General Pershing said in part as follows:—It was in the World War that we came in closest touch with the organization. Your representatives were already in the field when our advance troops reached France. They were ready and anxious to be of every possible service. Supported by your patriotic membership here at home and under the leadership of that able administrator, Mr. Carter, the organization began to expand at once to meet our needs. We all had our hands very full in those trying days. The army had to be organized, and a great general staff had to be built up to handle the multitude of details as to plans of operations, supply and transportation. It was in the midst of these preparations that I called up Mr. Carter and asked the Young Men's Christian Association to take charge of the army canteens to follow our troops; he responded promptly and entered upon the work as a duty.

This placed the Young Men's Christian As-

sociation on a business basis, involving direct responsibility to the A. E. F. for an immense undertaking. They had to buy and sell without profit just as the army would have done. At first Mr. Carter's request for a certain allowance of tonnage was granted, but as time went on and our limited shipping became less and less able to carry our actual needs in war material, his quota of monthly tonnage was very much reduced even in the face of increasing demands. So through lack of transportation facilities, he was unable to provide the canteens with all they required. Furthermore, the personnel of the Young Men's Christian Association had to be expanded in almost the same proportion as the army, had to be organized to conduct this large business, which was only one of its numerous activities, with such untrained personnel as could be hastily mustered here at home.

All these things were a tremendous handicap, and when its work came to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too often took advantage. But as a matter of fact this feature of the work of the Young Men's Christian Association deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained.

In the field of education, athletics and recreation after the Armistice the Young Men's Christian Association took the lead, without any sort of question, and as a matter of fact about nine-tenths of the welfare work that was carried on in the A. E. F. was carried on under the direction and guidance of the Young Men's Christian Association. Due largely to its efforts, our men were given opportunities for improvement, travel and entertainment that aided us materially in upholding the high standards of conduct always maintained in our forces abroad.

If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down in knowledge, power, virtue, influence, but by your own consent.—Samuel Smiles.

Why a Member of the Brethren Church

(Continued from page 7.)

brother whom he hath seen is a liar. How dwelleth the love of God in him?" This name represents the life of our fraternity. The Lord's Supper is called the **love feast**. No one but brethren, friends or those who love one another could partake of this feast in reality and be true to its name. It is hypocrisy to partake of this service in name only. The symbols of the Lord's body and blood in their prophetic meaning, predict fellowship, mutual enjoyment, and companionship of the brethren in that celestial state. All the teaching of Jesus encourages that feeling of love and fosters the life of brotherhood. Jesus' favorite name was Brethren. He so called his disciples. It is a name that is full of meaning. The term Brother has a large place in the human heart and a high appreciation by the Christ who first applied it to his followers. Our social nature is so constructed that it both soothes and satisfies the soul. Give me the name Brethren or Brother in preference to all the high-

sounding titles of men. I care not who is Doctor, if I can only be a real brother. If Jesus were here he would call his disciples Brethren. I am only too glad to be called one of the Brethren. My reasons are as follows:

First, because the Brethren church claims the Bible as Gods' revelation to men. In it is embodied the special message God would have men know. In it is revealed the special plan by which all are saved, not once for all but each day and hour.

Second, because it claims Jesus as Savior and personal Friend. After all it makes no difference what we call ourselves if we do not know Jesus and are not saved through his love.

Third, because it designates its members in their relation to each other as Brethren. If we are truly brethren then the fellowship and companionship of the brethren are the real enjoyments of our religious life, lead by the Captain of our salvation, Jesus Christ.

Sidney, Indiana.

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JULY 6,
1921

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

HE HAD A WAY

"He had a way;
This Christ of ours;
And when the day
Was through, and flowers
Asleep He went to pray.

"He had a way
Of sitting by the sea
To watch the play
Of waters on blue Galilee;
To watch and pray.

"He had a way
Of slipping off by night
To rest and pray;
Returning when the light
Was heralding the day."

Do you like His Way?
MAKE IT YOUR OWN

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

Bigger Than a Creed

Permit me, in true preacher fashion, to take a text. In John 10:16 we have, "And other sheep I have, which are not of this fold." This is not to be an exposition of that scripture; it is only to remind us that the Jew was a legalistic creedist who was noted for his exclusiveness and was condemned by Jesus for thinking that he was the only heir to the kingdom. The other sheep, let us say, were the Gentiles who were to have an opportunity of entering in the sheepfold also. Now what then can be the object of a creed if it is not to make certain kind of sheep and to separate them from others, which is the curse of ultra-sectarianism. It is not the separateness of the sheep from the goats, but of sheep from other sheep that is aimed at by those who have not yet learned that all of us are stronger than some of us, if we work together.

What is a creed? It is a statement of one's religious convictions, a confession of one's faith (such as the Apostle's Creed) which begins "I Believe." Can there be any objection to a creed? Apparently not, but nevertheless there really is. For a creed is inadequate to express all I believe; it is impossible to express in finite terms, all my thought of an infinite God. There are however one or two creedal statements that are more or less acceptable, like such as "The Bible the whole Bible and nothing but the Bible," or "The New Testament Is Our Creed." Any one should be satisfied with that as long as no one attempts to interpret and define it, and to force his interpretations on others. This allows personal liberty in the things of the Spirit, which if I mistake not, was the original position of our church fathers.

So the Jews had a mass of laws and interpretations which constituted their creed and they made it shut out the majority of human beings without even giving them a chance. Their creed was racial and they had not yet gotten to the place where they saw the need of revision. They did not seem to know that out of one blood, as good as theirs, God created all nations. They attempted to shut their Messiah in a Jewish synagogue, and they had already wrapped the grave clothes about their whole system when they made a Messiah for the Jews alone. But Jesus was bigger than his ancestry; bigger than any creed. Thank God the Brethren church has known that, and has accepted it until now. So long as I believe and practice all the fundamentals of my church, the things that are distinctive, and accept the Bible as my creed, who shall prescribe what I shall believe. I cannot believe more, if I accept the Bible for my creed, which I do. But, if there is to be a written creed, I must reserve the privilege of formulating my own creedal statement therefrom, and this I conceive to be the very spirit and genius of the church with which I am affiliated and has been so from the beginning. It is a great, free liberty-loving church which must go forward and not

backward. Where the Spirit of the Lord is, there is liberty (2 Cor. 3:17).

Of course Christ is bigger than any creed. I think of the artists that have attempted to give us an inspired likeness of his earthly form. Hoffman succeeded best at painting him as a boy; Muncasky in painting him as a man before Pilate; but can Darius Cobb of Boston or any other artist give us a painting of Jesus the Savior? No, they can not. Neither can any creed writer adequately convey all that Christ means and is to the soul.

Have you ever thought how a man must be bigger than his home, in that he must be considerate of other homes. He must be bigger than the school in which he was educated; he must consider other schools. He must be bigger than his denomination, for he should be big enough to consider the true and living church and I hope no one will try to confine the true church to a single denomination, no matter which one out of the two hundred it may be. To the dead Lazarus Jesus came and to his friends he said, "Loose him and let him go." To every soul set free who was once dead in sin Christ has given that liberty-loving spirit that refuses again to be bound in the grave clothes of creedists. The boy Jesus learned more than was taught in the synagogue. He learned as we all do, outside of books. He studied the fields, the flowers, the seeds, the birds, and all nature and afterward revealed it in parables. Shall we refuse to accept the parables because they were not taught in the synagogue? He was bigger than his school. Then he was a carpenter. Not a cabinet maker, but a somewhat crude workman, however one of the best of his day. One of his tasks was making plow beams and from that he got a vision of how that every joint must fit until one perfect instrument appeared, and that we fitly framed together must be one body in Christ Jesus. Now the carpenter that only sees hammer, saw and nails designed to build fences to shut others out and at the same time to shut himself in, is a fence builder and a poor carpenter at best.

Jesus was patriotic. He was a home lover. In fact, he never got far away from it geographically, and even after his resurrection he started homeward again. He loved beautiful Galilee but he also loved all Palestine, and he loved the whole world more still. He was bigger than his home. He loved kindred ties, as is so pathetically pointed out in the care of his mother when from the cross he committed her to the care of the Apostle John. But he also said that those that followed him at no little sacrifice the same were his mother, father, sister and brother. He simply could not be bound. He was too big.

Man should be bigger than any locality or country. He should not be shut in by boundary lines. This is about the thirty-first anni-

versary of the death of Phillips Brooks, the greatest bishop of the Episcopal church. Wonderful character, splendid physique, charming personality and great mind, he attracted great crowds to him from all over the world. But he being dead yet speaketh. Why? He loved other denominations, other peoples; he loved the church; he loved the other sheep wherever he found them. A man that is so small he cannot see good in other communions is probably too small to be a good churchman even in his own church home. Brooks was bigger than a creed.

There was a great lawyer in Germany who fled to this country to escape oppression. He practiced law to assist justice. He was bigger than Germany; he was bigger than the general law practice; he loved humanity. He is a poor soldier that fights merely for his country although in a sense it may be a fine manly thing to do. He must fight for principle, for all humanity and as a Christian patriot; he must be bigger than his country.

The law of life is the law of growth. It is true then that we must grow spiritually. But how can the Chinese child grow with its feet bound? The Jew did not grow; he was bound by his creed, the law. He was so out of sympathy and understanding with Jesus that he could crucify him rather than violate the creed. I have always been taught everywhere, in church, Sunday school and seminary that the Christian life is a growth, the goal a perfected life in Christ Jesus without end or other limitation. Now there seems to be an idea, I assure you, it is a demand of more than a few, that we should stop growing, that we cease to be a progressive church and that we have now arrived at perfection in our understanding of the Word, and here we must build a creedal wall to make sure of our faith, that it may not be changed and that "all things remain as in the times of our fathers." Strange doctrine, this, that to keep us true Brethren, that we must now do the most anti-Brethren thing possible, that of writing a creed. We cannot hold fast to Brethren faith by writing a creed.

I was born in this church. I have now given fifteen years to her ministry, with a record (and I am not boasting) of faithful service. at least. Now must I stop growing in my understanding and conceptions because of the limitations of a man-written creed. This last quarter I have been shown the program of Christ in the Sunday school and that there is a social side to our gospel and that man is a social being and has social responsibilities and that he who accepts the Gospel must above all otherst give attention to those social duties. Now I am told this new light is all wrong. Such growth must be stepped. What we need most of all is a creed and an organization or a pope or something that will tell us just what the Scriptures mean. If that is true we should close up the Book to the masses, or we should repeat our history and close for another hundred years the Sunday schools that taught us this truth of the Gospel during the last quarter.

There was a time when my father was taller than I, but he did not say when I had reached his height, "Thus far, my son, shalt thou grow and no farther." I grew on, but he has not rejected me as a son because I am taller than he. When I had gotten to the place where my father's schooling ended, he did not say, "Tis enough, your sonship depends upon no further mental development or training," but he put a Bible in my hand on my 20th birthday and I went on for five years more. Still I am his son. My father walked across the mountains of Pennsylvania to church. Then he went horseback. Then he came west within a few miles of the place I now sit and write these lines. Here he drove to church in a lumber wagon, then a spring wagon, and finally in a rubber tired buggy. Now I am wearing out my third automobile in church work, but strange he never said "This is not the faith of the fathers," and I have not forfeited my sonship.

But now sonship, membership, fellowship in the church of our fathers demands (or there is a desire for such a demand) that we have a creed to subscribe to after these years of fine spirit and healthy growth so that we shall not outgrow the "Faith of our fathers." Strange philosophy, this, "one that does not justify itself from observation nor experience and that as was said of altogether another thing but applicable here 'has no pride of ancestry nor hope of posterity.'

Is it true that the ideal Christian while he strives to attain unto the stature of Christ, must ye bound lest he outgrow him? Is it true that while we must have the "mind of Christ" yet we must have a creedal measuring stick so as not to become his mental su-

perior? Can it be that while we must have a heart as magnanimous as the Christ's, yet we must needs shut up the "bowels of our compassion" lest we become too charitable? I have been often told that feet washing was not necessary, but no one ever yet pointed out the Scripture where Christ condemned any one for doing too much for him. Creeds limit our faith and practice. I will take the Bible for my creed, which puts no limit on my faith in and service for my Lord Jesus.

Brethren, we are of the "other sheep." If the Jews had had their way, we would have had no chance at the Kingdom and no growth in Christ. The child Jesus grew in wisdom, in stature and in favor with God and man and came that we might grow and have life and have it more abundantly. Do not be limited in your growth by a creed.

B. T. BURNWORTH.

EDITORIAL REVIEW

We gladly give space to the letter sent us by the Editor of the Outlook, Sister Mae Smith. In it a call comes from Brother James S. Gribble for some dried fruit. Ladies, read the letter and consider Miss Smith's tithing suggestion.

Brother S. C. Henderson informs us that he is just recovering from a broken arm which he sustained as the result of an accident. Now being able to use his pen again he promises us a contribution for the Evangelist at an early date.

Much enthusiasm is being manifested in the work of the Sunday school at Cerro Gordo, Illinois, and in fact, all departments of the church are in good shape, as is evidenced by the report. Brother D. A. C. Teeter, the pastor is leaving the field the first of October.

From the report of Brother J. E. Eikenberry, pastor of the Camden, Ohio, church, it is evident that the Brethren at this place have been greatly encouraged and strengthened during the last year. Brother Eikenberry has only recently come into the ranks of our ministry, and he has given good proof of his ministry at Camden.

Brother Mark B. Spacht, pastor of the St. James congregation at Lydia, Maryland, since last December, reports marked progress. A goodly number have been received into the church and the interest in the Brethren Evangelist has increased many fold. Both Brother Spacht and Brother Fahrney are enthusiastic supporters of their church paper.

The Educational Day offering is beginning to come in nicely, as will be noticed by the report of Brother Martin Shively, the Bursar. Churches that have not yet reported should hasten to do so, and if any have not yet taken an offering, plans should be made to take one at the earliest possible moment. No more important offering in the year than this.

From Brother A. V. Kimmell's report a fine condition is shown to exist in the work at Whittier, California, where he as pastor has been leading these people so successfully in the work of the Lord from the time of their organization. They have recently enjoyed an evangelistic campaign under the leadership of Brother Paul Miller, of Spokane, Washington, when fifteen were led to the feet of Jesus.

Very encouraging news come to us from Washington, D. C., from the pen of Brother Paul Brumbaugh, who is doubtless one of Brother Lyon's faithful workers. The Sunday school at this place is proving to be not only an agency for gathering people, and especially young people, for Bible study, but for winning them to Christ also. Twenty folks have recently been added to the church through the agency of the Sunday school.

Brother W. H. Miller, whose address for the summer is 22½ Third Street, Morgantown, West Virginia, informs us that he would be pleased to correspond with churches looking for a pastor. Brother C. D. Whitmer of 217 E. Dubail Avenue, South Bend, Indiana, also states that he is willing to accept a pastorate after the coming General Conference. Churches interested in either of the above mentioned brethren should correspond with them at the addresses given.

(Continued on page 11)

GENERAL ARTICLES

The Relation Between Spiritual and Numerical Growth

By W. M. Lyon

(Address at Maryland—Virginia Conference, Hagerstown, Maryland, June 7-9, 1921)

The relation between spiritual and numerical growth is identical with that of the vine and the branch. This is verified by him who said, "I am the vine, ye are the branches." Abiding in the vine is the secret of fruit-bearing. Before one can consistently say, "Christ liveth in me," he must first know what it really means to abide in him who is the true vine. He is not only the Way and the Truth, but he is also the Life.

In God's own record we find these words: "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:11-12).

In John 1:12 we read: "As many as received him to them gave he the right to become children of God, even to them that believe on his name." By this we learn that believing on his name and receiving him means one and the same thing. And all who thus receive and believe represent the body of Christ. And he is the head of the body, which is also the church. And all who thus become members of his body, are not only received through him, but he is represented as **adding** them to the church.

In Acts 2:47 we read: "And the Lord added to the church daily such as should be saved." In Acts 5:14 we have these words: "And believers were the more added to the Lord, multitudes both of men and women." This very clearly reveals the secret of numerical growth. That is the secret today. We dare not, can not, take any other position.

We have the same glorious and all-powerful Savior; the same wonderful words of life, the ever-living message, and the promise of the same marvelous gift of the Holy Spirit. Why should we not, therefore, expect the same marvelous results today? Why not repeat the record of those pentecostal days? Those blessed days of old when they were so completely given over to the will of God that they did not seem to have time left to keep the statistics!

And when the Christian Church was but a few days old, and God saw fit to report this meeting, the Holy Spirit simply moved upon the mind of Brother Luke and caused his pen to say, "Multitudes were saved!" That was enough.

But you say, "Is it not true that multitudes are being saved even today, in this time of much boasting of twentieth century advancement and progress?" Yes, multitudes are still added, but who are the multitudes, and to **what** are they added? Who would dare to say that their names will eventually be found in the Lamb's book of life?

What a pity that they didn't take the time to get **exact statistics**!

Why take such a "short cut" and just say "Multitudes"? It seems to me that God gives us here a strong hint to leave the adding process to him, since he is the only one who must eventually look after the counting when the time shall arrive for the opening of the books. What a shrinking there would most probably be today if we would let him revise our membership lists!

Suppose that we would leave our parochial reports with him one time, and let him fix them just as they appear to him, can you imagine what they would look like, if they were still alive in any sense? When will men and women learn to take a hint, even a **strong** hint, and that hint even from the Lord himself! Possibly it would happen to those wonderful papers of ours that require so much valuable time with our knees against the desk when they should be on the floor,—I say possibly the same thing would happen

that came into my life about thirty years ago when I was standing before a congregation dealing out the contents of a carefully prepared manuscript. A violent storm swept suddenly through that building, making a specialty of the manuscript referred to and thereby placing the many pages thereof here and there throughout that overtaxed congregation! I took the hint and promised the dear Lord to never cause another storm of that kind.

Really, brethren, concerning this question of **numbers**, and how to produce them, (for after all that seems to be our subject plainly stated,) don't you think it would be much more consistent on our part to spend more time in seeing to it that we fulfill the spiritual conditions which in those early days produced such wonderful results? God's ways and methods are just the same today.

First Things Must Still Remain First

Let us take another illustration from God's book. I ask you to read Acts 11:22-34. And since we are discussing the secret of "numbers," naturally our minds turn to what is commonly known these days as "revivals."

What a pity, what a solemn mockery, that so many people in our present age are afflicted with that awful disease known as "numberitis" which means, of course, to get the number, if possible, even at the cost of method and principle. In our own city several years ago we had a striking example of this kind. Conversions were reported by the thousand. Ask those two hundred and more ministers in Washington today how many of those so-called "converts" can be found and their answer will probably remind you of a question asked a good while ago, "Where are the nine?" If those reputed converts were ever on the inside of the Gospel net and "landed," most of them must surely have been left quite near the shore and flopped back into the water! And, brethren, is not the experience of our Washington City churches, repeated again and again all over our country?

But you ask why I referred to Acts 11? What may we learn from that church back there in old Antioch? Please turn to verse twenty-one of the same chapter and find the key. Listen! "The hand of the Lord was with them, and a great number who believed turned to the Lord." Ah, the secret is by no means difficult. It was the hand of the Lord with them. Today, too often it happens that man's puny, helpless, blundering, uncertain hand gets in God's way and keeps back his blessing! The hand of man often reaches out into forbidden places and it may be instrumental in processes in addition thus holding back the Lord's hand. We want to be sure of our position and not be satisfied excepting with whole-hearted believers, those of the "honest-to-goodness kind, those that are really "turned to the Lord." One of God's servants a good while ago said, (Ps. 119:59) "**I turned my feet.**" Many people seem to get their heads turned, at least, for a little while, but their feet keep on walking in the same old worldly way. Put this down. **God never adds any one to his church until he finds that the feet are going in the direction of Calvary!**

When God adds to the church it is because the feet have been turned into the way that has been marked with blood-stains!

But let us look for a moment at another lesson taught in God's Word. I refer you this time to 1 Chronicles 13:9. What is the lesson? When God speaks let man listen with reverence and in silence. "Be still and **know** that I am God." God is able to guide his ark without man's help. When will men learn that the symbol of God's very pres-

ence is not to be defiled with the sinful hand of man! Man still seems to persist in stretching forth his weak hand, as if it were needed to steady the Ark of God! Yes, he still insists on building new carts on which to carry the sacred symbol of the Holy Presence, as if the Almighty himself is not able to carry out his own plans!

He still refuses to believe God and forgets that it is "not by might, nor by power, etc."—God himself was greatly displeased when David numbered Israel, depending on human strength instead of the Arm of Jehovah!

But let us notice more fully that meeting at Antioch. In the first place it came about as the result of persecution. Doubtless those men were down on their faces before God, because they were being followed by the bloody hand of persecution, in those days when Stephen paid the price of martyrdom. Those men, fleeing to other cities, according to the command of the blessed Lord, went forth as so many flaming evangelists, and so far as we know, were of that class known as laymen, as we use that term today, but they were charged with the divine message, preaching the glad tidings of the Lord Jesus. They were living seminaries of the Word of God. Do we get the lesson? Listen once again: "A great number believed and turned to the Lord." And later, when the church at Jerusalem decided to strengthen the work at Antioch, they did so by sending a Bible teacher, a real Bible teacher, named Barnabas, through whose teaching many people were added to the Lord. Be sure to notice the qualifications of a true Bible teacher; get his measurement just as God himself gives it. The record says, "He was a good man, full of the Holy Spirit and faith." Notice also the kind of people in the church at Antioch with whom Barnabas labored. They actually manifested the grace of God, and Brother Barnabas got happy at such a sight! When Bible teachers of this stamp get busy in a church, filled with people of this kind, the question of numbers will take care of itself. Notice, too, please, that still later Barnabas secured Paul who came and assisted in this great work. He doubtless recognized Paul's surpassing qualifications, and was ready himself, to drop into a piece of less importance in order that Christ might be magnified.

O, that we all might always thus labor together today, and be able to say in the spirit of humility, as one of old said, "He must increase, but I must decrease." Before we can expect God to stretch forth his hand and add people to the real body of the Christ, we must first see to it that we are emptied of all self-glory, all jealousy, all uncleanness of all kinds in body, soul and spirit. This rule to be applied not only to the ministry, but all who represent the body of Christ, which is the church. Yes, we must be willing to be fools for Christ's sake, even as Paul was. We need not concern ourselves about the numbers, if only we are concerned enough about Christ! If we see to it that we really know him, he will cause others to know him through us. We must be willing to let go of our wisdom (?) Let our own plans drop out of sight, and just behold him, and he will not only give us the real necessary plans, but people—souls! Just say it and mean it—mean what? Listen; "I must be about my Father's business." But be sure, real sure, that it is his business, and not some of your own-making.

Many of us would really do much more, if we would not undertake to do so much. The Master is still saying, "You are troubled about too many things." "But one thing is needful." Be able to say, "This one thing I do." Say it and then live so that people will have to believe it is true.

Too many, yes multitudes, still think they must use their own judgment, their own wisdom, and O, how very busy they are all the time, very zealous, of course, and the harder they work the less they get done! They have forgotten, (or perhaps have never learned) just one secret: They carry the keys instead of turning them over to the real owner. They act as if they not only must do the planting and the watering, but, but, BUT, shall I not say it? They really act as if the "increase" also depends upon themselves! They are wondering why the church doesn't grow! I do

not claim to know very much, but I believe I can truthfully say that I have learned just a little of this great secret. Remember this: It is possible to have growth aright, even "numerical" growth, and make glowing reports of wonderful meetings, but in many cases the growth happens to be of that kind that Sam Jones used to talk about, that develops into a case of "big head," they call it "swell head" sometimes, but rightly diagnosed according to the old book it simply consists of an aggregation of human wisdom! That is all. It spoils everything and spells failure in the sight of God!

In closing let me stress this one thing: Be sure that we work according to God's plan, using the Wisdom of God instead of getting on the sidetrack of our own wisdom! Brethren, surely, surely we do have entirely too much machinery I can find no better way to express it; we still think that over the rough places of this twentieth century, we can actually carry the Ark of God, if we can only build a new cart, one constructed according to the very latest model! Yes, we may carry it, and God will let us proceed just so far, but at the last it must end in disaster and judgment.

Why persist in the "wood, hay and stubble" business, when God would fill our hands with "gold, silver and precious stones," if only we would just give him a chance.

Better cut loose from it all now begin right here at this conference, and save an awful fire later on! The whole secret is wrapped up in 1 Corinthians 2:1-8. Especially get the crux of the whole thing in verse five. Be sure to use it, and if the Lord should still tarry, report the results at our conference next year, the Lord willing. If we haven't really learned this secret yet, (and, O, I greatly fear that many of us have not) let us go home and place a sign up over our church door, and have it read like some signs you see now and then in business life: "UNDER NEW MANAGEMENT."

Perhaps when Paul wrote as he did in 1 Corinthians 2:1-8, he had in mind the lesson found in Numbers 16: Why do I say this? Those 250 men of fame and renown put their own reason and wisdom up against that of God. Moses entreated them not to do so, but in vain. Judgments followed. It is a fearful thing to undertake to substitute our own wisdom in the place of that wisdom from above.

Today as never before the wisdom of man seems to have the leadership.

Famous men, men of renown, not only two hundred and fifty, but thousands are crying out, "You take too much upon you." Why should we listen to these men with all of their earthly wisdom, when God says, "Earnestly contend for the faith once for all delivered to the saints." If that little fringe and that ribbon of blue meant so much in Moses' day, according to the old book, God forbid that we should give less attention to him who eclipses the greatness of Moses and who says that we shall teach men and women to observe all things whatsoever he has commanded.

Brethren, let us accept no substitute for the plain teaching of the old Book in these days of unbelief and unrest. Let us hold on to every doctrine taught from first to last, regardless of those who say, "You must keep up with the times." Fellow ministers, we are not here to try to solve the problems of the world. Thank God that he has given us a greater commission than that. My business and yours, beloved, is simply to make Jesus Christ known. He will take care of all the rest, even the adding to the church until that day when he shall say, "Well done, good and faithful servant."

Praise God, I believe that we have the right to say that we are not even "behind the times." All true believers live in advance of the times. Are we not just now living in the perilous times long since foretold, when "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth"? And shall we not then take the comfort given by the same blessed Christ who

also said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Give Jesus Christ his true and rightful place in our lives, seek first the Kingdom, and he will supply every need, even above all that we may ask or think, until that day when the last member shall have been added to his glorious church, making up the entire number of his own elect, when we shall see him as he is and be like him. Take these words with you: the author I know not, but surely the

words are according to God's word. They must be pleasing to him.

Let us prayerfully listen.

"Little is much if God is in it,
Man's busiest day not worth God's minute.
Much is little everywhere
If God the labor does not share;
So work with God, and nothing's lost—
Who waits on him does best and most."

Washington, D. C.

Our Lord's Last Supper, A New Testament Ordinance

By J. L. Kimmel

(Address at the Evangelistic and Bible Conference, Warsaw, Indiana, May 4-6, 1921)

This ordinance, like that of every other Christian institution, has been the subject of much controversy. And it is, perhaps, the most difficult for the comprehension of the ordinary reader.

Yet when we are willing to lay aside all prejudice, and preconceived opinions and give this subject the proper amount of investigation, all the difficulties vanish, and the whole subject becomes simple and convincing.

That Jesus ate a meal, with his disciples, in the same night in which he was betrayed, is fully substantiated by the New Testament writers and upon this point all are agreed, and so there is no room for controversy here. But when it comes to determinate the name of that meal, the time when it was eaten, and its intent and purpose, we have many different views, and the subject becomes one of great controversy.

But here, as on every other Christian doctrine, the Bible gives us the light we need, and conclusively settles this question to the unbiased student of the word—THEREFORE, all we can do, and all we need to do, is to go to the law, and to the testimony, to settle this problem.

The question upon which this whole discussion seems to hinge is, Did Jesus, in the night in which he was betrayed, eat with his disciples, the Jewish Passover, or did he eat a supper, which was afterwards called the Lord's Supper? In order that we may know the truth, it is necessary for us to examine closely, the language of the New Testament writers on this subject.

Let us then take these Gospel writers, and see what they really do say, regarding this controverted subject:

Now on the first day of unleavened bread the disciples came to Jesus, saying, "Where wilt thou that we make ready for thee to eat the passover?" And he said, "Go into the city to such a man, and say unto him, 'The Teacher saith, my time is at hand, I keep the passover at thy house with my disciples.'"

And the disciples did as Jesus had appointed them; and they made ready the passover (Matt. 26:17-19, American Revised Version).

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, "Where wilt thou that we go and make ready that thou mayest eat the passover?" And he sendeth two of his disciples, and saith unto them, "Go into the city, and there shall meet you a man bearing a pitcher of water, follow him; and whosoever he shall enter in, say to the Master of the house, The Teacher saith where is my guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and ready; and there make ready for us." And the disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover (Mark 14:12-16).

And the day of unleavened bread came on which the passover must be sacrificed.

And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said unto them, Behold when you are entered into the city, there shall meet you a man bearing a pitcher of water; fol-

low him into the house whereunto he goeth. And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished; there make ready. And they went, and found as he had said unto them, and they made ready the passover (Luke 22:7-13).

From these Scriptures it is usually inferred, that Jesus really ate the passover with his disciples the same night in which he was betrayed; but I assure you, that it is nothing more than an inference, a mere assumption. Nowhere do the Scriptures say, or even intimate, that Jesus ate the passover in that doleful night before his crucifixion. When you want to establish a fact in a court of law, you must prove by competent witnesses, that the thing actually happened, a mere inference will not stand the test, a mere assumption will be instantly set aside. It is very unfortunate for the Christian church, that so much doctrine is based on inference, and inference alone. All Christian doctrine, however, must be based on the truth or it will not stand the test, to the law and to the testimony.

And when it was evening he cometh with the twelve, and as they sat and were eating, Jesus said, verily I say unto you, one of you shall betray me, even he that eateth with me, they began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, it is one of the twelve, he that dippeth with me in the dish. And as they were eating, he took bread and when he had blessed it, he brake it, and gave to them and said, Take ye: this is my body, and he took a cup, and when he had given thanks, he gave it to them: and they all drank of it (Mark 14:17-20-22). Not a word said here about eating the passover.—Call the next witness.

Luke, what do you have to say about Jesus eating the passover: the night before his crucifixion? And when the hour was come, he sat down and the Apostles with him; and he said unto them, With desire have I desired to eat this passover with you before I suffer; for I say unto you, I shall not eat it, until it be fulfilled in the Kingdom of God (22:14-16). And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you (22:20).

Here then, we have the passover mentioned by Luke, but does Luke say, that Jesus ate the passover that night? No. Luke says, that Jesus said, That he had a desire to eat the passover before he suffered, but "I shall not eat it" until it be fulfilled in the Kingdom of God.

This specific, and emphatic testimony, of Luke should, it seems to me, settle this question for all time to come.

If Jesus then did not eat the passover that night in which he was betrayed, what was the meal called that he did eat? Luke says, The cup in like manner, after supper as he took the bread, and blessed it and gave it to his disciples, so, in like manner, he also took the cup. After supper then the meal that Jesus ate that night was not the passover, but the supper.

Let us hear the testimony of John. Now before the feast of the passover, Jesus knowing that his hour was come, that he should depart out of this world unto the Father,

having loved his own that were in the world, he loved them unto the end. "And during supper," and again, "Jesus rises from supper" (13:1, 2-4). John calls this meal a supper twice. John should have known the name of the meal, that Jesus ate with his disciples that night before the passover, for he says it was before the passover. John was one of the first disciples, he belonged to the inner circle, the night at the supper he sat next to Jesus, he wrote his gospel last and tried to record what the others had omitted. No one was better qualified to write on this subject than John.

Paul, referring to this same meal, says, in 1 Corinthians 11, For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread, and when he had given thanks he brake it, and said, This is my body which is for you, this do in remembrance of me. In like manner also the cup, after supper—as he took the bread, so he also took the cup, after supper. Matthew and Mark do not give the meal a name, at all, they simply say as they were eating, and as they did eat. But Luke calls it a supper. John calls it a supper, and Paul calls it a supper. Now it seems to me, that I should be allowed to rest my case right here, since there is not one verse or even a sentence of Scripture to prove, that Jesus ate the passover in the night before his death. And since three of the New Testament writers say, it was a supper that he ate, and John says, it was as before the feast of the passover. It would seem that the testimony of these inspired writers would be considered conclusive evidence that no further argument would be necessary to prove that Jesus ate a supper, which was afterwards called the Lord's Supper in the night in which he was betrayed.

But some one will say that Bible scholars generally agree that Jesus did eat the passover in the night before his crucifixion; that many Bible scholars call this meal the passover supper; that other Bible scholars call it the last supper, but not any call it the Lord's Supper.

That the bread and the wine are now called the Lord's Supper, yes, and you might add also, that the Roman Catholic church calls the bread without the cup the Lord's Supper, or at least that is all that the Roman Catholic communicant gets, for this church has dispensed with the cup entirely, so far as the communicant is concerned. And I wish to say right here, that if our churches of today are justified in calling the bread and the cup the Lord's Supper, then the Roman Catholic church is justified in calling the bread only the Lord's Supper. It seems strange, that even Bible scholars will call the cup and the loaf the Lord's Supper, when according to the definition of that term, a supper is an evening meal, and not a bit of bread and a sip of wine, taken in the morning.

But some one may say, that Jesus said that the disciples should go and prepare the passover, and it is definitely stated, that they prepared the passover. What use then was it for them to prepare the passover if they did not intend to eat it?

It must be remembered, that we are now dealing with a Mosaic institution, and in order that we may properly understand the language of Christ, and his apostles, on this occasion, we must very closely and critically study the Old Testament Scriptures.

The law that governed the Jewish passover, was very definite and emphatic, and had to be carried out to the very letter. Indeed this was true regarding all of God's institutions under the Old dispensation. Whether or not this is true under the New dispensation, we shall some day know, even if this is the dispensation of Grace.

The Jewish passover was an institution that originated in Egypt, and was perpetuated by the Jews, in memory of their deliverance from Egyptian bondage. They took a lamb and killed it, and sprinkled the blood on the door posts. The lamb was a type of Christ who died for our sins. The blood saved the first born in every home from death, because where the blood was sprinkled on the door posts the destroying angel did not enter, but passed over, and so it

was called the passover. The blood of Christ saves now, if we believe on him. This lamb was to be set aside on the tenth day of the month, and killed on the 14th day of the month, between the two evenings.

The Jewish day began at 6 o'clock in the evening and consequently they had two evenings—the artificial evening, which began at 12 o'clock at noon, and the real evening, which began at 6 o'clock. Between the two evenings then would mean 3 o'clock in the afternoon. The passover then would have to be kept, on the night of the fifteenth of the month.

Now there were two days of unleavened bread, connected with the feast of the passover. The first was the day of unleavened bread, which lasted but for a day, and was called the day of preparation. It was the day when all the leavened bread would have to be put out of their houses, and unleavened bread would have to be prepared. The lamb also would have to be gotten ready and killed the next afternoon at 3 o'clock, as we would tell it. But since their days began at 6 o'clock in the evening it was still the same day, the day of preparation.

The other day of unleavened bread, was called the **feast of unleavened bread**. This feast lasted seven days. It began with the feast of the passover, and continued for six days after the passover had ended; so that altogether these feasts lasted eight days.

Now let us come back once more to the language of the New Testament writers, and see whether we cannot understand them. Now on the first day of unleavened bread the disciples came to Jesus saying, Where wilt thou that we make ready for thee to eat the passover (Matt. 26:17).

And on the first day of unleavened bread, when they sacrificed the passover his disciples say unto him, Where wilt thou that we go and **make ready**, that thou mayest eat the passover (Mark 14:12). And the day of unleavened bread came, on which the passover must be sacrificed, not eaten, mind you, but sacrificed, and he sent Peter and John saying, Go and make ready, make ready—prepare for us the passover, that we may eat (Luke 22:7, 8). Mind you, all that these three Gospel writers say now is that they went to **prepare**—not eat but prepare the passover.

And when the hour was come he sat down, and the Apostles with him. I think I hear some one say, There you have it now—to eat the passover. No, there is your presumption again; better hear what Jesus has to say about it. And he said unto them, that is, Jesus said unto them, "with desire have I desired to eat this passover with you, before I suffer, for I say unto you, I shall not eat it until it be fulfilled in the Kingdom of God,—**I shall not eat it**, should settle the question for all time to come.

Then what did Jesus eat that night? Why, a supper, of course. Let us remember that the unleavened, or rather the day of unleavened bread, lasted but one day, the passover feast one day, and the feast of unleavened bread seven days. They feasted after the passover was over and they feasted before the passover feast began. It was 6 o'clock when the day began; that was three hours too late to kill the lamb, so they came to the place where they intended to keep the passover, for the disciples did not know what Jesus was going to do that night, for when the time came he literally surprised them all by doing the things, which they had not had the least intimation he would do. The supper was over, they sang a hymn and went out in the garden of suffering. Jesus battled with sin until he was apprehended, and taken to the city for trial. He was brought first to Annas the ex-high priest, and then to Caiaphas, then to Pilate, then to Herod, and then again to Pilate.

We want to remember that by this time, the night had passed and the day had come, but after all it was still the same day, since their days began at 6 o'clock in the evening.

It ended at 6 o'clock the next evening. It was still the day of unleavened bread on which the passover must be sacrificed: it was still the day of preparation. They lead Jesus therefore from Caiaphas into the Praetorium, and it was early and they themselves entered not into the Praetorium,

that they might not be defiled, but might eat the passover (John 18:28).

This language is conclusive evidence that the passover was yet in the future.

Pilate saith unto him, What is truth, and when he had said this, he went out again unto the Jews and saith unto them, I find no fault in him, but ye have a custom, that I should release unto you one at the passover, will ye therefore, that I release unto you the King of the Jews? They cried out therefore, again saying, not this man but Barabbas (John 18:38, 39, 40). The passover was still in the future, as this language plainly shows. Now it was the Preparation of the passover, it was about the sixth hour, and he saith unto the Jews, Behold your King (John 19:14).

The Jews therefore, because it was the Preparation and that the bodies should not remain on the cross upon the Sabbath, asked of Pilate that their legs might be broken and that they might be taken away (John 19:31).

I think these Scriptures certainly ought to be sufficient to prove that the day on which Jesus was crucified was, as John tells us four times, was the day of Preparation for the passover. When the disciples came to Jesus and asked, Where shall we go to prepare the passover, it was the preparation day which lasted twenty-four hours.

They did not eat the passover from the fact that it was already three hours past the time for killing the lamb when they came to Jesus and asked where they should prepare the passover. They did not eat the passover that night because the lamb was a type of Christ Jesus, the Lamb of God (John 7:36). The lamb was to be killed between the two evenings or about three o'clock in the afternoon.

And at the ninth hour Jesus cried with a loud voice, and again, And Jesus cried with a loud voice and gave up the ghost (Mark 15:34, 37).

So Jesus died on the cross at the very hour when the lamb was to be killed, and the type was fulfilled and his blood saves.

The Supper that Jesus ate was the **Lord's Supper**.

Luke calls it a supper.

John calls it a supper.

Paul calls it a supper.

That the Lord's Supper is a New Testament Ordinance, no one will deny, but what constitutes the Lord's Supper, is the question still at issue. Now the fact is, that the term, the Lord's Supper, is found but once in the New Testament. 1 Corinthians, Chapter 11, beginning with the 20th verse, we have this language, When therefore, ye assemble yourselves together it is not possible to eat the Lord's Supper, for in your eating each one taketh before other his own supper and one is hungry and another is drunken.

When therefore ye assemble yourselves together it is not possible to eat the Lord's Supper, Why not? What was the trouble? Was it because they had nothing to eat? No! Was it because they had too much to eat? No, not that. Was it because they eat it in the church? Not at all. Why then was it impossible to eat the Lord's supper? Simple as it can be,—for in eating each one taketh before other his own supper, and one is hungry and another is drunken. Oh is that the reason? Yes that is the reason and that is the only reason.

These Corinthians had turned the Lord's Supper into a heathen feast. They had disregarded the sacredness of this holy institution entirely, and had made a common feast out of it. Paul said, If you want to make this an individual meal or confine it to families, you can much better exclude others by having it in your homes. That would be more appropriate. But Paul did not mean to say, If you want to get drunk, get drunk at home, and then it will be all right—that is the place for Christians to get drunk, not in the church. Every intelligent Christian man and woman knows that that is not true.

But since this is the only place in the New Testament, where the term the Lord's supper occurs, let us find out, what Paul's meaning is. Did Paul refer to the bread and wine here, or as the term is generally used, the Communion;

or did he speak of a meal—a full evening meal, which could properly be called a supper?

The Greek word here used and translated supper is "Deipnon," which means a full evening meal. And to convince the most skeptical that Paul had in mind the supper that Jesus ate with his disciples the night before his crucifixion, it is only necessary to say, that the same Greek word that Paul used which is translated supper is used by John to describe the meal that Jesus ate with his disciples, the night in which he was betrayed. And supper being ended—Deipnon. He rises from supper—Deipnon. Now no one will contend for one minute, that John speaks at all of the cup and the loaf, but only of the supper, that Jesus had with his disciples in the night in which he was betrayed, and which Paul calls the Lord's supper.

The Love Feast

This supper was also called the Love-feast (See Jude 12. 2 Peter 2:14).

Jude was written perhaps as late as 68 A. D., thirty-five years after Jesus had his supper with his disciples. 2 Peter perhaps about the same time. Yet both speak of the Love-feast. This goes to show, it seems to me, that the Apostolic church did call the Love-feast also the Lord's supper, and that these two terms were used interchangeably and meant the same thing. And nowhere not in a single instance were they applied to the cup and the loaf.

Paul wrote 1 Corinthians about the year A. D. 68. What he said to the church there regarding the Lord's supper, had reference to a full meal, and not to the communion at all. I suppose no Bible school would deny this.

You say, Yes; that is true but because of its abuse, at Corinth, it was therefore, set entirely aside. No, not yet. I admit that the Roman Catholic church did set aside the Lord's supper, and then called the communion the Lord's supper, but not until many years later.

I shall quote from a short history of the Early Church, by Bishop John F. Hurst, D.D. In describing the order of service in the early church, he says, "The Psalms of David and the rhythmic parts of the prophecies furnished the favorite basis. Prayer was connected with the singing and the congregation responded, Amen at the close. The concluding part of the service, was the Lord's supper. Until about A.D., 150, the agape, or Love-feast, was connected with the communion service, but because of its abuse, was afterwards, separated from it. After the prayer the kiss of charity was given, and the apostolic benediction was pronounced." You will notice that this learned Bishop says, the Love-feast was connected with the communion service—not with the Lord's Supper. When he says the Love-feast, was connected with the Communion service, until A. D., 150, but was afterwards separated from it, he also tells the truth, but he does not say how long afterwards. I shall now proceed to show, by the very best authority, that the Love-feast was connected with the Communion service for almost seven hundred years before it was separated from it entirely. I quote from "Schaff-Herzog Encyclopedia of Religious Knowledge." No better authority on religious subjects can be produced. Under the title the Lord's Supper, we have this language, "Next it was decided that the agape, should be celebrated in the evening. While the communion should be administered in the morning before sunrise." Notice again the agape and the communion, not the agape, and the Lord's supper, and finally the councils of Laodicea, 363, Carthage 392, and Orleans 533, forbade to celebrate the agape in the churches. I quote once more from this same authority under the title **Agape**. "Originally the character of the agape, was strictly devotional; the feast culminated in the celebration of the eucharist. At the same time however, it was a social symbol of the equality and solidarity of the congregation. Here all gave and received the kiss of love."

The third council of Carthage, and finally the council of Trullo 692, forbade to hold the agape in the church buildings.

A few words by way of recapitulation. First, I have

tried to show, that the meal that Jesus ate in that night in which he was betrayed, was not the passover but a supper. That while the Scriptures say they went to prepare the passover it was the day of unleavened bread, the day of preparation. That John in giving an account of the trial and death of Jesus, repeatedly says it was the day of preparation, as well as to tell us that the meal referred to was before the feast of the passover.

In the second place I have pointed out the fact that there is not one of the New Testament writers that says or even intimates that Jesus ate the passover—Matthew and Mark give the meal no name, Luke and John call it a supper, and Paul thirty-five years afterwards calls it the Lord's Supper.

In the third place, I have tried to make it clear, that the Apostolic Church, understood the Lord's supper to be an evening meal; that in the New Testament the communion is never referred to as the Lord's supper; but that Paul used the same Greek word when speaking of the Lord's supper, that John used when he spoke of the meal that Jesus ate with his disciples the night in which he was betrayed; That two of the New Testament writers call this meal the Love-feast.

The early church understood the Lord's supper or Love-feast to be inseparably connected with the Communion service, and so practiced it for four hundred years; that the last council, that decided to put away this meal was the council of Trullo in 692.

That the historical writers never say that the Love-feast was connected with the Lord's Supper but with the Communion. That the communion was never called the Lord's Supper until long after the Catholic church had put away the Love-feast.

That if the Catholic church was justified in dispensing with the Lord's Supper, she was also justified in setting aside the cup which she also did, as we all know, from the communion service. And if she was justified in setting aside the supper, then the cup, she would be justified in dispensing with the bread also, and be done with it all. But we who claim to be an Apostolic church must hold fast to the truth and keep the ordinances as they were delivered unto us by Christ and his apostles.

If others are justified in setting these things aside, we as a church are more than justified in keeping these holy institutions in the way in which Christ instituted them, and the apostles practiced them.

The wise man said many thousand years ago, Buy the Truth and sell it not. Thomas Jefferson said, Endeavor to keep alive in your breast that little spark of divine fire called Conscience.

Paul said, Prove all things, hold fast to that which is good.

Jesus said, If ye know these things, happy are ye if ye do them.

Muncie, Indiana.

The Power of Truth. By T. Darley Allen

Sir Robert Ker Porter, who over seventy years ago journeyed through some of the oriental lands that are described in Old Testament prophecy, was skeptical as to the literal accuracy of scriptural prediction before starting upon his travels, but later, to use the words of a recent writer, he "was so impressed with the literal fulfillment of the Bible predictions that he actually said that were he seeking words to describe what his eyes had seen, no words would more fitly give a description of those lands as he found them than the very words with which the prophets described the judgment that would one day fall upon them."

Other men have testified as to the agreement between the words of the ancient prophets and the present condition of lands and cities concerning which they wrote; and that the inference is justified that men who could so look down the ages and describe events of which no visible sign existed wrote as they were moved by the Holy Ghost seems plain when we consider that infidels have been convinced of the truth of the Scriptures when learning how exactly the prophecies and history agree. Some infidels have found the force of the other arguments for Christianity irresistible. In many ways is our religion proved to be of God.

Lord Lyttleton and Gilbert West, cultured skeptics of the eighteenth century, were converted to a belief in Christianity through a careful study of parts of the New Testament, the nobleman investigating the conversion of St. Paul and West the resurrection of Christ; and the results of their investigation they presented in two notable essays.

Chief Justice Marshall is believed by some capable judges to have had the most logical mind of any of our public men; and he was skeptical of the truth of the Christian religion until an investigation of the Biblical prophecies led him to believe.

Chalmers, the noted Scottish divine, was an infidel when a young man but was induced by some friends to study Bishop Butler's great work on the Analogy of Religion. This study, he said, took "Christianity out of the class of unlikelihoods" and brought him to an investigation of the direct evidences of the Christian faith with the result that he became a believer. Long afterwards he declared, "Butler made me a Christian" and in the preface of his Bridgewater Treatise he said: "I have derived greater aid from the views and reasonings of Butler than I have been able to find, besides, in the whole range of our extant authorship."

Had Chalmers not been induced to study Butler there is every reason to believe that the life he devoted to preaching Christianity would have been used in advancing infidelity. There is great power in the intelligent presentation of the argument for the truth of Christianity, and the foregoing examples, which are but a few among a vast number showing how strong are the evidences of our religion, are sufficient to teach us how important it is that we be intelligent Christians, able to give to every one that asketh a reason of our hope and also be fortified against the assaults of infidelity that we are liable to meet on every hand.

Not that all Christians should be expected to have a thorough knowledge of the subject, but we continually meet many who are completely ignorant of the evidences, who if they had but a little instruction would be able to realize that Christianity is capable of meeting skeptics upon their own ground and is so supported by reason as to convince learned and unprejudiced investigators that it is not the weak system of belief that so many infidels assert.

Cleveland, Ohio.

Unwelcome

By Mary A. Snyder

He came unto his own, and his own received him not.—St. John.

Have you ever tried to picture in your mind the deep grief and sorrow of one in a situation like this? Just imagine a soldier boy returning home from France where he had gone, offering his life a sacrifice, if it need be, that others might live, and after there enduring hardship, privations and sufferings and with an intense longing to see the loved ones, he comes with a throbbing heart and instead of finding a grand welcome he should receive disdain, scorn and contempt. How our hearts pain at the thoughts of such treatment as this, and no wonder Jesus "Was a man of sorrow" under such treatment as this. I have heard of parents being ignored and disowned by those from whom they should expect at least consideration. But Jesus passed through it all! He suffered in every point just as a human being does and "He cares."

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Teaching the Teacher. By L. A. Myers

(Address at Convention at Flora, Indiana)

We wish to consider this subject under the three following heads: First, who should teach the teacher? Second, when should the teacher be taught? And third, why should the teacher be taught?

The Sunday school is the Church's Bible school. It is the only institution the church has set apart as its teaching function. It deals with the souls of men, their welfare and destiny, their sociological relation and their relation toward God himself. A simple glance at this field enables one to see immediately its fathomless depths and its unlimited boundaries. The Bible school has to do with the most vital interests of man, for it seeks to direct his course so that it will steadily lead him higher and make him greater as he proceeds toward the endless limit of eternity.

The field of the Bible school covers all the periods of growth in the human race, beginning with the infant and closing with the aged adult, who has crossed the boundary line of life and bids all a cheerful farewell, as he goes to his reward. Within these limits there are insurmountable problems to solve; there are critical stages to go over that require the finest workmanship that a skilled engineer can execute. As life unfolds under the influence of every kind of environment the Sunday school is challenged day by day to put forth that power that is able to at least off-set these. All of this is to save to itself that most worthy value, the human soul, which Jesus said was even more valuable than worlds.

How shall the Bible school meet such demands? It is attempting it through its teaching force. One can readily see the need of skilled teachers, men and women who not only have insight into the human soul but who have foresight into the future day, and a power to see the present and discern the relation between contending influences that are challenging each other for the soul of the boy or girl. We endeavor to get our teachers from every walk and plane of life. Some may come with the finest equipment possible, others with only meager preparation, while others have nothing but an ambition to teach in the Sunday school. When the Sunday school sees that it is failing to meet the demands made upon its present teaching force the only conclusion is to make that force more efficient. The question arises, Who shall do it? The only answer is, The church and Sunday school. The church should stand back of the Sunday school and give it every aid and encouragement possible. The Sunday school should be on the lookout all the time for worthy young men and women to be enlisted in its teaching force. Ample literature and books should be provided where the teachers could receive the help they very often need in the way of ready reference or suggestions as to how to teach their classes.

A Teacher Training department should be organized. The Sunday school employs these teachers and it should provide means and lend encouragement in every way possible. The training department of the Sunday school should be given equal prominence with all the other departments. Its time should be devoted to subjects that are to help the teacher in his class work, that his efforts may be more fruitful. Some efficient Christian worker of the church should be given charge of this department. If it is possible the pastor could find no greater field for service in the entire school than here. In case his time should be taken then the best equipped of the church should be sought for. Sometimes schools are fortunate in having public school teachers who find this work right in line with their work and can fill the place. A well qualified deacon could do some great service here along the line of spiritual teaching to take this place. We do not have the teaching equipment because too

many of our schools are just interested in getting the teachers places filled and they fail to see the value of having a fruit-bearing department replenished by a good sower sowing good seed. The average Brethren school is not enough interested in the teacher, nor his training. We must wake up to the fact that the Sunday school's job is a big one and that the teacher is the largest factor in that job.

The problem faces us as to when the teacher can be taught. The Sunday school hour seems to be a very good time for the teaching of the teacher. The prevailing reason against having it at this hour is that the teachers are all teaching their classes and could not be free for this work. There are some difficulties in the way here but most schools could prevail on the assistant teacher to take the class and when the assistant could not be present the teacher could act as the substitute. The Sunday school hour solves many problems that are even harder than the teacher problem. The lack of time in a busy season and the short evenings throughout the summer and the multitudes of other things that come up to take the time. Some churches find nearly every evening the week occupied by some board, or religious meeting of some kind. The Sunday school hour settles all these difficulties. The classwork can be made to co-operate more freely with all the work of the Sunday school. It also makes the Teacher Training work an integral part of the Sunday school.

But there may be conditions where it would not be possible to have the training of the teacher take the morning hour as suggested. Then the school must work it out according to its own peculiar conditions. Some schools combine the midweek service and the teacher-training work and get most excellent results. Others combine the Sunday school hour and a midweek night and complete the work in less time. The time as to when the teacher should be taught could best be settled by the one teaching and the teachers to be taught. I have in mind one class that met Friday afternoons and continued their work for several years. After all considerations, the key to any situation is plenty of interest and enthusiasm to do the work.

Why should the teacher be taught? One may ask the same question relative to the public school teacher. Why should he or she be taught? We all know who are at all acquainted with the public school teachers' requirements exacted by the school authorities that he must be taught regularly until he has reached the place of an expert. Schools are arranged and courses of training planned especially for the teacher. If he does not do the work he gets no school to teach. The Sunday school teacher should be taught so that he or she will become an expert. We are woefully short on experts. Too many are mere amateurs at the business. Many of our teaching positions are merely filled. Because of incompetent teachers pupils have been led astray. It is one thing to teach and another thing to understand the old Book and reveal it to the pupil from the standpoint of experience and a real knowledge of its truth.

The subject matter of the Sunday school teacher is of vast importance to the pupil's soul. The teacher's only stock in capital is the soul of his pupil. At certain places in life the pupil occupies the most critical of positions. Here is where we need the expert. Many pupils have been lost to the Sunday school because they did not like their teacher and I have thought some of them had pretty good reasons. The teacher should be taught so that he might become a scholar in the knowledge of God's book, rightly dividing its truth to the good of the pupil. If we fall down on the word of God every hope of redemption is lost. He should be a daily example of that word living it and demon-

strating the love of God to him in all his acts and deeds. He should have a thorough knowledge of child life and child nature and remember that these are also divine principles along which the teacher may work and win his pupil to himself and to God.

Another reason why the teacher should be taught is because we are placing pupils in the Sunday schools from the public schools who have graduated in a four-year high school course, also those who are in high school. They have a good general education along secular lines but nothing to speak of from a religious standpoint. The religious life is related to the secular life. So is religious education related to secular education. If the pupil knows that he knows more than his teacher from the standpoint of a high school education, he does not have the respect for the teacher he should have. Here the teacher's power is crippled. The Sunday school requires teachers that can really teach its pupils. We have teachers that are failing right here. How often is it true that a certain class will fall away under the instruction of a teacher until a new teacher has to be appointed to save the class.

The teacher should be taught regularly so that the number of expert teachers we have should be increased and thereby reach more pupils for God and his Kingdom
Sydney, Indiana.

Waterloo School Successful at Pageantry

A newspaper clipping received from a Waterloo, Iowa, daily paper, speaks of the climactic closing of the State Sunday School Convention with a pageant entitled "The Pilgrims," given by the Brethren school. There were approximately 1200 in attendance, many being delegates from all over northwestern Iowa. It proved a rare opportunity not only to put the Brethren school on the map, but also to render a service to the cause of pageantry and to do honor to the Pilgrim Fathers. Much credit for the success of this pageant is due to Mrs. Frank Wisner, the energetic superintendent and to Mrs. W. H. Beachler. Following is the clipping:

SABBATH SCHOOL CONVENTION ENDS WITH BIG PAGEANT

Presentation of "The Pilgrims" Last Evening Marked Close of Meeting Here

"The crowning feature of the very successful sessions of the Iowa State Sunday School Association, northeast section, took place last night in east high auditorium, in the presentation of a pageant, "The Pilgrims," by pupils of First Brethren Sunday school, Waterloo.

"The auditorium was filled despite the heat. The stage settings and lighting effects were beautiful. More than 75 characters took part in the spectacular story of the departure of the Puritans from Plymouth, England, to Plymouth Rock in the newly discovered land of America. Scenes on the sea, the landing, the fear of Indians and the final meeting with the Massasoit and his tribe; the peace treaty entered into, the Red Man's dance that celebrated it, the terrors of starvation and disease, the first Thanksgiving dinner partaken upon this continent, the arrival of relief and the subsequent joy—all these historic facts and many more were shown in appropriate pageantry.

Pastor In a Leading Role

"The strong religious element, even in the face of threatened starvation, the antics of Miles Standish, the deep spirit of worship that imbued 'the elders,' the pleasantries of the young people combined to produce a program both entertaining and informing. One of the leading characters in the play was Rev. W. H. Beachler, the pastor.

"The crossing of the ocean was represented by the dance of the elements—wind, thunder, rain, lightning and the stormy sea. Before the Pilgrims reached their haven in the new land an angel appeared on the shore and prophesied

that the wilderness and solitary places would be made glad for them.

Delegates Appreciate Courtesy

"The delegates are appreciative of the kindness shown them by members of the Waterloo Motor Club, who furnished cars for a trip late yesterday afternoon to the Evangelical camp ground near Cedar Falls."

Two features about the Convention worthy of note are the holding of sessions in different cities for the purpose of reaching larger numbers of people and also the use of the public school for convention purposes. These will prove suggestive to Brethren folks having to do with the planning of conventions.—Editor.

Editorial Review

(Continued from page 3)

"Travel Flashes" tells us where the Executive Secretary of the Bicentenary Movement has been and what he has been doing, and it can be easily seen that the work of the Movement is very much upon his heart and that he is putting forth every effort to place it upon the hearts of our people wherever he goes, and also that he is losing no opportunity to talk "working agreement" with the brethren of our sister church.

The secretary of the Maryland-Virginia Conference, Brother C. R. Koontz, gives us a good report of the proceedings of the conference held at Hagerstown. He assures us in a personal note along with the Minutes that his district is wholeheartedly back of the College and Publishing House as well as all the other general interests of the church. The conference was a success from the standpoint of attendance, program and business transacted.

Brother A. B. Cover, the retiring moderator of the Maryland-Virginia conference informs us in a personal communication that his district is placing its own evangelist in the field this year and that they are planning to push that phase of the Lord's work with all possible zeal. This is a step in the right direction. Every district ought to give special attention to evangelism and especially to providing the weaker churches with evangelistic meetings.

From Manteca, California, Brother J. W. Platt gives an interesting letter of the excellent progress that has been realized there. The membership has nearly doubled since the organization was effected last October. They are in the process of building a house of worship, and with the spirit of consecration and willingness to work manifested to such a marked degree among these people, we dare say that the pastor will be able to lead them forward to splendid victory.

McLouth, Kansas, is a place where the "working agreement" has been in actual operation for a number of years. Brother T. F. Howell, the hard-working and consecrated pastor, reports concerning the excellent condition of the work there, and also speaks in high terms of the valued services rendered by Brother Boardman, who in the early spring assisted these people in a revival meeting. We are convinced that Brother "Eddie" is deserving of the words of praise spoken in his behalf.

From Hamlin, Kansas, comes an encouraging message. Brother Claud Studebaker has only recently taken up this work, but is proving a worthy and efficient leader. A prayer meeting has been started and is being maintained with commendable zeal. We thank Brother Studebaker for his compliment paid to the quality of The Evangelist, and we wish in turn to pass the compliment on to our many loyal supporters whose co-operation makes possible a paper of increasing value and service.

Word comes to us through the columns of the Peru Tribune, of the resignation of Brother G. C. Carpenter from the pastorate of "The Little Brown Church" in Peru, Indiana. Brother Carpenter has done a fine piece of work during his seven years at Peru. More detailed information will appear later concerning the progress and present outlook of the work at this place. Brother and Sister Carpenter are now in attendance at the World's Christian Endeavor Convention at New York, and we are promised a report from Brother Carpenter's good pen.

NEWS FROM THE FIELD

BETHANY CHURCH, HAMLIN KANSAS

I shall attempt to give you a brief resume of the work at this place, but before I begin I wish to congratulate the editor on the quality of our church paper. I have been a reader of it for twenty years and it seems to me it improves all the time. It seems we have had an unusual number of specially strong contributions of late. Why should Brethren preachers and Brethren literature be backward about sounding with no uncertain sound our distinctive doctrines and ordinances? They always win if faithfully preached and for me there is no other reason why I am a Brethren than that I may obey and preach the whole gospel, without a bunch of man-made rules to cause contention and strife which such have ever done and always will. We have been here a little more than six months and I think we can say with all good conscience that we have made commendable progress. If reports and comments both inside and outside of the church are any index, the spiritual state of the members is far above what we found when first coming, having been without a pastor for more than a year. People told me, "You can't have a prayer meeting at Hamlin," but we have a splendid band of praying people and our number is increasing. Our midweek prayer service would put to shame many of our larger churches, having an average of about 40 members. Our Sunday school too, is building up in spite of hot weather. We expect to be on the job all summer. I'm sure the Devil won't take a vacation, and why should we?

We have a splendid bunch of young folks that are working in our Christian Endeavor and hope some of them will get a vision of the really worth-while things, and of course fill up our missionary and ministerial ranks.

Our Children's Day program was one which carried the gospel message from beginning to end and was rendered in a most excellent manner, showing we have splendid talent in our church, which we hope and pray may be consecrated to him. My letter is getting too lengthy and may get into the basket, but I wish to tell you of our evangelistic effort in February. The church thought best for the pastor to hold his own meeting. So we did the best we could by God's help and the prayers and efforts of the whole church. We had splendid crowds and sowed the seed for three weeks while the church seemed to be built up. Our number of confessions were not what we had hoped and prayed for. Two were baptized at the close of the meeting, and two more were baptized last Sunday evening. Three of these are adults and will mean much to the church in every way. On last evening the church held a business meeting and extended a call to the pastor to remain another year, with the best of feeling in the church. Although Hamlin has had her trials and discouraging times it seems that a brighter day is ahead.

Brethren, let us, preacher and laity, rededicate ourselves to the whole gospel plea that we may be worthy sons of our fathers who lived and died that we might have the blessed

privilege of a church home. We crave an interest in the prayers of the faithful.

Yours in his name,
CLAUD STUDEBAKER.

CHILDREN'S DAY EXERCISES

The regular annual Children's Day exercises of the First Brethren church, Washington, D. C., were held Sunday evening, June 12. While the entertainment features exhibited the talent and thorough preparation made by the children participating, the results along another line were more remarkable. Without solicitation, without any special urging, other than an illustrated talk by the assistant pastor, fourteen children responded when the opportunity was given for those who wished to come forward and consecrate their lives to the Master's cause. The Sunday school organization feels amply repaid for its efforts, in the weekly lesson to carry out the principal aim of the Sunday school, that of bringing the unsaved to Christ. Such visible results as these are encouraging to teachers who are faithfully and prayerfully endeavoring to solve the problem of holding the teen age pupils in the Sunday school. For more than two thirds of those who came forward were of that age. We feel that too much credit cannot be given those teachers who are diligent in their efforts to so present the lessons as to attract the interest and attention of the pupils of that critical age. The Washington church is confident that those entrusted with teaching its children are thoroughly consecrated earnest students of the Scriptures and are endeavoring to present them in their simplicity and truth.

On Sunday, June 26, the Sunday school was further encouraged by witnessing the consecration of six more of its pupils. Because of the remarkable growth of the Primary and Intermediate departments within the last year or two the inadequate facilities for caring for them have been keenly felt. When it is realized that an average of seventy-five pupils are crowded into a room eighteen by twenty feet, some idea of the existing conditions is obtained. It is sincerely hoped that in the very near future additional room may be provided for this most encouraging increase in membership. The Washington church trusts that it has the prayers of the entire brotherhood that the work at this place may continue to prosper and grow.

PAUL N. BRUMBAUGH,
Washington, D. C.

A CALL FOR DRIED FRUIT

Bangui, French Equatorial Africa.

April 13, 1921.

Miss M. M. Smith.

Dear Sister Smith: Just a few words that you may insert in the "Woman's Outlook", if you please.

At last we have selected the site for our first mission station. It is, as we had set out to do, located very far into the interior in the midst of a most appalling need. While the country is mountainous and evidently quite

healthful, yet it lacks one of the very useful things in keeping one's health in the Tropics—fruit.

It may be that many sisters in the Brethren church, who happen to have some extra fruit during the summer time, would, if they knew about it, be glad to dry some for use in Africa.

After drying well, the fruit should be heated in an oven and sealed hermetically in tins. Syrup tins, or any other kind that can be sealed, will do very well. Brother McClain will give shipping instructions.

The expense of transportation is too awfully great to think of having any canned fruit sent out. Dried raspberries, etc, also will be very acceptable.

As soon as possible, we want to plant different kinds of fruit, but it will be some years before it will bear.

Yours in his service,—till he come,
JAMES S. GRIBBLE.

(This little letter from Brother Gribble just reached us. Since our next issue of the Outlook is to be a double one and will not reach you until August I asked the Editor of the EVANGELIST for space to print the notice. I am sure we will want a share in this work which our missionaries ask. Here is a chance to TITHE more things than our money. We are sure this appeal will not go unanswered. —Editor of Outlook).

ST. JAMES CHURCH, LYDIA, MARYLAND

Having seen no news in the Evangelist from this congregation, I will write concerning the Lord's work here.

This church is situated in the beautiful Valley of the Potomac, the Blue Ridge to the east, and the Alleghenies to the west, being plainly visible, just south of Hagerstown.

We arrived at St. James December 3rd, last, from Williamstown, Ohio, where we had been pastor of the church there. We had an enjoyable pastorate there and since this is my home church was reluctant to leave friends and relatives there. But followers of the Cross must go where the Master calls.

On arriving here, we found that the good people of St. James had removed our household goods from the car to the parsonage and the table groaning under its weight of good things to eat. We found a very sociable people, who gave us a hearty welcome to their midst.

We find the work here pleasant, but the field is large and the work heavy. We have territory enough to keep two pastors busy but we can only do what we can and the rest must go undone. We ask your prayers for our guidance and strength.

Last winter Miss Addams, an Evangelist, held a meeting at Tilghmanton, a short distance from here, and twenty-seven of the converts were baptized by me and taken into the Brethren church. One other was reclaimed. Two other sisters were baptized, but went to other churches, yet they wished triune baptism.

A ten days' meeting was held at St. James

in January and February by the pastor. No confessions at the time of meeting but three have been baptized since. Three await baptism and two have come by relation. There are others giving serious thought. Pray that the Lord may have his way with them.

When I came to this congregation there was "one" Brethren Evangelist subscription. I preach the Evangelist from the pulpit and our moderator, T. J. Fahrney, also Secretary of Publications in the Bicentenary, talks it among the people. Already he has sent in a list of ten subscriptions, and now has a second list partly completed. We expect great things of Brother Fahrney along this line. We know we won't be disappointed.

Have much more to write about but must not tire you the first time or else you will never want to hear from St. James again.

Would like to write concerning the Sunday school. Suffice it to say that it is going along nicely under the supervision of Brother Charles Schamel, an active young deacon in the church. Mrs. Spacht, who was formerly Miss Cleopatra Myers of Goshen, Indiana, has organized the young people, seventeen of which are under her supervision in Teacher-Training work, with others to follow. Will you not pray for this splendid class of young people that they may be fitted to meet the responsibilities of life?

MARK B. SPACHT, Pastor.

CERRO GORDO, ILLINOIS

Some time has passed since Cerro Gordo has been heard from. But nevertheless we are still pressing on, trying to do the things before us to do. Since our last report 3 have been added to the church, 2 by baptism and one by letter.

The last week in April we observed Children's week here, and all four churches took part, making it a union affair, and on the last Sunday of April each church tried for their record attendance at Sunday school. On that day we had 127 present, and our last year's record was 120 and it took two churches at that time to do it, as there had been a fire in the M. E. church and they had Sunday school with us. And until now our attendance has been over that of last year, so we were well rewarded for the work put forth that week. On Sunday evening all the Sunday schools put on a program each school having several numbers. The attendance was larger than we could accommodate, and the meeting was held in the M. E. church as it is the largest. The program was given by the children under nine years of age, and all did their parts fine.

On May the 8th we observed Mother's Day. Mr. Teeter gave us a fine sermon in the morning, then we had dinner in the basement with 142 present. In the afternoon the W. M. S. gave their Woman's Day program and had a full house. The high school orchestra gave several good selections which were enjoyed by all.

On Sunday, June 12, was Educational Day. Brother Teeter gave us a very appropriate sermon on "Religious Education and Our College." In the evening our Children's Day program was given.

Brother Teeter is leaving us the first of

October, and we pray God's richest blessings on him and Sister Teeter wherever their new labors may be. We don't know yet who our new pastor will be.

So we are still working on, trying to do the Master's will in all things.

MRS. HELENA BOGUE,
Corresponding Secretary.

MANTECA, CALIFORNIA

We pause in the rush of events to report our work in this part of the Lord's vineyard. The Lord has been leading us on gradually from victory to victory and now and then we must stop and look back to see how wonderfully he has led us all the way, and then we shout, His way is always best.

We are now in the second year of full time service in this community. Formerly we have been serving from two to four appointments in this part of the state and able to give but part time to Manteca. We are also on our ninth year in this neighborhood and the work is more pleasant each year as we learn to know these people better. The Lord Jesus Christ has some very excellent children in this part of his great Christian army, and they are ever ready to do what he calls upon them to do. One thing it seems a number of the Brethren have long ago learned to do, and that is to wait on the Lord and do his will in his own time as he opens the way. We are able to testify to the Lord's own time in a number of things we as humans had planned and could see no reason why they should not be carried out. But they did not succeed and we wondered where the fault was. We are always accustomed to blame first one thing and then another, one person and then another, but we are now ready to say, God knows the way, he leads his children if they only follow, and it will be well.

Our work is ever on the increase. Step by step things are being brought into working shape. It will not be long till the life boats will be pretty thoroughly manned and the great business of saving men and women from the paths of sin will be on in full swing. We are glad that this is the best occupation in the world, and also that our heavenly Father gives us an opportunity to have a part in the work.

One by one the crews are getting into the way of the Master's work and he is using them to their own joy and to glory of his own precious name. All along the line are the signs of work and winning by the grace of God.

The membership of this congregation has grown from nineteen with which we began last October when we organized, to thirty-five. A goodly number of these came by baptism. They have added strength to the forces and have also brought with them spiritual enthusiasm and power. Added to those who had become accustomed to great hardships in the Christian warfare, it makes a good combination. They have all taken their places in the ranks and the work is showing the result of their faith and confidence. The Sunday school teachers are rejoicing to see their scholars come out and boldly and definitely take Jesus Christ as their personal Lord and Savior.

We have just had a great feast of ingathering and rejoicing in the Lord Jesus. Dr. Elwood P. Lyon of Pasadena, the well known Christian Jew who has been at Manteca and in this neighborhood for the sixth time dropped in on us as he had closed in a convention at Denair in the Christian Missionary Alliance work. It began to look to us at the outset as though the Lord had sent him to us for a special harvest. No one had planned for anything of the kind. So far as we humans see, it was the most inauspicious time for any attempt to get the people interested in special meetings. But we have learned another lesson that God's time is not always the time that man would choose. So we opened the meetings in the Christian church of Manteca.

On the evening of June first we had our first service with hardly any previous announcement. But the word was soon spread around and in a few nights the folks were thoroughly interested. We gave ourselves earnestly to the task as we were able to judge the leadership of his Holy Spirit. In all, fifteen took their places in the ranks of the people of God. There were two the last night and we feel that a good work was indeed begun. The three weeks proved very profitable even though there were a number of our people sick, and some in the hospitals. But the Lord Jesus called a number to himself and cheered the hearts of the sick. We do thank God through our Lord Jesus Christ for the good number of those who said yes, when they heard him call. We are truly happy in him.

We closed the meetings with excellent interest with two souls coming to Christ the last night. The Spirit was apparently striving with a number of others for whom we continue to pray.

I must hasten to the close of this letter which is becoming lengthy. We are now all rejoicing in that we have actually begun work on the building of our church house in Manteca. You have read through the columns of the Evangelist in times past of the West Colony Brethren church. We built that church by the help of the Lathrop and West Colony Brethren and friends, about five or six years ago. This was about four miles from Manteca. At that time the preacher was almost the only person who had a machine and all the people of the community had their carriages and buggies. The work has always been interesting to the writer. The settlement was strongly Swedish and most of them church-going people. A tent meeting that the writer held out there about the time of the building of the church or prior to that time brought thirteen souls out on the Lord's side. We took it as our duty to provide for their spiritual instruction; hence the erection of the West Colony house. But things have changed. Every person has an auto now. Instead of the trails and cow paths and sandy roads four miles to the Colony, splendid roads and some places the well known California macadam roads now lead through the district and the forces have united and a number of new folks have within recent months come into the Brethren church, so we are in the midst of wrecking the Colony church and will use all the good

material in our new house at Manteca. The work is in the hands of Brother E. O. Mathews who lives at Ripon, but who with his family is very faithful in the support of the Manteca work. He is a splendid contractor and we will soon be on the lot in Manteca helping to put a building into shape there.

Time and space forbid more at this writing. We are busy and happy. Pray for the success of the Lords' work here. The grace of our Lord Jesus Christ be with all who love him.

J. WESLEY PLATT, Pastor.

WHITTIER, CALIFORNIA

Inasmuch as it is difficult to get one of the members of this church to act as reporter for the Evangelist, the pastor will send in a few items that may be of interest.

It has now been several weeks since the close of a splendid revival meeting conducted by Brother R. Paul Miller of Spokane, Washington. Many will remember that Southern California was Brother Miller's former home and he was one of the loyal workers who helped in the early days of the church here at Whittier, so it was not a strange preacher in a strange congregation when he came among us. However, when he came to preach his first sermon of this meeting we found that this Paul Miller was not the same as the one who had left us. When he went to Spokane we knew that there was a fine preacher in prospect, but when he came back his old friends found it a little difficult to realize that he had developed so splendidly in so short a time. His genial friendship and his deep earnestness were changed but little but there was a power in his preaching which was an evidence of fellowship with the Lord Jesus. However the man was soon buried in the message and as he pictured the Christ in sermon after sermon the hearts of the saints rejoiced and sinners were brought to repentance. Altogether there were fifteen stepped to the front; some first confessions and others re-dedications. When you hear Brother Miller preach you will listen to a man who knows the old Book and believes it to be the inspired word of God.

In this meeting we were happy to have present delegations from the other Brethren churches in Southern California, not only on one night but many times during the three weeks of the meeting. A number of members have been added to the church since the close of the revival and a baptismal service is arranged for next Sunday. The activity of every department of the church is so arranged that we do not anticipate any marked falling away in the work during the summer, in fact the attendance of last Sunday was the largest of any regular service for some time. We are taking up a series of Sunday night lectures on the Book of Revelation, which always brings in a number from outside our own membership, who are hungry for prophetic truth. Though our membership is not large it is of the kind, for the most part, that gladdens the life of the pastor by their loyalty and regularity.

From the report of the Easter offering in the Evangelist we note that the full report of the offering from this church did not reach

the office in time to be included. This was due to our delay in making the final report, not that we are ashamed of the amount for the total offering is \$861.88, almost five dollars per member.

The annual Bible Conference held by the churches of this District is to open at Long Beach, July 15th. The Executive Committee under the leadership of Brother Beal, the moderator, has arranged a very strong program, having engaged a number of speakers of National reputation so that we are promised a feast of good things that will lift us to heavenly places in Christ Jesus.

A. V. KIMMELL.

TRAVEL FLASHES

Hershey

After a hard days' hard driving over the Alleghenies, we were at Hershey, our next objective. The first man we saw, was a friend of my ministry of other days, one we had secured for a three months' service during one of our vacations. He was on the Lodging Committee and soon, we were nicely domiciled in a small town three miles away. We returned in our car, to hear Ex-Governor Brumbaugh speak on "Peace." One of the striking things he said was that it was possible for a man to administer the government in a great state in times of war and be a Dunkard every day of the year. He strongly advocated that we do all in our power to avert the stream of gold that is going to keep armies and navies, to the advocacy of peace. "The United States ought to proceed to disarmament at once regardless of the conduct of other nations because she professes to be Christian," he said. I sought no opportunity to speak and was not invited. I did a lot of propaganda work among friends and one brother went so far as to pronounce my tract, "A Working Agreement," the finest thing that had appeared in recent Dunker literature. One is impressed with the advancement they have made in ten years—almost unbelievable,—and yet, one who has suffered as I have by the system that did and can still entirely crush a man who does not stay with the majority is happy that he can be free from it and still be a Dunker and a Christian. Our sister church has made great progress, but there is room for much more before there can be the freedom enjoyed by the Progressive. We may have too much solidarity, I am not sure. They still have plenty of solidarity to undo a man of too advanced tendencies. It seems a pity to one like myself, that men of great ability and fine parts as men of God, can not be leaders because they do not stay back in the ranks. This does not say that I do not believe that a working agreement is entirely feasible, workable and possible, right now, among us.

Enroute

After a day and two nights, we journeyed on. We came to the first scenes of our evangelistic triumphs outside of our native state enroute, at Royersford and Harmonyville, Pennsylvania, where we stayed overnight with oldtime friends of the Church of the Brethren. It was a great treat to get away from the crowded roads of travel and among the mountains, rest among the cool breezes of the mountains, renew old acquaintances and

visit old friends who received us with open arms and hearts full of fellowship.

Philadelphia

Here in the city of "Brotherly love," we spent the Sunday of June 19th. Here for the first time in four weeks, we tried to preach and "got by" with it, as they say on the street. It was in the Brethren church where worship the Kolbs of conference fame and prominence. Brother McClain has a good hold on these people and everything in the Sunday school and church services not only showed his value to them, but their appreciation of him. I have not, for a long time, had a more appreciative audience of young people. It is quite unusual for young men and women of from 15 to 20 years, to come to a preacher these days and compliment him for a sermon. But here many did so. Thanks, youngsters; it helps the preacher. In the evening, we attended the services of the Church of the Brethren where we had been pastor for two and one-half years. It was the last service of Dr. Ellis, retiring as pastor. It was a good refreshing service. To hear a man of his education stand out four-square for the Whole Book and nothing but the Book, was indeed an inspiration. Please God, may we "stand pat" on it and stick to it. It is our only hope and it is a great hope. Plenty will go from it and hedge and dodge. But it must never be in the Brethren pulpit or from a Brethren teacher. That is the rock of our hope. It is the background of all our profession and all our history and when one wants to depart from it, he ought to go where that sort of betrayal of God's message is more welcome than in a Brethren church.

An Ovation

Ten years ago, we had been driven out of this church without the courtesy of a farewell sermon. After a perfect agreement with authorities that I should remain several months after my resignation, it came to their ears that I had accepted the pastorate of the Dayton Progressive church. That was the bomb that exploded and I was dismissed forthwith. Of course, it only hastened my service in the church of my choice, as I went into evangelism at Uniontown instead. Strange, that I should be going from here, there, on this trip. But last night, we went to the church that had spewed us out, and it was even suggested that we return and become pastor again when the pulpit became free to a new pastor. It was a great source of satisfaction to me that they were as forgiving as was I, and that they should flock around me again, to extend the glad hand to one who had done a reckless thing, as they saw it. There is one thing that would tempt me to return here. A "Working Agreement" between these two churches alike, and only four squares apart, that would enable them to sell one of these buildings and erect another large one—a real one—that would give the power and prestige the cause deserves in this city of the birth of the church. I pray the time may not be beyond the space of my active ministry. Tonight, we hold a Regional Conversational meeting with these Brethren churches near and in the city and then turn on to the country's capital and backward toward home. More anon.

CHARLES A. BAME.

THE EDUCATIONAL DAY OFFERING

Previously reported,	\$ 378.44
New Paris, Ind.,	21.00
Canton, Ohio,	47.87
Hamlin, Kansas,	51.09
Huntington, Ind.,	35.70
Dallas Center, Iowa,	15.60
Goshen, Ind.,	66.07
Meyersdale, Pa.,	60.00
McLouth, Kansas,	11.20
Waterloo, Iowa,	159.79
Pittsburgh, Pa.,	101.66
Uniontown, Pa.,	34.00
Mrs E. G. Goode,	2.00
Milledgeville, Ill.,	70.00
Louisville, Ohio,	10.00
Johnstown, 3rd Ch.,—Morrellville, ..	29.10
Ft. Scott, Kansas,	2.00

Total to date, \$1095.71

Thus are our good people responding to the emergency call, to the encouragement of all who are here on the ground, for we know afresh that the College is in the hearts of the Brethren, and by their prayers and their gifts, they mean to support it. Reports are really just beginning to come in, and when the total is in and reported, I am sure all will be encouraged.

MARTIN SHIVELY, Bursar,
Ashland College,
Ashland, Ohio.

July 2.

CONFERENCE REPORT

The 34th Annual Conference of the Brethren churches of the Maryland and Virginia District convened at Hagerstown, Maryland, June 7, 8, and 9, 1921.

The first session of the conference was opened promptly at 2 P. M., by the singing of "Faith of our Fathers"; after which Brother A. B. Cover, Moderator of the Conference, led the Devotional Service. After presenting the conference at the Throne of Grace, Brother Cover brought a very helpful message from Acts 4:31-33.

The next on the program was the Address of Welcome by Brother J. M. Tombaugh, who assured us that we were welcome because of the purpose of our coming together, which he hoped was not merely for recreation, and social diversion, but a study of our problems and a Spiritual development.

Responses by numerous brethren and sisters was then in order. During these responses various songs were sung, and the Work of Organization begun, which in brief is as follows:

Moderator appointed the following to serve as the Credential Committee and report as soon as possible: Mary Pence, Roy Long, Chas. Haun. The first report showed 14 ministers and 44 lay delegates present.

Courtesies of the conference extended to Dr. E. M. Cobb and Sister Nora Bracken.

J. M. Tombaugh elected Moderator.

A. B. Cover elected Vice-Moderator.

C. R. Koontz elected Secretary, also re-elected as Statistician.

H. M. Oberholtzer elected Assistant Secretary.

T. J. Fahrney elected Treasurer.

After the making of a few announcements and the benediction the first session closed.

Tuesday Evening

The theme of the Devotional Service of this hour was Love. The Scripture read by Brother G. A. Copp was taken from 1 Corinthians 13 and his remarks upon it, as well as the music selected all blended very fittingly together and put the assembly in the right spirit for the Moderator's message which was brought by Rev. A. B. Cover.

Brother Cover's message was based on Luke 5:1-11 and entitled "Grasping Opportunity." He said in part: At the command of the Master Teacher, and in obedience thereto, the fishermen enclosed a great draft of fishes. He then commanded them to become fishers of men. Here was their opportunity. Would they grasp it? A day of opportunity is before the church, will we grasp it? The need is a challenge. For our resources we have an Unchanging God, a Mediator, an infallible Word, a church whose only reason for existence is an implicit obedience to the Word. By loyalty, obedience, and co-operation the task can be accomplished.

The next on the program was an illustrated lecture by Dr. E. M. Cobb, which was interesting and helpful in that it presented many views of conditions in the Holy Land that help clarify and make plain the Word of God. The lecture was concluded by the singing of "Memories of Galilee" by a male quartette which was greatly appreciated.

After the announcements and assignments were made the benediction was pronounced by Brother W. M. Lyon.

Wednesday Morning

The first session of the morning was called to order by the singing of Rock of Ages and the devotional service conducted by Brother G. W. Chambers.

The Credential Committee made an additional report of 4 ministers and 8 lay delegates.

This was a Sunday school session and the first discussion was upon the subject of "Denominational Teaching in the Sunday School" by Roy S. Long. He said in part that he wished to consider those principles of Jesus which differentiate us from other churches. Our aim should be threefold: (1) Teach the Word; (2) Lead to Christ; (3) Train for Service.

The second discussion was upon the subject, "The Teacher and His Work," by Brother Mark Spaht, who said in part that the teacher must be prepared, efficient and have the spirit of love in his or her heart. There is need of enthusiasm, ambition, and prayer.

The third discussion was upon the subject, "A Changeless Faith in a Changing Age," by Brother E. B. Shaver, who said, Faith does not change even though this world may not accept it. The plan of salvation has not changed. The abiding type of faith will follow Jesus whithersoever he goeth. He concluded by asking the question: "Will he find faith on the earth when he cometh?" And also made an appeal that we be strong in the "Changeless Faith."

Upon the suggestion of Brother Shaver, who did not consume his allotted time, Brother Joshua Long was prevailed upon to make a few remarks. He expressed his belief that

the change in the age was due to a change in words. He gave several examples to make his meaning clear and concluded by making an appeal that the Word of God be not lost or changed.

The next was a very helpful lecture by Brother E. M. Cobb who spoke of the Sunday school as the service station of the church.

Before the adjournment of this session a motion prevailed that the present Mission Board be re-elected for another year.

Benediction pronounced by Brother C. C. Haun.

Wednesday Afternoon Session

Brother Amzi Weimer conducted the devotional service and used for the basis of his remarks, 1 Corinthians 12:12-26.

The first discussion was upon the subject "Training our Young People for Leadership," by Brother H. M. Oberholtzer, who said in part that there never was such a demand for leadership as at this present time. The church is being looked to for leaders. Therefore one of the great tasks of the church is the finding, training, and development of leaders. Where are these leaders to be found. Among the young people, comes the answer. And with it comes the problem of their training, which rests upon the home, the school, and the church.

Statistician's report read and accepted and the following officers elected:

C. E. District Officers.

C. C. Haun, of Woodstock, Va., President.

Clark Copp, of Strasburg, Va., Secretary-Treasurer.

Sunday School District Officers

Roy S. Long, of Hagerstown, Md., Superintendent.

Clarence Rohrer, Hagerstown, Md., Secretary-Treasurer.

After the singing of "Jesus Lover of My Soul," C. R. Koontz pronounced the benediction, and conference adjourned until the evening hour.

Wednesday Evening

The assembly was called to order by the singing of a hymn and prayer by Sister Jennings, after which Sister Cover conducted the devotional service, using for her scripture lesson, Luke 19:1-10.

At this time we were favored by a duet by the Misses Bovey which was greatly appreciated.

Next on the program was an address, "Woman's Place in the World as Pertains to Missionary Work," by Miss Mae Smith, who said in part that woman has entered every profession, but her greatest work has been that of a missionary. We sometimes get the mistaken notion that women are only doing "little things," but they are doing great things as well; and are planning still greater things from a missionary angle. At the conclusion of this fine and instructive address the Sisterhood Girls of Hagerstown rendered very beautifully "God is Love."

An offering was then lifted to defray the expenses of Brethren E. M. Cobb and J. A. Garber.

The concluding number was another of Dr. Cobb's illustrated lectures which was given in his positive manner.

Benediction pronounced by Prof. J. A. Garber.

Thursday Morning

In the absence of J. W. Leedy, Brother Tombaugh conducted the devotional service of the morning.

The Credential Committee made its final report which was as follows: 19 ministerial and 56 lay delegates present. The Committee's report was accepted and committee then discharged.

The Treasurer of the Ministerial Aid Fund, G. A. Copp, made a brief report showing that nothing had been withdrawn from the fund during the past year and that present cash and accounts show \$672.20 on hand.

The officers of the Mission Board then made their reports of their first year's work. In one of the reports it was resolved that Conference reaffirm the resolution made last year concerning the placing in the field their own district evangelist under supervision of the Mission Board. These reports were accepted and passed upon by Conference.

J. M. Tombaugh was then re-elected to succeed himself on the Examining Board of this District.

J. S. Bowman was elected to fill the unexpired term of Brother L. G. Wood in the Board of Property.

G. Harry Haun was elected to succeed himself on Board of Property.

The Bethlehem congregation invited the Conference to convene with them next year. This invitation was accepted and it was decided that the next Conference of the Maryland and Virginia District should be held at Bethlehem, Virginia.

A Resolution Committee consisting of the following brethren was appointed: E. B. Shaver, H. M. Oberholtzer, J. S. Bowman, J. M. Bowman and C. C. Haun.

T. G. Locke and Roy S. Long were elected to complete the Executive Committee.

The next on the program was a "Frank Talk" by Prof. J. A. Garber, our Ashland College Representative, who came as the bearer of "good tidings" from Ashland.

The next was a splendid manuscript upon the "Relation between the Spiritual and Numerical Growth" by W. M. Lyon. It was moved that the writer of this manuscript be commended for the article and that he give it in full to the Evangelist.

The closing number was another lecture by Brother Cobb on the "Difference Between Doctrine and Ordinance."

The following is from the Resolution Committee.

Inasmuch as we have, in the providence of God, been privileged to again assemble in District Conference, he it resolved:

1. That we return unto God our most sincere thanks for this gracious privilege of meeting together in conference and for the abundant blessings of another year.

2. That we hereby express our gratitude and appreciation to the brethren of Hagerstown for their splendid hospitality and entertainment, and to the Moderator of the Conference for his pleasing and efficient direction of the affairs of the Conference.

3. That we praise God for the achievements in the missionary and evangelistic endeavor throughout the district during the year and that we urge all the churches to

heartily co-operate with the District Mission Board in their plans for the coming year.

4. That we recognize the timeliness of the Bicentenary Movement and pledge our individual support to the Movement and particularly to the College and Publishing Company, upon which we are so largely dependent for leadership and publicity.

5. That we rejoice in the victories already achieved by the temperance forces of our country but deplore the prevailing law violation, and urge the Brethren everywhere to give such assistance and influence as they can for the enforcement of law and order.

6. That we the members of the Brethren church, who have continuously adhered to the time honored peace principles taught by the Prince of Peace join most heartily with other churches in calling upon the United States Congress and the President of the United States to do their utmost to effect reasonable disarmament which will render war less probable and make for the settlement of international difficulties by means of arbitration, looking toward enduring world peace among the nations.

Also that a copy of this resolution be signed by the Moderator and Secretary of this Conference and transmitted to proper authorities.

E. B. SHAVER,
J. S. BOWMAN,
CHAS. HAUN,
H. M. OBERHOLTZER,

Resolutions Committee.

Brother C. C. Haun was chosen as the District Secretary of the Bicentenary Movement, after which the conference proper was closed by the singing of "Blest Be the Tie that Binds" and the benediction by Brother H. M. Oberholtzer.

Thursday Afternoon

Owing to the shortness of our Conference

time and a feeling upon the part of some that the Christian Endeavor work ought to receive more emphasis a Christian Endeavor Special was provided.

The session was under the leadership of the new officers, who, we have every reason to believe, are truly consecrated and dedicated to the work and are filled with enthusiasm for the advancement of the Christian Endeavor work in our district.

Quite a number of the societies of the district were well represented and gave reports in response to the Roll Call.

C. R. Koontz spoke upon the "Value of the Christian Endeavor Society." His article has been asked for by the editor of the Evangelist and doubtless will appear soon.

At this time we were favored with a solo by Sister Spacht, after which Prof. J. A. Garber conducted a very helpful Round Table Discussion. It is needless for me to say that we all enjoyed this discussion, for it was just the kind of a discussion that appeals to young folks.

This was the closing number of the "appendage" portion of our Conference program. And may I say this one more word that the feeling was expressed that rather than have the "appendix removed" as is so often the case, it be recognized as an essential part of the body and be retained and perpetuated.

J. M. TOMBAUGH, Moderator.

C. R. KOONTZ, Secretary.

COMMUNION NOTICE

The semi-annual Communion of the Pike Brethren church will be observed on Sunday evening, July 17th, at 7:45.

A cordial welcome is extended to all of like faith to unite with us in this most sacred service.

E. FORREST BYERS, Pastor.

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EDWIN ELMORE JACOBS,
President

VOLUME XLIII
NUMBER 27

JULY 13,
1921

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



ELDER CHRISTIAN FORNEY

OCTOBER 10, 1838—JULY 3, 1921

(See obituary in this issue)

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George S. Baer, Editor

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EDITORIAL

The New Testament Church and It's Prayer Life (IV) Apostolic Practice

(Synopsis of preceding editorials:—The influence, duty and privilege of prayer were pointed out. Also that Jesus set the example of prayer and gave instructions as to how to pray. He did this first by a model prayer, and also said that prayer should be made in his name. We observed that he insisted on the right heart attitude, and pointed out as necessary, faith, the forgiving spirit, humility, sincerity, and the spirit of earnestness and perseverance. Regarding the proper bodily posture in prayer we learned that Christ placed the seal of his approval on no particular posture, though kneeling in prayer seems to have been preferred except when the occasion demanded standing. We also considered the objects and occasions of prayer, as they were dealt with by the definite instructions of Jesus).

The men who wrote of old under the guidance of the Holy Spirit were not able to record all which Jesus did and taught concerning prayer, as they were not with regard to many other things of interest to the devoted student of Christ's teachings and works. John suggests that it would have been an impossibility to have recorded them all (John 21:25). But sufficient is written that we "might believe that Jesus is the Christ, the son of God; and that believing we might have life through his name" (John 20:31). Knowledge concerning the definite teachings of Jesus on any subject can be greatly supplemented by considering the practices and admonitions of the apostles. They who talked and walked with Jesus for three years would necessarily reflect both in practice and in speech many things that were never recorded. It should be profitable then to give attention to the New Testament church's practice of prayer.

Consider how prayer was used. The uses to which prayer was put by the New Testament church are many; perhaps we should say, Innumerable, for they seem to have used it to meet every need and every situation with which they were confronted. But the following uses were recorded:

(1) Prayer was used to secure divine guidance in times of doubt or uncertainty. When the early church was about to choose one to take the place of Judas among the apostles, it is significantly stated that "they prayed," (Acts 1:24), and thus they invoked the Lord's directing influence. It was a matter of great importance, that of selecting one who was to stand shoulder to shoulder with them in the momentous task of representing and proclaiming to the world the Gospel of the Crucified One, and they wanted his guidance. They

wanted his choice to fill this vacancy; they wanted to be in line with the will of God. So they prayed and waited in passive mood for him to indicate his will, to make known his choice. Again when the church at Antioch had gotten a vision of the world's need and their missionary obligation they tarried in prayer for guidance. It was then that the will of God was made known unto them and those of their number who were to be the bearers of good news to other lands were pointed out. It is stated that "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Prayer that has the patience to wait upon the Lord and has the perseverance to remain passive until he makes known his will is certain to be assured of divine leading when the way is uncertain and doubtful.

(2) Prayer was used for setting apart or consecrating individuals to certain tasks. When the number of disciples had so multiplied that the apostles were unable to adequately care for them, the church selected seven deacons "whom they set before the apostles: and when they had prayed, they laid their hands upon them" (Acts 6:6). Here the office of deacon is entered by the consecrating door of prayer and the laying on of hands. After the Antioch church had been assured of God that Paul and Barnabas were set aside for missionary work they dedicated them with most solemn prayer, according to Luke's Apostolic record: "And when they had fasted and prayed, and laid their hands upon them, they sent them away" (Acts 13:3): As Paul and Barnabas on their first missionary journey were retracing their steps homeward, confirming the disciples and exhorting them to continue steadfast in the faith they used prayer as a means of consecrating men to the holy task of ministering the word and directing the affairs of the church. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). So then we find the early church using prayer for the setting aside of men to the most sacred callings in the work of the Kingdom—the deaconship, missionary work and the ministry. Nor is it to be wondered at; for the work is the Lord's, and those who labor thus are working together with him; and who would dare to add sacrilege to presumption by entering such high spiritual labors without the hal- lowing influence of prayer.

(3) Prayer was made for the reception of the Holy Spirit upon

those who had become disciples of our Lord. Philip held a great revival in Samaria and many souls confessed Christ and were baptized. When the leaders of the church in Jerusalem heard of this they sent Peter and John, "Who when they were come down, prayed for them, that they might receive the Holy Spirit" (Acts 8:15). The converts to John's baptism, having been persuaded under the preaching of Paul to yield fuller obedience to the gospel, were baptized by Christ's baptism, "And when Paul had laid his hands upon them, the Holy Spirit came on them. . . ." (Acts 19:6). There is no definite statement of prayer on this occasion, but we may feel sure that prayer was engaged in, for prayer always accompanied the laying on of hands. The latter act would be a meaningless superstition if it were not accompanied by prayer.

(4) Prayer became an evidence of conversion. Such a sacred and powerful instrument of God was, and could be, used only by those who were God's children, those who had been taught of him how to pray, and so when the Lord told Ananias concerning Paul, "Behold, he prayeth," (Acts 9:11), he soon understood that he had been converted, and went to him with the salutation, "Brother Saul." When Paul became the humble suppliant he ceased to be the severe persecutor, and so it ever is, he who is bowed in true prayer has ceased to be his former sinful self and has become a child of God.

(5) Prayer was used by the early church for the healing of the sick and for the restoration of life. When Paul was ship-wrecked on the island of Melita, he exercised the power of prayer for the healing of one of the men of the island. "And it came to pass that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed and laid his hands upon him and healed him" (Acts 28:8). It seems that prayer was so much a part of the lives of the apostles that they were able to call upon God and command his power at a moment's notice whenever a need was suddenly presented to them. As Peter and John were going to prayer at about three o'clock in the afternoon they met a lame man at the beautiful gate of the temple, who asked them for an alms. "But Peter said, Silver and gold have I none, but such as I have I give thee. In the name of Jesus Christ of Nazareth rise up and walk." A little later when the people gathered around in amazement, Peter declared that it was not by any virtue that resided in them that this man was healed, but by the power of the Christ whom they had crucified, or by power which they exercised, "through faith in his name" (Acts 3:6, 16). In other words, it was the prayer of faith that had wrought this work. Prayer and faith are inseparable. True prayer is never without faith, and genuine faith's every wish or desire, though unexpressed audibly, is a prayer to God. Again the well-known instance of Peter's restoration of the woman at Joppa may be recalled in this connection. She was a disciple and because of her deeds of kindness was much loved by all who knew her. When she became sick and died, Peter was sent for. "But Peter put them all forth, and kneeled down, and prayed; and turning to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up" (Acts 9:40). We have no assurance that prayer is to be used today for the restoration of physical life, but we are admonished to use prayer for the healing of the sick. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up: . . ." (James 5:14, 15).

(6) Prayer was used as a means of protection and deliverance in times of persecution. Peter was not only delivered from prison, but was rescued from the very jaws of death because "prayer was made without ceasing of the church of God for him" (Acts 12:5, 12). "Paul and Silas prayed and sang praises unto God" (Acts 16:25), and so mighty and effectual was the power of that prayer that the prison in which they were incarcerated was shaken to its foundations, the prison doors were opened, Paul and Silas were set free and the jailer was converted.

(7) Prayer was used as a solace at the parting of friends. Paul, on his way to Jerusalem, has gathered around him his friends, the elders of the Ephesian church, and he is convinced that it is the last time he will be permitted to see them. After admonishing them very tenderly "he kneeled down and prayed with them all." Later on the same journey, as the ship unloaded its cargo at Tyre, he discovered some disciples and fellowshipped with them. And when the

time came for them to separate they "kneeled down on the shore and prayed." What a solacing power is prayer!

(8) Prayer was made a part of life's daily program; it was an essential part of the routine duties of each day. We find Peter on the house top whence he had gone "to pray about the sixth hour" when Cornelius sent for him to come to Caesarea. The Psalmist declared, "Evening, and at morning, and at noon will I pray" (Psalms 55:17), so was it the custom for the members of the early church to keep the hours of prayer. Prayer was a part of life itself, an indispensable part of it, as vital and as essential as the daily food. How often is prayer looked upon merely as an emergency measure, to be employed in times of exceptional need. Such a conception of prayer is unwarranted and such a use of it is next to valueless. Only the prayerful life can be powerful. Spiritual muscles unaccustomed to frequent exercise in prayer cannot be expected to serve us well in the emergencies of life.

EDITORIAL REVIEW

Don't fail to read the "Announcements" this week.

How about that Educational Day offering? Of course you are going to send it in, but do it as soon as you can. Let us endeavor to be prompt with every offering.

You will notice by Brother Bame's report this week that he is putting the "move" into the Movement. If you have problems write him; if you want a visit write him. He will help you.

The Bursar of the college tells you how you supported his projects, the "College Hen" and the tractor. There is still some chance to help on the former proposition, but the tractor is paid for and is doing fine work mowing the campus and cultivating the garden.

Brother J. C. Beal, moderator of Southern California Conference district announces the Annual Bible Conference to be held at Long Beach, July 15-24. There are to be present some noted speakers, who in themselves should be sufficient guarantee of a great conference.

Brother W. C. Benshoff, pastor of the church at Berlin, Pennsylvania, informs us of the splendid progress realized by that church under his leadership during the past seven months. A goodly number of souls have been added to the church, to which result a revival led by Sister Aboud contributed in a large way.

It is a beautiful thing for those who are in the strength of their manhood and womanhood to remember those whose lives have already been well nigh spent in their service, as two Nappanee Sunday school classes have done. Brother and Sister J. H. Swihart are the well-deserved recipients.

Brother A. B. Cover, who has served so efficiently as the pastor of the Hagerstown congregation for five years announces his resignation to take effect the first of October. Brother Cover's wise leadership has been greatly supplemented by his trained help-meet, Sister Cover, who is a specialist in the Children's Division of the Sunday school.

President Jacob's "College News" are encouraging, but these encouragements entail a responsibility. The larger number of students which are coming and will continue to come will require more buildings and equipment. The added buildings and equipment will necessitate more funds. And more funds means that more Brethren folks must give and in larger amounts.

Another of the noble and well-beloved men of the church's pioneer ministers has been called to his reward. Elder Christian Forney now rejoices in the larger realization of the blessings of the spirit-world while his loved ones and the brotherhood mourns their loss of his inspiring presence and loving ministry. We feel a distinct personal sadness at his death. From the time we entered the ministry he has followed us with his prayers and on occasions has given us highly valued counsel and encouragement. May God comfort all who mourn and cause the memory of this noble life to inspire us all to more sacrificial service.

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GENERAL ARTICLES

Peace and Disarmament

By Ex-Governor M. G. Brumbaugh of Pennsylvania

(Brief abstract of address given at the Church of the Brethren Conference at Hershey, Pennsylvania. June 13. — Taken from the Conference Daily News)

"It is a sacred heritage we enjoy today." Our people—the Brethren—over two hundred years ago became dissatisfied with the tread of armies in the war-weary lands of Europe, and came to America. They came to the colony of Pennsylvania because its founder—the great Penn—was, like themselves, unable to reconcile the Continental wars with the teachings of Jesus of Nazareth. They sought asylum in a land of religious liberty, and with a people devoted to the principles of peace. Thus from its inception the Church of the Brethren held to the peace-promoting doctrine of the Son of God, our Savior.

Let us never surrender the holy ideal of the founders. We have happily come through the late world war, when nations ran red, with no blot on our record, no fair criticism of our loyalty to church or to country. For this we should be devoutly grateful. War shatters many ideals. Its destructive processes leave civilization shattered and broken. Fortunate, indeed, are we that our loyalty, unquestioned and steadfast, was given to our country without any surrender of the holy dictum that enshrined the earth-born Savior—"Peace on earth, goodwill to men."

There is a vast area of service of a highly patriotic order that does not demand the bearing of arms. It does demand, however, unchecked ardor for the right and absolute loyalty to country. I counsel a wide and intelligent participation in that social complex of which we are a part and in which we should play our part. We have, I trust, long since come to accept the fine teaching that one can be in the world, that one can do his full duty to his country without in any way surrendering his high privilege of being a citizen of God's kingdom. As a matter of fact, one should be both a good citizen and a stalwart Christian. The ideals are not necessarily incompatible in our splendid scheme of government. There men and women can render loftiest loyalty to country by being openly and actively a follower of the great Nazarene. To be a good citizen one must be a good disciple of the Master.

We are a forgetting people,—it is a national trait. We seldom think of a war scarcely concluded, whose wreckage lies all about us. Nevertheless the problems of peace in the post-war period are quite as significant as are the problems of war in the time of strife. The patriotism of a people is as much put to the test in the way they solve their peace problems as in the way they solve their war problems.

The war is over. Let us devoutly pray that it may never again be our unhappy lot to engage in war. Let us not only pray but labor to make an end of all wars forever, to hasten the coming of the universal reign of peace. It has, however, left to us certain unsolved problems, unsettled conditions, to which with the fine zeal of true patriots we should now address ourselves.

We are face to face with the mighty task of paying the cost of the late war. We shall, of course, never be able to evolve the terrible toll of life the war has taken. We shall never be able to count the loss due to the spiritual advance of the world which the war halted, and in many instances destroyed. But we do know in part the cost in money, now a debt upon the people which they should and shall pay. The total of the national debt is above 24 billions of dollars. Before this is paid it will have more than doubled. This money the government must collect from the people. Taxes in some form will rest heavily upon us for generations. The present appreciable fact is that above 77 cents of every dollar collected by the government is devoted to the payment of the costs of war. This does not include subsequent and probable legislation in behalf of pensions and other claims that may arise in the aftermath of the great struggle. How this unprecedented demand shall be met by our people may well give us pause and concern. Surely the cost of war, in money alone, is sufficient reason for its cessation.

Were we to expend a small quota of our war costs to promote and perpetuate peace we should indeed do not only a great service to mankind but to our Heavenly Father as well. If our nation wishes to do a very notable service to civilization it should at once initiate a movement for world-wide disarmament both on sea and on land. We should also insist so far as human foresight can, the peace of the world. But we should do vastly more than this. It is our solemn duty to offer the teachings of Jesus as the only fundamentally effective guarantee of peace.

We are too prone to think of material welfare. We are too slow to promote spiritual welfare, and yet it requires no argument to establish the fact that our primal duty is the rehabilitation of our shattered spiritual ideals. In this gigantic task the church must, with the school and the home, take active leadership. To fail now is to discredit our cause, dishonor our church, crucify anew the Prince of Peace.

Vastly more than the need of international commerce, and that need is very great, is the need of world-wide acceptance of the Saviour of mankind. In Him lies the hope of the future. Our first duty is to Him, and to the reestablishing of those agencies of society that develop and conserve our national and our spiritual ideals. Unless we place religion and education first in our procedure we shall never bring the world to a safe, sane, secure basis of perpetual peace.

I offer, then, the religion of the Master and education in which He is justly exalted, as the one effective and abiding agency to perpetuate and advance civilization. The nation that forgets God shall surely perish."

Will We Maintain the Simple Life

By Otho Winger, Moderator Annual Conference of Church of the Brethren

(The following address by President Winger might have been given at a Brethren conference and would have been just as appropriate. Our people are pledged to the Simple Life, too, and while a special and required form of dress has never been favored by the Brethren church and is no longer demanded by the Church of the Brethren, yet neither have cast aside the doctrine of the Simple Life, and it would seem that this is a time when the two churches should redouble their energies to revive in our people an

intelligent devotion to the Simple Life ideal and to stimulate them to put it into actual practice, and at the same time to do whatever may be possible to bring about the needed reform among the people of the world.—The Editor.)

For a number of years we have been having programs at our Annual Conferences on the Simple Life and Dress Reform. Excellent addresses have been given dealing with almost every phase of the subject. Last year we had a strong

sermon on the "Doctrine of the Simple Life." It would not be in place for me to consider that view of the subject this year. We have had excellent teaching of foundation truths. We have had practical addresses as well. I have chosen for our consideration this year this subject, "Will We Maintain the Simple Life?"

I want first to consider what we mean by the term, "The Simple Life." Some people have one thing and only one thing in mind. They mean the simple life in dress. But life is a great deal more than dressing. And the Simple Life must be emphasized in the fullest sense of that term. It means to me a temperate and sensible use of all good things and the avoidance of all evil and unnecessary things. It means the avoidance of all extravagance, even in the good and beneficial things of life. The Lord has provided sufficiently for all his children, but when some will consume more than they need and waste a great deal, suffering and want will prevail.

And why should I first ask you to consider what the Simple Life in general means. Because we can never single out one act or course of conduct and emphasize that to the neglect of others. If the Simple Life means anything, it means that it is to be an expression of a spiritual principle within the heart, which not only manifests itself in one way, but in every activity of life. So I first want to notice wherein we are violating, as a nation, and as a people, some principles and practices of simple and sensible living.

One efficiency expert has estimated that we spend eight or ten billions of dollars per year in luxury and extravagance. This money is not spent for things necessary, beneficial and uplifting, but to gratify abnormal appetites and desires. These are the articles and figures named:

Tobacco,	\$2,110,000,000
Automobiles,	2,000,000,000
Luxurious Clothing	1,500,000,000
Toilet soaps, perfumes,	1,000,000,000
Candy	1,000,000,000
Jewelry	8,000,000,000

No figures for unnecessary food and pleasure.

These figures show how far our nation is from living the simple life. To what extent is the Church of the Brethren helping these extravagances?

Article number one—Tobacco. It is unnecessary, useless and even harmful in the form in which it is mainly used. You may say that it has a scientific and commercial value, but its use in this respect is negligible. There is abundant evidence to prove its harmful effect on the physical and moral welfare of men. It is not conducive to simple living. It is an extravagance and a most costly one.

Ninety-nine years ago the Annual Meeting declared it a "shamefully bad habit" and tried to discourage its use. Time and again have we passed decisions almost to the point of forbidding both its use and its raising. In recent years conference declared it a "filthy fashion of the world" on the same phase as the "vain fashions of the world in dress," and decided that no brother addicted to the former habit could reprove a sister addicted to the latter. But we have individuals who are disloyal to conference decisions and ideals in raising it and using it. And we have congregations condoning the evil and even permitting those guilty of this to sit in judgment on those who are violating the rules of dress.

Second in the list of extravagances comes that of automobiles. They are a great blessing and of much benefit if used aright, but a great curse and a great extravagance in the way they are so often used. We have brethren who will keep up-to-date with their autos, spend money for their upkeep, no matter how much, even if they have no money left for anything else. One brother recently purchased a car for \$900. It soon was not fine enough. He sold it for \$600 and purchased a \$1400 one. Even that might have been all right had he needed it, or had he acted consistently. But when the mission secretary made his appeal, five dollars was the most he would do. Automobiles are all right. They are here to stay. They are not out of harmony with the simple

life when purchased and used as they should be. But we have too many people caught in the craze of this thing. And we have many so-called plain brethren as proud of and as extravagant with that fine auto as the young girl is with her fine new hat.

These are only two of the items of American extravagance. Over eating, amusements, idleness, etc., all come in as violations of the principles of the simple life. I want to come directly to the question most discussed today. Extravagance in dress.

The financial experts declare the American women waste annually \$1,500,000,000 in clothing. They tell us that women realize but 15 percent of the value of clothes due to the ever changing fashions. It has become a great tax upon the people, both rich and poor.

From health considerations, this craze of dress and undress is disastrous. Health is sacrificed to satisfy the demands of fashion and style. Not only does this have its effect upon the present generation of women, but the entire coming generation will reap the results for the girls of today will be the mothers of the generations to come.

In morals this condition is most deplorable. The testimony both from fallen women themselves and from those who work for their rescue declare that dress causes more of them to go wrong than any other one thing. From boys and men who have gone wrong comes the testimony that much of the temptation causing their downfall comes from the present day styles in dress. One prominent city attorney of today plead with the mothers to clothe their girls and save both girls and boys as well.

These conditions are such that men and women of all classes have become alarmed. While some will tell you that no one but old fogies and the narrow minded are interested in this, yet this crowd includes some very good people. The Literary Digest raises the question, "Is the Present Generation in Danger?" Other periodicals have taken up this same question. The college papers of the land, though edited by young men, are strong in their pleas for dress reform among college women.

College presidents and school superintendents have taken up this matter. Dr. Chas. W. Elliott, of Harvard, sounds a warning cry and declares that the men of this land are back of him in his call for sensible female attire. Some colleges have made regulations concerning the cut of student's dresses that are allowed or prohibited. There have been many notable improvements in the dress of high school graduates at commencement and other exercises.

Business men are doing their part. Some of the largest business houses of Chicago and elsewhere declare that they cannot use women who show lack of sense and good taste in their dress. Some have made very definite regulations as to the kind and cut of dress. Some of these are more drastic than ever our Conference has made. Even state legislatures in some states are planning drastic laws and regulations to protect public morals and welfare. From all classes of sensible men and women comes the appeal for reform and sense.

I have purposely left the preachers till the last. They would be expected to lead this crusade, and many of them are, both Catholic and Protestant. A New Orleans priest stopped a marriage ceremony and ordered the bride home to get decently dressed. In some places Catholic women are forbidden to enter the church unless decently clothed. Many Protestant preachers have taken up this movement for reform.

With all this company of editors, educators, professional men and business men and ministers lined up for this principle, should not the Church of the Brethren rejoice in the principle for which she has always stood? For the doctrine of the Simple Life has been prominent since the founding of the church. And the church has sought in many ways to carry it out. We may not all agree as to all methods proposed, but the church has always stood and worked for the principle. Every true, loyal Dunkard has stood and worked for this principle and practice. And never before

did we have greater need of a firm and aggressive plan of work than now. It would be a shame, after our splendid record in the past to let others succeed to the leadership in this reform movement. This will maintain the doctrine and practice of the Simple Life.

How shall we do it? The help of every one is needed. First of all the ministry. To them has been committed the duty to teach and to direct. They must not lay down on the job; but be loyal and true to their trust. First and fundamental they must teach and develop the spiritual life. Without this no success can come. They must teach, patiently, tactfully, lovingly. It does no good to scold, criticize or say smart things. But go after it in a personal, tactful and helpful way. Do not be afraid of the problems. Sins of evil dressing, wearing of jewelry, dancing, immorality should be met squarely face to face. And in most cases success will result.

But the ministry must teach and keep at it. Many of our young people are not instructed either in the doctrine of the scripture or in the teachings of the Church of the Brethren. We do not need to expect to get rid of this necessity for teaching and working against worldliness in dress. As long as the devil is loose we will have this evil to meet, for it is one of the ways by which he catches men and women.

The appeal comes to our mothers as well. A prominent attorney appeals to the mothers, "Clothe your girls and save our boys and girls too." Much of this evil is due to the thoughtlessness and foolishness of mothers. While we have many good sensible mothers who regret the way their daughters dress, there are many who not only approve of present styles but encourage and assist them. If mothers could only realize the danger which this brings to their daughters, they would do their utmost to have their girls

dress modestly, sensibly and in a Christian manner.

Our women themselves must largely settle this matter. They should take the lead. The men of this country are with them for reform, that is every sensible man of any thought or character is. Dr. Elliott says they are. Questionnaires reveal this same truth. To the women have been committed great opportunities and responsibilities. But they are somewhat on trial. They can be leaders in state and in the church if they show their fitness. They must not fail in this respect. And the rulers of the Church of the Brethren, should by precept and example lead this crusade against the evils of modern dress.

Our colleges must be true to this principle and assist in teaching. And here we have the opportunity of doing it. Our Brethren colleges have been doing it and we believe they will continue. Only the emphasis must be made strong enough for our young people and that others may know where we stand.

The Church of the Brethren must and will maintain the simple life. For we have accepted the whole gospel and no one can do this without accepting and practicing the doctrine of the Simple Life. We have attempted, through our conference, by ways and methods—adopted to realize this great truth. We have had to change some methods to meet changing conditions. We may have to change some others. But whatever the method we must be active and persistent for the principle and practice.

The appointment of the committee on Simple Life and Dress Reform has been a step in the right direction. The committee has done well. There is continual work for them. The church should give them the support needed. Every minister and every member should encourage and assist them, that they may encourage and direct our people in ways of truth in this matter.

The Christian Substitute for Force

By the Friends' Peace Committee

(Brethren people, who have always held to the doctrine of Peace will be interested in learning through the following article what a sister church, also with a consistent Peace record, is doing to influence for world peace. It will serve to remind us that a consistent peace policy implies not merely the refusal to bear arms in times of war, but earnest effort to abolish occasion for war and to prepare for peace. The article was sent for publication in the Brethren Evangelist. —Editor.)

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is necessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin was shown in his "Mutual Aid" that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces—justice, sympathy, kindness, love and faith—to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force

is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of goodwill among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth

were not sufficient to protect Him. But he saved his cause and conquered by losing his life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

304 Arch Street, Philadelphia.

What of the Future Ministry? By G. C. Carpenter

The press item quoted below and also the comment that accompanied it ought to make the whole Brethren church think seriously.

Amherst, Massachusetts.—Of the graduating class at Amherst College, this year, only one student will enter the ministry. Fifty-four will enter business and twenty-seven will take up law, medicine and other professions.

If the above news item is a fair sample of conditions in other colleges, it raises several interesting questions.

First—If the American college is not training men for the ministry, where will they come from? The demand for thoroughly educated men for the pulpit is stronger than ever. But if the colleges cease to inspire men for the ministry, how will this demand be met?

Second—What are the compelling motives that urge young college men to enter business in such large numbers? Is it the financial "pull" or the better opportunity to use educated brains?

Third—Are college men very generally discouraged from entering the ministry because of the small and uncertain salaries, or because they do not want to spend their lives and their talents in fighting for an ecclesiastical existence with denominations?

Fourth—What percentage of American fathers and mothers, even among church members, are encouraging

their sons to enter the ministry? How many of them are actually discouraging any ambitions looking towards such a choice?

Fifth—What inspiration is being offered by teachers or professors in our schools and colleges to help the student body to a vision of service in the church?

Sixth—Is the lack of interest in the ministry as a life work due to the philosophic or secular teaching in our schools and colleges?

The above questions are no reflection on the college named, for the same conditions seem to be true in most colleges. They are conditions that ought to give church people very serious thought. What of the future Brethren ministry? Brethren parents, what are you saying to your sons and daughters concerning giving their lives to definite Christian work? What are you asking in prayer for your children when you talk to God about their future? What is your highest ambition for your children? Have you surrendered all, your children included, to him who died for you? Are you planning to send your children to Ashland College and Seminary for preparation for Kingdom service? Parents and young people should remember that the reward for such service is far more than dollars and cents. If the Lord calls to his service answer, "Here am I, thy will be done." What of the future ministry of the Brethren church?

Peru, Indiana.

THE BRETHREN PULPIT

Promoting Bicentenary Activity by Becoming a Social Center

By Lyman B. Wilkins

TEXT: I am become all things to all men, that I may by all means save some. I Corinthians 9:22

No one will question the fact that the most important factor in the evolution of society is religion. However, religion is a matter of personal concern and not primarily of the community. Of course the church which represents religion institutionalized, is a community affair. While the church an organization of religious people aims primarily at the salvation of individuals, yet it aims also at uplift and salvation of the community. If the church then will emphasize the need of a larger social spirit within her borders and not only work to the end that men be entertained but saved, her influence will serve to assist in the community's efforts at improvement, and resist the community's efforts at degeneracy.

The church has always exerted influences which have been either repressive or stimulating to the will of the community. It is not a question in my mind as to whether all that the church has opposed was essentially evil any more than it is as to whether all that the church has sought to express was uniformly good or desirable. But when we have made all allowances for the mistakes, follies and even stupidities which can easily be found in the history of the efforts which she has made and the influence which she has brought to bear upon humanity's progress, it is clear that the church has been a valuable, faithful and efficient chaperon to society, as she has made her difficult though steady journey through the lowest valleys of ignorance and superstition on to the present altitudes of knowledge and power.

Though this is true yet it is not all of the truth; for the church is in no small degree a debtor to society and in performing her service to man she has realized her life and developed her power.

A church which makes no appeal to humanity and has no influence upon the community in which she exists, is indeed a pitiful spectacle and ceases to be a praise unto God because she is no longer of service to man. Do we have such churches in the brotherhood? Do we have churches whose influence has long since died and are simply marking time? I think we have; and the sooner we start something of a constructive nature in that church and get her on a real working basis, the sooner will she make an impression on the community and win the favor of God. If the church is nothing more than an institution where preachers collect their wages, though small as they are, and a place where people go on Sunday in order to have a better standing in the community, it would be well to close her doors and establish a religion in the home and work up again to a place of power. I think that if one could be behind the desks of our Bicentenary Directors for a month he certainly would appreciate more fully the significance of the statement just made. Unless the ministry of the church awakens—and I am disposed to lay most of the blame there—and makes a greater effort to get the church back on the road to real Christian service and progress I fear that a few years hence we shall see the church as a depleted center of inaction where only the ignorant and superstitious go because of fear. I believe that when the church ceases to walk with God, she loses the luster of divine prestige and forfeits his association. But it is also true that when she ceases to function man-ward in conveying the heavenly riches to supply humanity's needs, she is cast off by men. Next to being God-forsaken, there is nothing so tragic as a church scorned by man.

There is every evidence to support the fear that the church is in grave danger today of losing touch with mankind and of rapidly losing her influence in the affairs of men. I feel sure that all thinking Christians will agree with me in this, and if such be the case, then what must we do. The appeal from the pulpit is not enough. The thousands of written appeals cannot meet the need. If this is true then what we need is an organization wherein righteousness and this organization must properly function. This organization can be found in the Bicentenary Movement.

Where do we stand? Are we as big as our name would indicate—a whole gospel church? Our ministry may be getting stronger, better educated and more resourceful, but is this getting us anywhere? Are we presenting the truth to our people where they can be found, or are we depending on the orations from the pulpit to solve all problems. Social organization and activity is necessary and this must be an organization functioning strictly on the principles of love and good will towards all men and backed with the lives of God-fearing, praying men and women. I have referred to the church in general, but can we as individuals claim to be guiltless in this great question of social service? The very purpose of the gospel is to cultivate in us a love for what God loves and a hatred for what God hates, and the church must stand for the organizing of men and women into a society living under the intimate and immediate rule of God. We claim a "knowledge" of the truth which makes us free, but has the knowledge developed in our lives in such a way that words mean any more, or possess a different meaning from the same words used by others. Do we treat our fellowmen as "sons of God and brothers of the Lord Jesus Christ?" Are our domestic, social, political, and commercial methods different from our fellows?—with all the difference which can be found between God and mammon? Perhaps I could answer my own question, if I could look into your eyes and see your face as you read these words. Yet these are the things that count, and the things that God will judge in eternity. To be sure the church cannot substitute for the home the school and other institutions which the community needs for the culture and amusement of its members, but it must co-operate with them in the general work of using what we have today to make a better tomorrow. It must fill these institutional means with the life and light of the Lord Jesus Christ, so that all of these activities shall make for a better and nobler and a more Christian-like society, thus encouraging "the coming of the day of the Lord." The diseases of society are painfully in evidence and if only we will discuss the matter with ordinary common sense we shall see the futility of dealing with these as one has naid, "by the theological niceties, philosophical pedantries, or ecclesiastical routine which have characterized so much of our past effort."

In conclusion let me say, that for the very life of the church we must get a bigger and broader vision; we must establish real vital contact with the community; we must reach out and grasp the hand of our fellows; and in all the ways of cheerful service must prove our worthiness of heaven by a generous distribution of grace and power and sweetness in the lives of the people among whom we live. We must take advantage of every missionary opportunity. Terra Alta, West Virginia.

Send
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OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

The Importance of a Teacher's Training Class

By Dr E. H. Brubaker

I can find no words in the entire English language with which to express to you the importance and value of trained Sunday school teachers.

Only a few decades ago teachers of day schools were untrained in the science and art of teaching; now they are not permitted to teach without a license. Even farmers have courses offered them in our colleges. It is not right that the souls of children should be unprotected from well meaning but untrained teachers in the field of religious education. It is not giving God a square deal—we are robbing heaven and assisting Satan.

Why a trained teacher. I wish to impress upon your minds that no more strategic position is held in all our church activities than that of the Sunday school teacher. We have waited too long for the training of these workers. We have been guilty of hailing men and women once a year and insisting that they have a call to teach, instead of anticipating such calls and preparing to meet them normally.

We are slowly beginning to learn that piety is no substitute for efficiency and that earnestness cannot make up for a lack of enlightenment.

Our great problem in how to get more teachers and better teaching. When I was called upon to teach a Sunday school class I really thought that I could teach and, of course as usual without any training or preparation whatever, really wondered why I did not receive the call many years before. But after taking three years of teacher training work I came to the conclusion that I knew nothing about the art of teaching. I have discovered my ignorance.

The demand is justly made of the Sunday school in these days that it maintain a higher level of intellectual efficiency in its teaching. This can be done only through the teachers' training course.

I would have you know that we are not born with knowledge but we are capable of learning if the right principles are applied. Why especially should one be trained in the method of teaching? The principles may be as old as the granite hills but methods do change. The purpose of the teacher training is to cause him or her to know their subject matter completely and thoroughly and in relation to the rest of human knowledge. But a knowledge of subject matter is not enough. To know is one thing; to be able to teach others what you know is another. Just because a man or woman is spiritual is no sign that they can teach, or because a man is educated is no sign that he can teach. Telling lies not teaching nor is memorizing teaching.

We must have trained teachers to do effective teaching. And this can be accomplished by training our teachers in the principles of teaching. We owe it to those who are called to teach the Word to see that means of thorough preparation are brought within their reach. The best teachers will welcome a better training for Christ's service and many good people who have not found their place in the work of the church will gladly engage in Sunday school teaching after they have been specially instructed in the Bible and in the principles of teaching.

Teaching is no longer a job for old women and incompetent men. We should remember that our teachers are dealing with souls and a soul is a living personality. A personality is one who thinks, wills and feels. We shape souls for service and eternity and one soul is more precious than the whole world.

The importance of a trained teacher is that the Sunday school teacher deals with immature growing minds. He dare not present his material in a merely logical order. Therefore

his method must be psychological. Can an untrained teacher teach in a psychological order? Never!

The teacher's training would give the teacher a course in pedagogy so that the teacher would understand children. Also he would be able to put his teaching in terms that match up with their experiences, and answers their problems and needs. This requires trained teachers. He must know how things strike them and how to stir them to appreciation of the best. He must understand how their minds work and their will develops and must know how to use natural laws so revealed to him.

The Sunday school teacher deals with religion upon the level of conscious ideas. The children in his class are getting religion from many sources—from the influences and experiences of home life, from associations with others in acts of worship and in ways of living from nature about them and from the first vague stirrings of conscience within them. The teacher's training would enable the teacher to bring together these manifold influences and to help them to express themselves in intelligent convictions. It is his function to explain life to children in religious terms. It is of the utmost importance, therefore, that his own ideas be clear and his belief well founded.

The Sunday school teacher must co-operate with other educational influences in the lives of the children he teaches. The Sunday school does not have the whole job of teaching or educating—the children are being educated as well by public school, home and church, by libraries and moving picture shows, and by parties and picnics, public festivals, newspaper and posters and by the whole round of sights and sounds and activities that characterize the life in which they find themselves. The Sunday school teacher must co-operate with, match up to and interpret the various elements of this educative melange and seek to make them fall into a unity of life motivated by religion. This requires trained teachers. It is no easy task. We have been content too long with just anyone teaching in any class without any training and then we blame our young people for their conduct and religious life. Don't blame them—place the blame where it belongs—the unprepared teacher. Teachers training would prepare your teacher to know why things should be presented in this or that order, at this or that time, with this or that emphasis and with or without illustration.

These are vital questions. To this if one adds the ability to manage a class, to secure order, attention and interest, one has in effect compassed the scope of the problem of making a teacher. This cannot be done short of teachers training course. A teacher is a person whose life touches the life of others and in such a way that the conscious act of the trained spirit of the teacher influences the less trained spirit of the pupil to the end that the pupil comes into possession of the knowledge, culture and training he is capable of receiving. The entire value of the teaching process is to be found in the power of the teacher to enrich the soul of the learner. When the teacher can make his pupil know, feel and move he is teaching. Teaching must always touch this entire circle.

The teacher's training class would enable the teacher to know how to enrich the soul, to occasion right thought, to secure the right action. We do not teach until it is the possession of the spirit. Knowledge must be so occasioned in the learner that he is conscious of it. I give you an example of two teachers: First a teacher comes before her class with everything ready and then follows a command that the pupils be quiet or sit just so with their feet just a

certain place, their shoulders thrown back, their little hands folded in their laps and their eyes glued on the teacher. The children await the mysterious and miraculous utterances which the teacher **alone** voices. How tired the children are when the lesson is over and how glad that they can shake themselves and forget! Second, a teacher comes into her room, the children are crowded respectfully around the teacher but not in military attitude; not disorderly, not statuesque, and the children are telling the teacher out of the depths of their own soul how the language of the lesson has impressed them. The teacher, pleased but reserved, guides the minds of the children, point by point, to the great issues and helps them to discover the great truths. Lesson over, nobody is tired, nobody wearied, everybody surprised when the tap of the superintendent's bell hints to them that time has been consumed in a most interesting, helpful, inspiring way. Which one of these teachers would you say was a trained teacher?

Teacher's training would be a good thing for some teachers if they learned nothing more than that they should not do all of the talking themselves. Theirs would be time well spent. They go about it as though they were to get the lesson out of their system rather than into the pupils. The teacher who tells everything to his class is not apt to stir them to think for themselves and he has no way to check up on what is happening within them. He cannot tell whether he is getting right or wrong impressions. He is so busy pouring in that he does not stop to draw out. Teacher's training would prevent this kind of teaching. No teacher can simply take an idea out of his own head and put it into a pupil's head unchanged as though it were a sort of brick.

Understand your children and fit your teaching to their needs. Teacher's training would give us knowledge and skill to guide them into the truth. The real problem is that of the teacher. They must be trained in methods or they will waste time and may fail. They must be better trained in Biblical history, literature and geography, for they will not

long be able to put their pupils off with vague verbal descriptions. Teacher's training is the solution. He must understand the activities of the growing soul. He must understand the subject matter which constitutes the nutrition upon which the soul grows. God has given us young and growing souls to be instructed and trained. There is a world of religious truth to be known and presented to this young and growing soul and there is an intermediate agency—a living disciplined and equipped teacher who has had training and whose function it is to interpret this world of religious truth to the soul. How can he or she cause to arise in another soul knowledge that has never crossed the bounds of his own? Surely he can give only as he possesses. How will he possess? By training for teaching. No business is greater than God's business. Let us give him the best by giving him trained teachers. It can be done.

Here is the child just opening its wonder eyes to us:

Just a peeping
Through the sleeping
Month of infancy,
Into wonder,
Into yonder
Life's infinitude.

Just awaking,
Just a taking
Everything for truth;
Never dreaming
Of the teeming
Fallacies of youth.

Just a walking,
Just a talking
Little butter-ball;
Just a yearning
To be learning
Anything at all.

Flora, Indiana.

Sunday School and Christian Endeavor Convention

Being requested by Miss Cora Culp to make a report of our convention at Ardmore to The Evangelist, I am sending the following. Ardmore is situated about four miles west of South Bend. Here gathered the delegates from all the northern Indiana Brethren Sunday schools and Christian Endeavor societies.

The convention started off with a boom and all present were made to realize that the president, Miss Cora Culp of Nappanee, was fully capable and meant business. Though we were not strong in numbers, yet our spirit and enthusiasm would be difficult to surpass. The Quiet Hours on Tuesday afternoon and evening were conducted by Brother G. W. Rench and were worthy of special note because of the spiritual uplift which they meant to all present. Some of the other able speakers were A. E. Thomas, E. L. Miller, W. I. Duker, J. W. Brower and J. W. Clark. Mrs. Hess of Goshen spoke on "Putting the Junior Boys and Girls to Work" and William Widmoyer of Nappanee spoke on "Why an Intermediate Society?"

We all enjoyed the fellowship and hospitality of our brothers and sisters of the Ardmore church. They surely did all in their power to make our visit enjoyable and helpful. We also feel that we received a rare treat and much inspiration by being at the convention and are looking forward with eager expectation to the convention next year at the Dutchtown church near Warsaw. We only hope that more people will take advantage of their opportunity of receiving so much benefit by being at the convention.

Sincerely yours in his work,

SHIRLEY PRICE, Secretary.

National Sunday School Association

The National Sunday School Association of the Brethren church has been planning for some time to put some one into the field as a field worker. As announced some time ago Miss Nora Bracken is now in the field as a representative of the Association. Miss Bracken is well prepared for work, having spent the last year in the Hartford School of Religion as a student and doing practical work under the direction of that institution. Miss Bracken attended the Maryland and Virginia Conference and from there started on her work among the schools of Virginia. The following is her schedule for July. July 14-22, Roanoke, Red Hill, Mt. View and Garden City; July 24th, Limestone, Tennessee; July 31, Washington, D. C.; and the schools of Maryland the first week in August. Part of August will be spent in Pennsylvania, which schedule will be announced later. Miss Bracken will inform each school of her coming.

Miss Bracken is Superintendent of the Children's division of the National Sunday School Association of our church and her work will be for the most part with the leaders and teachers of the Children's Division. She will however, be ready to help in any other way that she may be needed. She comes without any expense to the schools visited. Her expenses are entirely taken care of by the Association. We ask for her a most cordial reception and responsive hearing. She will help you in a very practical way to solve the problems connected with your school. Watch for her coming and prepare for a helpful and fruitful conference.

H. H. WOLFORD, Secretary-Treasurer.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

President of the World's Christian Endeavor Union, Delivered at the Sixth World's Christian Endeavor Convention, New York City, July 6, 1921.

Christian Endeavor Foursquare Annual Message of Rev. Francis E. Clark, D. D., L. L. D.,

Forty years of Christian Endeavor history are behind us. Their scroll is rolled up and laid aside. We cannot alter it. But we do thank God for it. We may well be humbly grateful for these years of His right hand. We may well draw courage and inspiration from the story of these two-score years.

A growth from one society to far more than a hundred thousand, though some that did run well for a time have fallen by the way. A multiplication of the original fifty-seven members by more than three hundred thousand, until the number of our past and present comrades reaches eighteen millions. A distribution of our society from one little corner of the United States to every continent and every nation between the two poles. Surely this is another miracle of the loaves and fishes. This is a mighty underscoring of the age-old truth, "Not by might, nor by power, but by my Spirit, saith the Lord."

I will not dwell upon the past. A society that relies upon former glories in already decrepit and decadent. As one has truly said, "The fortieth mile-stone will become a mill-stone unless we leave it behind us." Mile-stones are inspiring things to leave behind. They mark progress. They allow us to say, "The bent is yet to be."

There are two ways of using a mile-stone. We may read it as forty miles back to our starting-point, or forty miles forward to our destination. How shall we mark this mile-stone? Not by the inscription, "Forty years back to Williston," but, "Forty years forward to a Larger, Intenser Loyalty to Christ and His church." I propose, with the advice and consent of my colleagues the trustees and of the denominational leaders of Christian Endeavor, that we wage

A Foursquare Christian Endeavor Campaign.
for the next two years.

The Christian Endeavor movement lies foursquare, however we view it. Like the New Jerusalem, which the Revelator describes, it has four sides. Our movement has

four great divisions, four great principles, four great spheres of activity, four great methods of expressing our loyalty to Christ and the church of Christ.

The four divisions of our society are the Junior, Intermediate, Senior, and Alumni.

The four great principles are outspoken loyalty to Jesus Christ, constant service for Christ, constant loyalty to Christ's church, constant fellowship with Christ's people.

Our four great spheres of action are the Church, the Home, the Community, the World.

Our four great methods are **Expression** by prayer and testimony, **Service** through our committees, **Fellowship** through our unions, **Personal Stewardship** of our money, strength, and ability.

What, then, may a Foursquare Campaign accomplish?

1. Such a campaign will make clear to ourselves and the world the constituency of Christian Endeavor. This is made up of children, (the Juniors), youth (the Intermediates), older young people (the Seniors), graduates (the Alumni).

2. It will define the Principles we have to establish.

3. It will make plain the Field we have to cultivate.

4. It will indicate the Tools and Weapons we have to use.

It is not a complicated programme that I would suggest. It simply strives to show **whom** we endeavor with, **what** we endeavor for, **where** we expend our endeavors, and **with what** instruments we endeavor to do our work for the Master. I think I may claim that this in a comprehensive, symmetrical programme. It is not one-sided or lopsided. It will not make cranks or faddists. If carried out, it will develop all the Christian muscles: hearts to feel, brains to think, hands to work, feet to run on the Master's errands.

Let us examine briefly each side of our proposed programme.

(To be continued.)

Summer Activities for the Juniors. By Miss Frieda E. Price

What are you doing this summer to carry your Junior program and to keep up the interest? Children like variety, in fact their play is full of it, so why not take advantage of this and add variety to your meetings? Have your meetings during the summer on some afternoon in the week, other than Sunday. The first half of the time could very helpfully be spent in playing games such as Cat and Rat, Fox and Rabbit, Three Deep, any Relay Race, etc. When the time for playing is up, have the Juniors to pass into the church or the place where you are going to have your meeting. Then the last half hour devote to the lesson. Tell an interesting story, sing the songs the children know and learn a new one now and then. Perhaps you can have a little Junior choir which could introduce new songs to the Juniors.

Insist on quietness and reverence during the meeting for "The Lord is in his holy temple; let all the earth keep silence before him (Hab. 2:20).

If you are near a woods you could try a trip out there, each Junior carrying his own lunch. Let them play first—before going have the understanding that when you, patient superintendent, call them they are to come. Then you can have a nature lesson and glean beautiful thoughts from the trees and flowers.

Of course it is impossible to do this without help. The superintendent must have assistance. A good plan is to have as many assistants as you have committees so that each assistant would act as chairman of your different Junior committees. This plan is very beneficial to the children. And after all what is Junior Christian Endeavor for? Yet, to train the children in their religious life and it is such a worth-while cause to be in. Because so much of the child's later life depends upon the way his life is moulded while he is very young.

Nappanee, Indiana.

The most patriotic man, ladies and gentlemen, is sometimes the man who goes in the direction that he thinks right even when he sees half the world against him. It is the dictate of patriotism to sacrifice yourself if you think that that is the path of honor and duty. Do not blame others if they do not agree with you. Do not die with bitterness in your heart because you did not convince the rest of the world, but die happy because you believe that you tried to serve your country by not selling your soul.—Woodrow Wilson, At Independence Hall, July 4th, 1914.

NEWS FROM THE FIELD

CAMDEN, OHIO

I take pleasure in letting you know concerning the work at this place. While this is our first report, yet we have felt inspired to tell of the many and good blessings the Lord has bestowed upon us since last September. The Lord has strengthened us spiritually and also has blessed us numerically, having given us 45 souls, four or five of which yet await baptism. The prospects are bright for more.

The Sunday school is doing fine under the superintendency of Brother T. H. Cupp, who is an earnest, sincere and devoted man to the work entrusted to him. This type of man means ever so much to any church.

We are all looking to Jesus, who is the Author and Finisher of our faith, for greater blessings that we may realize a greater future individually and a greater church. Pray for us, dear brethren, that we may remain true to God and to his beloved Son, Jesus Christ, our Lord. Your brother in the work,

J. E. EIKENBERRY.

McLOUTH, KANSAS

It has been some time since we were asked for space in the Evangelist, and we trust that our report will not be cast into the waste basket.

The work of our church is getting along as well as could be expected, with the surroundings.

On March 29th Brother Edwin Boardman, Jr., of Hudson, Iowa, came to our call for a three weeks' meeting.

The first evening we had a full house and the first gun was fired with wonderful effect. The people began to believe that the Brethren had some material of value and that we meant business. For three weeks Boardman was given a good hearing. The Easter freeze making a slight break in attendance. The four churches of the town did their part well.

We feel that the effort was a great success. The people of McLouth know what the Brethren church believes, and stands for, and I believe there is a greater appreciation for the church.

There have been great compliments paid to Boardman as a young man, and as a Christian gentleman, but greater compliments have been given in behalf of his great ability to preach the Gospel.

One lady, not a member of our church, and who is an old school teacher, expressed herself by saying, "What a pity it is to let such a young man as Boardman, go to South America to preach to the Spanish, when we need him so much here at home."

This reminds us that Ashland College should share the honors in such men as have received their training under her direction, and care, yet we would not forget to thank God for the gift of such, and ask him to touch others in mind and heart and call them to so great a calling.

A few words of appreciation handed to me, by a Baptist, are as follows:

In Appreciation

Rev. Edwin Boardman, Jr., is the youngest

evangelist McLouth has been privileged to enjoy. His work here was remarkable in many particulars. His genuine good-fellowship, pleasing personality, his Christian characteristics and culture won the esteem and admiration of all classes.

His sermons were clear-cut and eloquent interpretations of Bible truths, illustrated in word-pictures, original and real—so charming that children and adults alike regretted to miss even one sermon of the series. His knowledge of Sacred and Ancient History is edifying and fascinating—marvelous in one of his years.

New meaning and emphasis were given the Cause of Missions in beholding one whose life and abilities are so consecrated, to spreading the Gospel in Foreign lands. As a musician and soloist, Rev. Boardman magnifies his Lord and his audiences "swell the chorus" till the welkin rings.

Special addresses and efforts were made in behalf of school and community interests: The world conditions and crises today were discussed in the light of Bible truths. Our four churches understand one another better. All unite for Brother Boardman, in "God Be with You Till we Meet Again."

(Signed) A Consecrated Baptist, L. J. R.

During the meeting two were added to the church by baptism, a mother and daughter, the mother being deaf and dumb. The father, a member, also is deaf and dumb. For them each week I write a great part of my sermon. They are rejoicing with us and the family has added much to the work.

We are sure Boardman will never forget his trip, and the three weeks' work in Kansas, and especially his first horseback ride. We are not sure, however, that he would do for a rough rider.

We are glad to say that our town and community are coming to a higher plane of living. Things have changed wonderfully since a year ago, and if there are any Brethren anticipating coming West we would be glad to welcome them with us.

On May 16th, we held our regular quarterly meeting, which was of interest.

Since here we have been working on the revision of the church roll, and at this time we find the following: Conservatives, 37, of which 17 are active; Progressives, 54, of which 34 are active; thus showing 91 in all. Yet many of this number are children, and the inactive are isolated. As I often put it there are 11 good, bad and indifferent. We will say this church is not an exception, for the burden is borne by a few faithful everywhere.

Just here we must say that the two factions are so agreeable and loving that there is really no division. A motion prevailed that duplicate statistical reports be made of the work, and one be sent to each Conference.

We are praying that the Spirit of this church may spread from church to church until we will all be one in Spirit, and one in work.

We have just organized a Sunday school about five miles from town, and the writer is

preaching for them every two weeks. We have just answered a telephone call which revealed to us that another community wanted us to order Sunday school supplies, for them, and also preach for them. For this we are thankful, yet there is a limit to our strength, although Paul said, "When I am weak, then I am strong." These calls are very encouraging, and I covet the prayers of the brotherhood that God may give his humble servant the ability, and strength to go on and fill the mission to which he has been called.

The writer would like to hear from Mulvane, Kansas, as we have inquired and failed to hear, and if there is a church or mission who desires the services of their humble servant in an evangelistic campaign, we will be glad to offer our best, and trust our compensation to the freewill offerings.

Yours for his Kingdom,
THOS. F. HOWELL.

TRAVEL FLASHES

Philadelphia

It was a pleasant time we had in the city of Brotherly Love. We tried, in every way possible, to live up to the sentiment and so, after some insistence, by the pastor of our church, Brother McClain, I tried for the first time after my operation, to preach. It was one of the very finest audiences I ever had—not the largest or the most austere, perhaps, but almost the entire Sunday school remained for the service, and never in my life did so many young people commend me for my sermon. It was indeed refreshing and inspiring to have so unusual a thing to happen. In the evening, we went to the Church of the Brethren to worship and hear Dr. C. C. Ellis give his farewell sermon to a church I had served for nearly three years and was sent away from for no other crime, without the ceremony of a farewell, than that I had consented to become the pastor of the "Progressive" church in Dayton. But I held nothing against the church. I forgave and for it, received an ovation when after ten years I returned. I am more and more convinced that the way to salvation from the mistakes and crimes of other years that disrupted the church, is simply to forgive and forget and "work together." The bitterness is not all on one side. We need to cultivate unity, and try constantly to find places where we may answer the prayer of the Master, "that they may be one." It will be a long time—indeed I never hope to see the day when we can unite all the denominations, but there is small excuse for the extra waste of the Lord's money caused by the division of the Brethren church and the Church of the Brethren.

Something To Do

This trip is more and more convincing me that there is a real place for a field man in this work. Not a single Regional Conference has been in any sense a failure. The Philadelphia meeting was a fine example. Each invited church was represented and some new phases of the task were brought in

friendly criticism and some people enlightened as to the intent of the Movement. Indeed, the churches have not yet seemed to sense the magnitude of the task set by this Movement, nor realized the meaning of the secretary when he says that this is to make us a "par value" church. In every one of the seven objectives are heights that we have not reached and when we do, we may come near being where we ought to be and do more nearly the things our Master wants us to do.

Old Germantown

In Philadelphia, it was our privilege, once more, to visit the first church of our history and in connection, the graves of some of the leaders. One of special interest was that of Mary S. Geiger, whose generosity and splendid hospitality we have often shared. On the occasion of our last visit to the city she was our hostess. Now, she is numbered with the blest. Here we also paused at the grave of the late J. C. Cassel, whose untiring zeal and splendid service in giving did so much to save situation in our brotherhood in recent years. But most interesting perhaps, was that of "Christopher Saur, founder and organizer of the Church of 'the Brethren.'" It was a source of some satisfaction that it was not the "Church of the Brethren" but church of "the Brethren" as it appears on the old gravestone, there. Of course it is a quibble on words, but nevertheless, it sounds good to a Brethren to read it just as it is. Neither division of the fraternity has more right than the other, to claim succession for we have both succeeded them and are so near alike in the following of their principles now, that it hardly behooves either of us "to talk about the rest of us."

Washington

Having finished our work in the city of the birth of the church, we motored on to the capital of our country. Here we spent a day and two nights in seeing the wonders of this magnificent city. Incidentally, we had a nice meeting with the leaders of the church there in the home of Brother Lyon, who most graciously entertained us to dinner. While the church there has done a fine thing for the goals set by the Movement, I did not get the assurance that they would organize. I hope they will in it appears right under the leadership of the Spirit. I am more and more impressed that the organization will be a blessing to any church because it will try to develop students or specialists in the several lines of activity, of any successful church. There is not a single aim of the Movement that can be omitted and the church claim to be what it ought to be; and this Movement aims to have at least one person in each church that will study one of the objectives.

Hagerstown and Lydia

After a day's run, we were at Hagerstown. Here with a small group of the leaders of that church we had a meeting, and the next night the same with our cousin, Mark B. Spacht and his congregation at Lydia. These churches were both organized and recently had heard Brother Garber at the District Conference, but I was glad to add a further word as the opportunity offered.

Meyersdale

The next day, after visiting the battlefield of Antietam, we again crossed the mountains homeward. Saturday night brought us between showers, to Meyersdale where we were engaged as supply for the morrow. We were glad to visit again this church and these fine people. If Beachler were writing this, he would have to tell of the entertainment and fine Somerset county dinner we had, at Brother Miller's and Fike's but if I had to tell of the fine dinners on a trip like this, I would not get to tell of the Movement as I should. So I forbear. This church, Brother Goughnour served years and now, after several years absence is to return. The leaders here, after hearing my plea for the Movement said they would leave the organization until he came; of course, I had no authority to force it on them now, but, after all, they will thus be a year behind time. I am sorry that all the churches do not at once accept the wisdom of the Conference and get busy with the work there outlined so that there may be complete harmony of action among us. For instance, if this Movement shall, as we hope it may, make Ashland a Standard College, ought not every church have its full share in the task? Most certainly! But if the churches see the wisdom of only their own opinion, we shall be unable, perhaps, to do the splendid things that would be entirely possible with harmonious action. And harmonious action is absolutely necessary at this stage of the history of any denomination and ours more because we are young and small.

Next Sunday, we shall be in Johnstown and then go to Uniontown where we have planned with the pastor, for a Regional Bible Conference. After that, we hope to give further observations.

CHARLES A. BAME.

COLLEGE NEWS

The Annual Commencement passed off with gratifying results. Rev. Watson and Dr. Claxton, both brought very acceptable and timely messages. The graduates have scattered, some going to their places of work and some have returned to their homes. The College still follows them with deep interest.

Enrollment for next year promises to be good. It is easy to give swagging figures about a school but I believe we will have a fourth more students in the College proper than we had last year. The summer school is larger by a third than ever before. At this time last year we had 76. Now we have 136 in the Normal alone and 22 in the Academic work. We are "full up."

The Building Committee recently, created by the Board will come onto the grounds early this week along with an architect. This means business and I want the brotherhood to know that we are in dead earnest. I want to repeat that we are at a critical turning point in the college situation. We have increased our budget from last year of some twenty thousand to twenty five or more this year. The situation demands it.

At the coming National Conference the plans of the College will be laid before the

church by the board and we all earnestly hope that there will be a willingness from coast to coast to respond. I have very encouraging words from the Pacific coast, Sunnyside, and other parts of the brotherhood, as yet unsolicited. Any church in the brotherhood would be helped by a visit from our Field Secretary, Brother Beachler. His presence is good for the blues and would help tide over a slump.

The church has a call now to enter an open door of opportunity in touching young lives through its College. The enlarged summer school, the closer contact with the city, and an awakened interest in the church bring us an increasing number of young lives to be molded into frankly Christian characters. I believe you will all grant that now our national ideals, our educational ideals, and our Christian thinking need the purifying fire of the Christ spirit. Why pray the Lord of the harvest to send for laborers unless we make possible their spiritual and intellectual equipment? God grant that we may see with an enlarging vision.

EDWIN E. JACOBS.

BERLIN, PENNSYLVANIA

The Lord's work in Berlin is moving steadily forward. A number of events have occurred, since last report, which we hope will prove of interest to the readers of the Evangelist. December was the date of our last report. We were then in the midst of our revival meeting. We were led in this campaign by Miss Emma Aboud. Sister Aboud preached the gospel in her characteristic manner. The distinctive beliefs of the Brethren were given large place in the discourses of this efficient Bible teacher. The attendance was large throughout. As a result, twenty-one were added to the church by confession of faith and baptism. There have been added to the church since these meetings, one by letter and five by baptism.

The Christmas time was fittingly observed. We endeavored to make it a time of special praise and thanksgiving to our King. A sacred cantata entitled, "Thy Light is Come," was rendered by the Sunday school to a capacity house. A liberal "White Gift" offering was given. The pastor and family were not forgotten. On Christmas morning a good brother, representing the congregation, presented us with a gift of \$81.50. A few weeks later, near the time of the birthdays of the pastor and his good wife, a number of members and friends of the congregation invaded the parsonage. We appreciate these expressions of confidence and hope to prove ourselves worthy of the same.

The auxiliaries of the church are doing good work. The W. M. S. and S. M. M. hope to be front line this year. The attendance in Sunday school greatly increased at the close of the winter season. The largest number present any one Sunday was 220. Think of this number all in one room and you will understand why we need a new church. The communion service May 22nd was well attended. There was a great interest shown in this meeting, an evidence of good feeling among God's people. The offering for Foreign

Missions was considerably in excess of the dollar per member.

The writer firmly believes that no people can be a power for God unless they spend much time in prayer. In harmony with this belief, we re-established the Wednesday evening prayer service. A goodly number by their presence and participation, have proven that they believe with the pastor that the special service of prayer and Bible study has a large place in the life of a congregation. Have had an average attendance of thirty. A Junior Christian Endeavor Society has recently been organized under the leadership of Mrs. H. G. Hay, with a membership of about forty. The society meets on Sunday evening.

Visitors

Under the leadership of our predecessor a class in Teacher Training was organized and completed the first four parts of Oliver's text. The course was finished under the instruction of the present pastor. June 7th was commencement. Number in class, seven. We had with us on this occasion Prof. J. A. Garber of Ashland. More of our teacher training work should be taken under our denominational association, and where possible the national superintendent invited to conduct the commencement.

Under the auspices of the S. M. M. Rev. Virgil C. Finnell, Field Director of Religious Education for the Church of the Brethren, gave us one of his illustrated lectures June 14th. Subject of lecture, "Our New Americans." I take pleasure in recommending Brother Finnell to our people. His intensive study and extensive travels qualify him to speak intelligently on a number of subjects.

Our most recent visitor was Brother Bame. He was with us June 27th. And while it was Monday evening and a short notice, yet our people gave him a good hearing. We were glad to be further enlightened on the Bicentenary and to have impressed upon us the place of this program.

In the absence of the pastor over Sunday, July 3rd, visiting home folks, Mrs. M. C. Meyers of Pittsburg, spoke to our people. But my article is growing too long. May the Lord bless His church.

W. C. BENSHOFF.

THE EDUCATIONAL DAY OFFERING

Previously reported	\$1045.71
Oakville, Ind.	16.26
Cerro Gordo, Ill.	17.09
Dayton, Ohio	250.00
S. W. Gingrich	25.00
Bryan, Ohio	92.00
J. W. Beer	5.00
Flora, Ind.	25.66
Ardmore, Ind.	26.00
Louisville, Ohio	31.62

Total to July 11th\$1533.65

Dayton will send us \$600.00 in all, and the above is only first payment on that amount. It is highly gratifying to note the readiness with which the Brethren are responding to this emergency call, or in fact any of the calls in behalf of the college. I suspect it is due at least in part, to the fact that so many

of them have contributed to the endowment fund and thus having an investment here, their interest is deepened in consequence. And it may also be due to an awakening to the fact that it is only here that future Brethren preachers are to get their training. The colleges and seminaries of other denominations are concerned in the training of a leadership for their own, and not for our church. Their emphasis is very naturally placed in that direction. We confess that such is our policy, for not only is this our own conviction, but it is undoubtedly the wish of those whose gifts are making the college possible. This awakened interest in the college furnishes ground for the hope of a bigger and better future for both the school and the denomination. So send on your offering.

MARTIN SHIVELY, Bursar.
Ashland College.

A. B. COVER RESIGNS PASTORATE Minister of First Brethren Church to Leave Here on October 1.

At the regular business meeting of the First Brethren church, Wednesday evening, Rev. A. B. Cover, the pastor, tendered his resignation, the same to become effective October 1st. Rev. Cover has been pastor of this church for five years. During this time commendable progress has marked his and his wife's labors; the church was much strengthened in numbers, financially and spiritually. The church debt was very materially decreased, while the pastor's salary was steadily increased and the offerings to missions and benevolences were advanced to a degree giving the church creditable standing in the various goals and activities of the denomination.

Both Rev. and Mrs. Cover are enthusiastic Sunday School workers and through their efforts the school has been strengthened. The elementary division under the direction of Mrs. Cover, was thoroughly organized and increased in attendance and efficiency one hundred per cent; Mrs. Cover has specialized in that particular work. Under the leadership of the pastor, a Christian Endeavor Society was organized which continues to do promising work for the development of the church's future leaders.

Rev. Cover at this time is undecided as to the future. Several fields have been open to him during the last year which he refused to consider on account of the best interests of the congregation here. But he now feels that he can leave this work in splendid condition which his successor can carry forward while he desires to labor elsewhere.—The Evening Globe, Hagerstown, Md.

"COMMUNICATING TO THE NECESSITIES OF SAINTS."

The Word requires that we forget not to meet the necessities of the saints and in ways aside from meeting the apportionment of the Board of Benevolence, some of our people occasionally forget not to look to the "necessities of the saints." The following letter written by Brother E. L. Miller to Brother J. H. Swihart, and latter's letter of appreciation are self-explanatory, except that on the

margin of the letter the amounts and donors of the gifts are stated as follows:

Alexander Mack Class\$27.25
Golden Rule Class 5.10

Amount of check\$32.35

The card referred to in Brother Swihart's letter gives the permission of Brother Miller to use the letter at the recipient's discretion. It is a fine thing to show appreciation of noble service rendered in such very practicable ways.—The Editor.

Nappanee, Ind., June 20, 1921.

Elder J. H. Swihart,
Mulberry, Ind.

Dear Brother Swihart:

This letter may be from one whom you never remember having met, yet I have known of you for years and met you at the Indiana conference at Flora last October. I want to thank you for the inspiration that you and your work have been to me and other younger men in the ministry. You have builded even better than you knew when you were on the firing line actively engaged for God and His church. It means much to us younger fellows to have the examples of Godly lives well lived before us. May God prosper us in the same line of proper living and fearless contention for the things of religion and the church. You and your helpmate have blessed many in your ministrations and I am always free in giving credit to the preacher's wife for much of the lasting good she does, for I too, am a married man and know the influences for good that emanate from a Godly woman. May God see fit to pour out his blessings upon you until the last. Perhaps the temporal blessings have not been any too many in the recent years, but then the spiritual need not have been missed, and neither do I think that you have passed any of them up for things that come and go very quickly.

Now the Alexander Mack Bible Class, of which I am teacher, and Golden Rule Bible class of women, of which Brother James Cosper is teacher, have asked me to forward to you a little money which they as classes very freely give for your own use. They feel that there may be some things that you might like to have and which do not come under the exact necessities and that you should feel free to have some of the good things, even though they may be considered semi-luxuries. This is in a desire to express thanks to you for past work well done. Many of the older members of both these classes remember you from the time of your activity in preaching and some know you personally. This was not done in any spirit but that of Christian love and good will, and we wish nothing better than you accept it as such. May you feel that we have not forgotten you and that we will try to remember you again in the future so that you may enjoy with us the material blessings of life as well as the spiritual. It is not worth much to say, Be thou fed, when we withhold the feed.

Again I say in behalf of the classes, may God bless and prosper both you and Sister Swihart to your good and His glory.

Your brother in the ministry,
E. L. MILLER, Pastor.

Dear Brother Baer:

The enclosed letter and card speak for themselves as to their purpose, but we must express our appreciation both for gift and compliments paid us as therein expressed. We are certainly gratified to know that our feeble efforts of the past have not been forgotten. We most sincerely thank you, brothers and sisters, for your kindness manifested to us old folks.

Your brother and sister in the Lord,
J. H. Swihart and wife.

THAT "COLLEGE HEN" AND OTHER THINGS

It has been quite a while since the friends of the "college hen," or those who may not be her friends, have heard anything about her, but she has been busy all the time, to the delight of the folks at the dormitory. She has produced almost 400 dozen eggs, all of which have been used on the tables there, and since she came on the scene, not a single egg has been bought for use on the tables. You see there are 98 of "her" which accounts for the amount of her product. Besides, we have a fairly numerous family of young stock—all of the White Rock breed, and hope to have one hundred pullets to furnish the eggs for next season. The stock, and the place in which to keep it, cost us very nearly \$400.00, which was more than I had anticipated, but I believed that we had enough friends who would take care of the entire cost, which they have not done up to this time. And this is to be my last call too. If you who read this, want to get in on a good proposition, this is your chance. Following is the financial report:

Previously reported	\$233.12
Young Women's Class Masontown, ..	10.00
Stutzman S. S. Class	3.00
Conemaugh, W. M. S.	11.00
Conemaugh, S. S.	6.00
Rodney Rogers,	1.00

Total to date\$264.12

To those who have been here at the college, I need not speak of the possibilities as to beautification of the place, but the big lawn is the despair of any man who thinks of keeping it in condition, with an ordinary hand mower. I wondered how this difficulty could be met, and at the same time, how we might utilize the four acres of ground which was lying unused, at the southwest corner of the College grounds. Then Brother Freeman Krabill of Astoria, called my attention to some advertisements of garden tractors, and I opened correspondence with several manufacturers. The machine which most impressed me from the descriptions which I could read of it, was the Midwest Utilitor, manufactured by the Midwest Engine Company, of Indianapolis. Fortunately for us, that company made us the best proposition of any, though I did not really try any others, and then I set out to secure the money. I knew that we could not spare it from the treasury, and felt that I could find friends who would furnish it. Here is the result of my effort:

I C. Beeghly	\$200.00
Henry Rinehart	25.00

C. M. Berkly	10.00
Summit Mills S. S.	8.00
Freeman Ankrum	2.50
Ed Nininger	20.00
A. Sponsler	5.00
Miss Bond	5.00
M. D. Kerr	5.00
J. L. Wissinger	50.00
B. Braeken	5.00
J. D. Kemper	15.00
Anna Clays	15.00
T. J. Fahrney	10.00
Mrs. S. J. Lichty	10.00
Conemaugh W. M. S.	30.00
Moxam Women's S. S. Class	15.00

Total\$425.59

This paid for the machine with its attachments of lawn mower, plow, lister, disc, spring tooth harrow and cultivating outfit, and left enough over to buy tile for the field which is to be cultivated, or rather which is being cultivated. We are so enthusiastic over the machine, that if I said all we say about it, the reader might think I was exaggerating. To say the least about it, "it is a wonder," and we do not see how we could get along without it. Come over and see the difference on our lawns, and see our truck farm too. A thousand thanks to the good friends who made it possible for us.

The rest of the "Other things," must wait for a later paper, for this one threatens to become too long.

MARTIN SHIVELY.

Ashland College.

THE PASSING OF ELDER CHRISTIAN FORNEY

Elder Christian Forney, one of the highly respected and aged ministers of the Brethren church, passed away at his home in Beaver City, Nebraska, on July 3, 1921, after an illness of only three days. At the time of his death he was in his 53rd year.

Elder Christian Forney, son of John and Eve Forney, was born in Somerset county, Pennsylvania, October 19, 1838. He later moved to Milledgeville, Illinois, where he was married to Sabina Myers, the ceremony being performed by Elder Solomon Lichty. This home was blessed with the birth of eight children, one of whom preceeded him to the spirit world.

At the age of twenty years he professed a saving faith in Christ, uniting with the German Baptist church at Milledgeville, Illinois. In the year of 1869 he, with his family moved to Falls City, Nebraska, where he was ordained to the ministry in June, 1870. This service was in charge of Elder Henry Myers and Elder John Forney. Until in recent years he was unceasingly active in the work of the church, and but few have had a more fruitful career in this high calling. He has served as pastor the churches in the following places: Falls City, Nebraska; Burr Oak, Kansas; Maple Grove, Kansas; Aurelia, Iowa; Portis, Kansas; Beaver City, Nebraska; and in the latter part of his active ministry he served the St. Joseph Mission in St. Joseph, Missouri. With the exceptions of Portis, Kansas he was instrumental in organizing the Brethren churches at the above named places.

He was also in demand as an evangelist, having held meetings throughout the Midwest district. In recent years he has been an active worker in the Beaver City church. His place in this church which has been so well filled for years will be noticeably vacant. His readiness to help, his ever cheerful disposition, and his unwavering spirit to always do the right has deservedly won to him a host of friends. He as an exemplary father, a loving companion and a beloved brother. The funeral services which were held in the Beaver City Brethren church were in charge of the writer, assisted by Rev. J. G. Dodds of Maple Grove, Kansas. The ministers in Beaver City each in a very touching way paid high tribute to the life of Brother Forney.

E. S. FLORA.

AN APPRECIATION

Elsewhere in the Evangelist the death of Brother Jay Wineland was announced. Brother Wineland was superintendent of the First Brethren Sunday school of Elkhart, our former pastorate. It is the desire of the writer to give this appreciation of his work and to point out a lesson or two for other workers. Brother Wineland was only twenty eight when he lost his life, having been suddenly killed while at work in the Elkhart yard as a yard brakeman. We had the pleasure of receiving Brother Wineland into the church. He immediately became an enthusiastic worker in the Christian Endeavor. He was afterwards elected superintendent of the Sunday school. He became one of the most efficient superintendents I have ever known. This he did by study and hard work. His co-operation with his pastor was most cordial and sweet spirited.

The lessons which I want to point out are these: Mr. Wineland worked for the New York Central Railroad company eight hours each day, seven days in the week. Yet he found time to read Sunday school books, attend conventions, meet regularly with his teachers and officers and be present every Sunday at his school. Many Christian people are refusing positions of responsibility in the church because they claim they do not have time. Another fine trait about Mr. Wineland lay in the fact that he was never satisfied with past achievements. He was also looking for some better things for his school. He was not a trained man from a scholastic standpoint but able to apply methods and plans from his reading and observation to his own school. His practical common sense, fine enthusiasm and ability to bring all his workers into co-operation with him made him a great leader of school and young people.

Mr. Wineland had shortly before his death, been appointed a district worker in the county organization. In order to give more time to his own school and to better serve the county he changed tracks going to work at ten thirty at night. The first night on the new track was fatal and in a moment his life went out.

In the death of Mr. Wineland the Elkhart church suffered a great loss, and the entire church the loss of a helpful man in the making.

May God richly bless his family and the school which he so faithfully served.

H. H. WOLFORD.

Ashland, Ohio.

BRETHREN BIBLE CONFERENCE

The Annual Brethren Bible Conference which convenes at Long Beach, California, July 15-24, promises to be one of the best of all the conferences yet held. It has been our good fortune to secure men who are widely known and have been used in a remarkable way by the Holy Spirit in the past. At least one of the number, Dr. Cortland Myers of Boston is of national repute. Besides Dr. Myers we have secured as outside speakers, Dr. Farr, Dr. Pratt, and two Christian Endeavor representatives. These added to our own pastors make an array of speakers that promises a rich treat to those who are in attendance. Tuesday, July 19, is Christian Endeavor Day when the sessions will be given over entirely to that work. This is a new departure and it is hoped that the young people will take advantage of the opportunity and make the day really worth while that this feature may become a permanent part of our work.

The entertainment is to be the same as in the past. Those who have been in attendance in the past know of the effort of the Long Beach people to make the delegates and visitors welcome. To those who have not yet been in attendance it is sufficient to say that everything possible will be done for your comfort.

The programs are ready for mailing and should any desire information relative to the Conference I shall be glad to have you write me.

J. C. BEAL,
Fillmore, California.

FELLOWSHIP

I thank Thee for the endless life
That Thou hast promised me,
If from my home and kin and land
I go to follow Thee.
I thank Thee for the shining goal
That marks the distant day;
But much, dear Lord, for "in this time,"
Fellowship by the way.

The world to come I know not, Lord,
Save for Thy blessed face;
The "hundredfold" of human love
Is warm and present grace.
That far-off heaven comes close to me,
While pilgrim to Thy land,
In this dear comfort by the way—
To touch my brother's hand.

—Dorothy Firman.

ANNOUNCEMENTS

Any church desiring the services of a pastor beginning after Conference, please address C. D. Whitmer, 217 E. Dubail Ave., South Bend, Indiana.

I shall be pleased to correspond with churches looking for a pastor. Address me for the summer as follows:

W. H. Miller, 22½ Third St., Morgantown, West Virginia.

SUNDAY SCHOOL REPORTS

Report blanks have gone out to the schools. Has yours been filled out and returned? If you have not received a report blank write me and one will be sent. Some schools have not yet sent in their White Gift offerings. This ought to be done, if you expect to be in the Front Line.

H. H. WOLFORD, Sec-Treas.

SECRETARIES AND TREASURERS

Of Auxiliaries and Boards

With conference only a few weeks away we should begin to shape things up for it. Last year the finance committee made the following recommendation which was accepted and adopted by the conference. "That the secretaries and treasurers of all auxiliaries and boards be instructed to have all books audited prior to the convening of conference." This will lighten the work of the finance committee at conference and will secure better auditing work as the committee cannot have sufficient time at conference to do this work as it should be done. Do not overlook this matter and thus burden the committee this year.

H. E. EPPLEY,
Chairman Finance Committee.

TO THE INDIANA CHURCHES

We are asking that you should send your state apportionment at once, as we can only pay our obligations as you make it possible for us to do so, and we are in need of funds at present. We cannot pay mission pastors and they are needing their money. How would you like to have bills staring you in the face and no money to pay them with? Place yourself in their position, and yet some have not paid their first and second quarter's apportionment, and the third is now

due. Please take this matter seriously and send us some money at the earliest moment possible.

C. A. STEWART, Sec'y.
Loree, Indiana.

NOTICE NO. 12—S. O. S.—FINAL

This is the last notice. There will be no more. The EDITOR has done his part. The notices—12 of them—have visited the churches through pastors, officers and laymen. They have done what they could. About August first a personal notice will be mailed to each church from which no report has been received. An "ELEVENTH HOUR" will be named when reports will be received and included in the conference report. This HOUR will be held to vigorously. No exceptions will be made. Four months and more are sufficient to overcome any obstacle. Better see that the report of YOUR church is in before August first.

H. E. EPPLEY,
National Statistician
417 Indiana St., Huntington, Ind.

We have resigned the pastorate of the Hagerstown church. We are just undecided at the present what we will do. Our son graduated from high school this year, and we are desirous of locating where we can keep him in the home for at least part of his further education. Moreover, Mrs. Cover and myself are most in need of rest which change of work would afford us. We do not like to give up the much needed work of the ministry at all, but will have to do so, for a while unless a field meeting the demands opens to us. Should a suitable field open soon we may take it.

A. B. COVER.

Ashland College

ASHLAND, OHIO

A School Offering Collegiate Educational Advantages
Under Frankly Christian Influences

Fall Semester Opens Tuesday, September 13, 1921

COURSES: Arts and Sciences, Normal, Academy, Piano, Voice, Physical Education, Domestic Science, and Elocution.

SEMINARY COURSES: Classical Divinity, leading to the A.B. Degree. Shorter English Divinity for those who can not take Long Course.

TEACHERS: Trained in America's best Universities. All consecrated and able.

ATHLETICS: Controlled and Encouraged.

EXPENSES: Moderate. Many opportunities for Self-help.

SURROUNDINGS: Healthful, Helpful and Stimulating.

RESERVATIONS: Rooms at the Dormitories are already well taken.

Write soon for your Rooms.

CATALOGUE UPON REQUEST.

J. ALLEN MILLER,
Dean of the Seminary

EDWIN ELMORE JACOBS,
President

VOLUME XLIII
NUMBER 28

JULY 20,
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



(Courtesy of American Bible Society)

Auto Bible Coach

AND SOME OF OUR WORKERS
IN ARGENTINA

(See Mission page for Brother Yoder's article
appearing in Bible Society Record for June,
1921.)

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

The Aftermath of the Prize Fight

Opinions differ among Christian leaders as to what is the best treatment to give such exhibitions of barbarity as was recently staged at Jersey City—whether to completely ignore them or to attack them with what power and wisdom one is able to muster. Some of our best magazines, religious and semi-religious, whose editors are men of recognized courage and straight thinking, have been silent about the affair, while others of equally high repute have spoken frankly and strongly against it. If the harm done were confined to the pommeling that the two human animals gave each other, or even to the brutalizing effect upon the nearly 100,000 people who witnessed the fight, we too might have considered the wisdom of the silent treatment. But when the daily papers have spread abroad the evil effects of the shameful affair until every nook and corner of our land have been contaminated almost as if they had been present at the fight, it has seemed to us to be the duty of religious journals to do what they can to counteract the popularizing effect thus brought about.

It was very much to the discredit of New Jersey and her governor, who was present, to allow this violation of the laws of that state, for it was not a boxing match; it was, as a certain religious weekly puts it, "simply a brutal prize fight, accompanied by blood and gore." It was a sad commentary upon the humanizing influence of our skin-deep civilization, that such a throng of our people should jostle and gamble for a chance to watch two men beat each other half dead. It is a shame that men and women of the church, and even preachers were found among the gamblers, bar-room habitués and former saloon keepers, who composed that motley crowd. Moreover the lavish wasting of such a huge amount of money would seem inexcusable at any time, but more especially so at a time when our own country is in the grip of financial depression and many of the other nations of the world are suffering from hunger. But these evil results are not the most disturbing; it is the aftermath that causes us greatest concern.

The world war caused untold suffering, maiming, death and the destruction of property, and the heart-aches and sorrows that followed in its wake can never be described. But these are scarcely as much to be deplored as the terrible moral reaction that followed the war. So it is that a demonstration of brutality such as was executed by Dempsey and Carpentier and given world-wide publicity has far-reaching after-effects such as we are not wont to think of. These effects are already beginning to be manifest, and will show up more

as time gives opportunity for the reaction. We have had prize fights before, but none have had such wide publicity, and it is doubtful if any have been the occasion of such extravagant gambling as this one. Nor has the country been so wrought up over such a matter since the days when Jack Johnson was defending his title.

One of the baneful effects already in evidence is the emphasizing of the fighting tendency in boys. One of the marked differences between the civilized man and the barbarian is that the former gives large place to reason in his disagreements with others while the latter uses his fist or a club. And to the extent that men give vent to the fighting instinct they show themselves unworthy of a place in civilized society, and belonging to the barbarians. This barbaric impulse is renewed by every prize fight that is staged, and especially has it been true of this one. Boys are gathering in the alleys, on the lawns, or any other convenient place and staging their own boxing bouts. In a neighboring yard on three different occasions a group of boys were seen having a "fight," with gloves, referee and time keeper, and each fighter was trying for a "knock-out." On two occasions men, as they were passing by, stopped to watch and to urge on the boys. The boys were only ten or twelve, but they fought with all the determination of real prize fighters, and each tried to take as much punishment as the other, until with bleeding noses and blackened eyes, the boxing ended in quarreling and crying and fighting. These fisticuffs among the boys occurred during the week immediately following the far-famed battle at Jersey City, and the boys had been distributing newspapers which carried pictures and vivid descriptions of the fight and the fighters. The names of Dempsey and Carpentier were frequently on their lips and they showed themselves well versed for boys of their age with the technical terms of the game. These boys, and hundreds of others at their critical age, cannot be schooled in fighting day after day at their play without having developed to an abnormal degree the fighting instinct. And a nation of fist-fighters will not be a nation inclined to peace and disarmament.

Another of the evil after-effects which we shall soon be realizing from the films that will be sent throughout the country (and the world, for that matter) will be the wide-spread brutalizing of human nature. Men and women cannot watch two men pommel each other until blood spurts from the nose and mouth and finally one knocks the other senseless without being made more brutal to the extent that they enjoy the barbarous scene. And it makes not so much dif-

ference whether the fight is viewed on the screen of a stuffy, moving picture theatre or in the arena where the actual participants are arrayed against one another. He who experiences pleasurable sensations at such a sight will inevitably undergo a coarsening of his nature. Who can estimate the accumulated harm that will accrue to the communities throughout the land by watching "two naked brutes" as the Christian Work expresses it, "trying to punch each other's teeth out and slit each other's nose?" Aside from the vicious effects upon the adults, what Christian parents want these fellows presented in their community as examples of manliness and heroism for their boys to copy? Such pictures will have a greater detrimental effect than a dozen sermons can counteract.

What is to be done? First, do everything that a Christian man or woman can do to keep the pictures out of your town. Second, let the pastors and teachers in every capacity exercise every legitimate influence to counteract the popularity, which the newspapers and the movies have given the prize fight, and write it down where it belongs—in the category of the bull fight and the gladiatorial combat. Third, do anything that may be possible to prevent so-called "boxing bouts" in your town and state, by enforcement of laws, or by encouragement of legislation to that end. Fourth, let us pray and write the good people of New Jersey (if we have acquaintances there) that that they may arise unitedly and in power to blot out the disgrace on their state by preventing a recurrence of such an event, as is already, being planned in the same place.

EDITORIAL REVIEW

Read Brother M. J. Snyder's appeal for you to pay your pledge to the Bicentenary Movement and then "DO IT NOW."

Brother Alva J. McClain gives in this issue directions for preparing and sending dried fruit to our missionaries in Africa.

The report of the Bursar concerning the Educational Day offering was crowded out this week, but will appear in the next issue. Reports are still arriving and some churches are doing splendidly. Have you sent in your offering? **DO IT NOW.**

An excellent suggestion comes from Brother W. M. Lyon, who suggests that an effort be made to get our prepared preachers who are not in the active ministry to accept a pastorate, and particularly he suggests the name of Brother John W. Porte, who is open to a call and who may be gotten in touch with by writing Brother Lyon.

Read what Brother Dyoll Belote, Secretary of the Executive Committee, says about the General Conference situation. We are inclined to the belief that there will be accommodations for all and that we should go in as large numbers as possible and make the best of the situation. We must not allow our General Conference to suffer from lack of attendance this year, after realizing a banner year of over 400 delegates last year.

It is an interesting and informing letter that comes to us from little Marguerite Gribble through the hand of her mother, Dr. Florence Gribble, who has been ill for several months, but is now enjoying normal health again. It is interesting to read how Brother Gribble was led and finally succeeded in locating a permanent mission point among the Karre tribe. We have a personal letter from Brother Gribble, giving us additional information which we will share with the brotherhood in next week's issue.

Brother Bame reports several conferences on the Bicentenary Movement, with good results. Both in his "Travel Flashes" and on the Bicentenary page he insists that the program must be worked "N O W," and we believe he is right. We must get together and go forward together along certain definite lines or we will get nowhere as a denomination. These goals represent ideals that are vital to spiritual growth, and while the actual method of realizing may be determined by local conditions, yet every church should co-operate along these lines.

The evangelistic and missionary spirit and purpose of Dwight L. Moody is still alive, as revealed by the reports presented at the annual members' meeting of the Bible Institute Colportage Association of Chicago (founded by Mr. Moody in 1894), from which the following summary is gathered:

The secretary's report on the work of the past year showed that, among other missionary book-fund activities, 43,846 copies of Gospel literature were distributed in the prisons and jails of the United States and Canada; 22,938 copies among the spiritually destitute in the mountain districts of the south, and 20,961 copies of Spanish books were placed through missionaries in the Latin Americas; nearly one-half million gospels and corrective tracts were printed, and the issue of the Gospel of St. John totalled 208,250 copies. Of Mr. Moody's books alone there has been a total of 22,560,548 copies published on the Association's order.

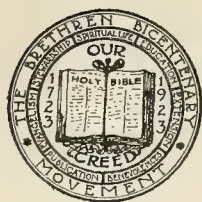
We are in receipt of a very suggestive little card put out by Brother L. G. Wood for the purpose of announcing the services at the church and also designed to favorably impress strangers with the Brethren church. The following message in rhyme is printed on the card:

The "CHURCH THAT HELPS," a little term
That tells the story of this firm.
We try to GROW the stalk and blade
By giving others spiritual aid.
The Book is our only plea—
It has the power to make men free.
Is it worthy of your earnest thought?
Accept the work that Jesus wrought.
It only takes a little TIME
To find in it the LIFE DIVINE.
And sometime you will bless the day
That to this CHURCH you found your way.

The Wet Protest a Warning

The wet element in New York City planned a great demonstration to be executed on the Fourth of July as a protest against the Volstead Act and the Eighteenth Amendment. It was announced that a hundred thousand and more, both men and women, would parade the streets and declare thereby their displeasure at the taking away of their personal liberty and their drinks. When the time came for the parade it was found difficult to get enough men to fill up the reviewing stand, some by-standers having been given seats to fill up the space. Still greater troubles were encountered in mustering the "volunteers" for the parade. Only a small fraction of those who had signed up to march were in line. The Anti-Saloon League had a professional auditing company to count the number of marchers. Less than 15,000 were in line, including bands and police. It was a signal failure on the part of the enemies of prohibition to bring about a really effective show-down against the constitution of the United States. Yet the affair has a warning for all lovers of law and enforcement.

The prohibition amendment will never be snatched away from the constitution. The public sentiment in its favor is too strong and unchangeable. But it is possible to really annul the effect of this amendment, and this is what the wet element is seeking to do. All that money, intimidation and wire-pulling can do will be and is being done to make void the will of the people. Friends of liquor are working through judges, enforcement officials, and congressmen to bring about a "saner" and "more liberal" view of prohibition. Interpretations entirely at variance to the intent and reasonable meaning of the Volstead act have been handed down and are calculated to make it an empty, meaningless instrument. Beer and wine, if the wets have their way, will be dispensed for "medicinal purposes." Every drug store will become a saloon and every physician a dispenser of alcoholic liquors. The Christian people of our land and all friends of law and order, must be aroused from their belief that the liquor fight is over and that all we need to do is to enjoy the fruits of prohibition. A carefully planned and strongly financed program has been laid by the wets to carry their undermining work to every center of influence throughout the land. Do not fall out of ranks and lay by your sword, but press the battle on to final victory.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



N-O-W!

This is the first Bicenentary page, as you know, for some weeks. First, because I had a conviction that it would be better read after some omissions of it, and second because I would have been compelled to use time otherwise demanded, had I written. The "thirdly" of it, would be that I now have a new message for it.

My first real Bicenentary trip of 2200 miles among several of the good state districts has revealed to me that we are at a crucial time in our development. There are a good many things that argue that we must do this thing right away or it will be too late. Hence, the big NOW at the top of this page.

WE BE BRETHREN

This work of the Bicenentary Movement must be done. It can not wait for hard times to pass nor for our convenience, nor for building programs—it is too late to delay and I can prove it to any sane man by word of mouth or by written letter. I feel ready for all comers. I have come across a good many excuses from place to place, but it is past delay. IT MUST BE DONE NOW whether all help or not. But if we be BRETHREN, we shall all help. Some of our preachers have been making tremendous sacrifices for many years for the sake of the Faith but they will not do it much longer if we do not all help to make the previous sacrifices accrue to some good. It is time for everybody to do a lot of sacrificing.

Changed Times

Whatever denials men may make, the world is different. Men are thinking in large terms still, even though money is tight. The times have advanced and unless we do also, we shall be lost in the fracas. For instance, Ashland College is better equipped today, in every way so far as I know, than she has ever been; yet, she is further behind as a college. Why? Well, just because other colleges have gone ahead faster than we have pushed her. While we have made a fine gift to our college and are still doing more, we shall need to raise our ideals concerning giving to Christian education and better evaluate what it costs.

Your Children and Grandchildren

Where are your children and grandchildren? Some of them are in the faith but alas! how many are not? How many preachers have we lost and are losing—how many bright young men are not choosing the ministry of our church because—well, because they did not have the proper encouragement at the right time or perhaps, because they did their college work where our doctrines were more a joke than a word of God. If you do not know the influence of the college on young people, let me tell you.

Sad But True

I went to college such as I have described a part of my life. It was at a time when the Lord was calling me to the ministry even though I was rebelling. I was a Dunker. But during the years of that schooling I never heard the doctrines of the church spoken of save as unnecessary or worse. My home church was to call a preacher. I knew who it was to be. God was calling me outside the votes that were to be cast. Had I been where the ministry of the church was elevated and adulated, I would have dressed plainly and would have been elected. As it was I wore the snappiest checkered trousers I could buy without the money and the reddest neck tie in town and there was voting and no election at that meeting. Had the Lord been as reckless with me as I was

with him, there would have been one preacher less. But He sticketh closer than a brother and He got me later, when I had more sense or more religion. Now, how many times that has happened with Brethren children, no one knows; for not all will be as frank to tell it as I have been in this letter. If your children are not in the church, you might find out the reason by a bit of quizzing. We must stop this trouble NOW. No difference what Ashland College has taught heretofore; no difference what she is teaching now; no difference what she shall teach next year, we must STANDARDIZE HER and control her and say what she shall teach as we have been doing. We live in representative America. We elect a large body of Trustees from among the bright, brainy men of the church. If they are not true to the ideals and teachings of the church, of course they will not represent us and it is our fault. If we do not correct that, do not blame the professors. Blame your representatives and get better ones.

I do not expect all of my brethren to agree with me as to this. But I must tell the truth as I see it and feel it.

I venture to say without fear of contradiction, that if division comes in our little group (I do not believe it will), it will come apart from the preachers that have attended Ashland College. Division is the worst thing that can happen to Protestantism or any part of it. Fine progress is being made toward each other in the two churches of Brethren. Let us not stick in any wedge now, that will separate us.

Ashland Is Great Now

I believe that Ashland is a good and safe school now. I believe that you will travel far to find a cleaner, more consecrated, more loyal group of men than are represented on her faculty. I believe that few schools can boast a faculty of God-fearing men such as we have there right now. I do believe that your children are safer for the future of the church at Ashland than any place you could send them; but we must make it possible for more of our children to go there. That will come only if we give her the equipment that will make possible the courses they wish to take. EQUIPMENT is the big word as to the college now.

A Revelation

In my trip among the churches of the East, I had with me my son of college age and my daughter of high school age. Thus, we got in touch with youngsters that otherwise, we would not. It would make your heart proud to see what a fine group of young men and women we would have in our college next year if we could say to all of them, GO TO ASHLAND—ASHLAND CAN GIVE YOU ALL ANY COLLEGE CAN, AND GIVE IT BETTER BECAUSE IT IS BRETHREN. And, believe me, brethren, it would be a great thing for the children, if we could educate them all together. What a help the ministry of the future church would be to each other, if they knew each other during their college career—

Other Aims—NOW

But this is not all. One man gave \$10,000 several months ago for the founding of a Brethren Home. Strange if he were the only one who had such an idea, and yet, it seems to this time that he was. That sum is now about \$12,000, and doing no good for the original purpose. I am just as sure that the rest of the money needed is in the Brotherhood as I am that that was, and it is up to the Secretaries of the Benevolence in the churches to get it. Find it NOW. See that wills and beneficiaries are forthcoming so that this Movement shall do something for the aged of our church and ministry.

We have been poor propagandists. We have not strongly heralded our plea nor wisely used the printed page. We need tracts. We need a debtless Publishing House. When we pay off our debt on our printing establishment, see what a lot of interest money we can use for the spreading of our plea on the printed page. Educational Secretaries should be busy with the Evangelist and Sunday School literature and getting any bequests and gifts for the publishing house. When we do these things, we shall have gone a long way toward sensing the Bicentenary ideal.

America is the greatest nation for its age the world has

ever known. It came there through three agencies—one of which was the Family Altar Home. It can not remain the same America unless we keep the things that made us. Pastors and Spiritual Life Secretaries should be working NOW on this. I fear too few are doing so. America is slipping; the reason is partly found in her breaking down of the family altar.

So, it is NOW. Almost now or never. Altogether so, with some of the objectives of the Movement. God grant us unity of thought and vision and effort to go forth for Him and with Him.

BAME.

GENERAL ARTICLES

Prohibition and Crime.

By Prof. J. L. Gillin, University of Wisconsin

(Address at the National Conference of Social Work at Milwaukee, Wisconsin.)

The speakers on the effect of prohibition at the Conference last year indicated that it was too early to be sure as to the effects of prohibition upon social problems. Dr. Elwood told us that alcoholic psychosis had decreased in the New York State Hospital since prohibition went into effect. The percentage of first admissions decreased from 8.6 per cent in 1917 to 4 per cent in 1919. Mr. Brown, of the Indiana Board of State Charities, showed that between 1917 and 1919 the number of prisoners in all kinds of correctional institutions in Indiana had greatly diminished. At the time of last year's Conference the number of prisoners had never been so low in the county jails in Indiana. From 1917 to 1919 there was a reduction of 58 per cent in the jail population of that state and a decrease of 61 per cent in the commitments. The number of empty jails had almost doubled; the commitments to the Correctional Department of the Woman's Prison decreased 72 per cent from 1917 to 1919, while the "repeaters" sentenced to the State Farm decreased 70 per cent for the same period.

Mr. Brown says that while the causes for the decrease may have been numerous, prohibition was the most potent. Since his report was made to this Conference a year ago, other evidence has been found which seems to indicate that prohibition, even with the difficulty of perfect enforcement, seems to have had decided effect upon criminality. The study of the situation in Grand Rapids, Michigan, published by the "Survey" in November last year, showed that during the first year of prohibition in Grand Rapids there was a reduction of 54 per cent in the court cases of that city, and of 45 per cent in the second year, making an average decrease of 49.8 per cent for the two years. It is a well-known fact that the excessive use of alcohol is connected with certain crimes more directly than with others. Crimes of violence are more influenced than crimes of cunning. The crimes especially affected in Grand Rapids were assault, felonies, assault and battery, breach of the peace, desertion, habitual drunkenness, indecent liberties, disorderly conduct, intoxication and vagrancy. The jail population decreased two-thirds. The total cases adjusted in police court between 1916-17 and 1919-20, decreased almost one-half, while the crime of intoxication was only a little more than one-fourth what it was in 1916 and 1917.

Further figures are now available for the State of Indiana. In 1920 the average daily number in the State Prison was only 909 as compared with 1209 in 1917. In the reformatory the number had decreased from 1276 in 1917 to 709 in 1920; in the Woman's Prison from 55 to 45. The number of women misdemeanants in the Correctional Department of the Woman's Prison had decreased from 111 to 37; the misdemeanants at the State Farm had decreased from 693 to 293. There was a slight decrease in the number in the Boys'

School, and a slight increase in the number in the Girls' School for those years. The commitments to the State Farm dropped from 2322 in 1916 to 993 in 1920; to the Correctional Department of the Woman's Prison from 342 to 91; the number sentenced to jails from 9896 to 2192. ("Prison Sunday," Board of State Charities of Indiana, Indianapolis, 1920, p. 12; 31st Annual Report, Board of State Charities of Indiana, Indianapolis, 1921, p. 18).

A study reported in the "Survey" for May 14th made by Mrs. Tyson in Pennsylvania, shows a similar decrease in that State in spite of the fact that in Western Pennsylvania large amounts of liquors have been obtained for "medicinal purposes." The number of non-support cases in Pittsburg dropped from 1055 in 1919 to 746 in 1920, and in another of the large cities of the state the number of reported cases of cruelty to children due to drink fell from 163 in 1919 to 14 in 1920. The jail population of the State was decreased by half during last year; the Industrial Reformatory for Older Boy Delinquents suffered a decline in its admissions from 731 in 1919 to 355 in 1920. The House of Correction in Philadelphia in 1920 had from 600 to 700 inmates as compared with 1700 to 1800 in pre-prohibition days. While other factors doubtless account in some degree for these decreases, the study indicates the probability that even partial prohibition has had a decided effect.

In spite of the increase in arrests and commitments due to the enforcement of the prohibitory law which tends to increase the number of crimes and prisoners, in Ohio the Secretary of the Board of Charities writes me that he is convinced that prohibition has resulted thus far in a decrease of at least 20 per cent in petty and major offense which were crimes prior to the enactment of the prohibition law. He reports that there was a very notable falling off of petty crime as reflected in the eight workhouses immediately after the enactment of prohibition when the population decreased 60 per cent. Since the so-called crime wave has been spreading over the country and the police have been more active in apprehending vagrants, and the courts in imposing sentences to workhouses, that decrease has not been maintained. Mr. George S. Wilson, Secretary of the Board of Charities of the District of Columbia, writes me that the short experience of the district since National Prohibition has gone into effect, shows a very marked decrease in the number of petty offenders. The actual number of commitments and the daily average for the first nine months of the current fiscal year being approximately 193, with no marked increase at present, notwithstanding the unfavorable industrial conditions.

The District had a local prohibition law previous to the constitutional amendment. This went into effect in November, 1917. For several years previous to 1917 the population

in the district workhouse averaged slightly over 600. In 1918 there was a decrease of 40 per cent over the previous year; in 1919 a slight increase over 1918, while in 1920 it reached the lowest point in its history, namely, 334. Mr. Wilson does not attribute this influence entirely to prohibition, but says that the first marked decrease came suddenly following the going into effect of the law for the District of Columbia in 1917. (Reports of the Board of Charities of the District of Columbia, 1918, 1919, 1920.)

In Illinois in the three penal institutions of Joliet, Chester, and Pontiac, the number of inmates showed a decided increase from 1913 to 1917, then a decrease in 1918 and 1919, with another increase in 1919, attributed by the fiscal supervisor of the Department of Public Welfare to the return of paroled men to the institutions and the more rigid enforcement of the law in the cities where the newspapers have been devoting considerable space to the crime wave.

Some figures from Wisconsin have an interest in this connection. While the direct connection between prohibition and commitments to the correctional institutions of the state cannot be made, the facts are given here for what they are worth.

Since 1917 the commitments by the courts to the State Prison have been as follows:

1917	443	1918	399
1919	314	1920	269
1915	582	1916	506

The commitments to the State Reformatory shows the following figures:

1913	179	1917	217
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1914	172	1918	218
1915	275	1919	209
1916	224	1920	181

The movements in the jail populations are of even more interest. It is to the jails that most of the criminals who are influenced by excessive use of alcohol go. I have been permitted by the State Board of Control to secure from the records of commitments to jails figures for two years, the one 1914, which was probably a normal year, uninfluenced either by the war or by prohibition. The commitments to jails in that year were reported by the county sheriffs as 15,495, in 70 counties. According to the unpublished report of the Board of Control for 1920, in 62 counties there were 6,403. I took the figures from thirteen of the counties in which the largest cities of the state are located for commitments, for drunkenness, and disorderly conduct in 1914. Such commitments numbered in that year 1,847. Of the same counties in 1920 six reported none, while the other seven reported but 89. There is a possibility, however, that the judges may have committed some who would formerly have been committed as drunk and disorderly under some other name such as vagrancy. Even making such allowances, however, the difference is striking. It is clear that the jails in 1920 were much less used to hold prisoners than in 1914. Whether prohibition accounts for the difference, of course, is still an open question. That it had some influence is less doubtful.

In the face of these facts it is not too much to say that there is a close negative correlation between the enactment of the prohibition law and the commitments to prison, reformatory, and jails.

Madison, Wisconsin.

Mrs. Necessity and her Daughter, Opportunity

Coming forward in favor of an extensive Christian Grammar School Organization

By D. W. Beverly

Mrs. "Necessity, the mother of invention," has another attractive daughter, Opportunity. She makes her debut not once but often, and sometimes, sad to say, she is not very much appreciated, and she has once or twice been rejected, as gracious as she always is.

Mrs. Necessity Presents Her Daughter to Us

1. There was never so little home Bible teaching. Parents were never less disposed or so ill-prepared to teach their children the Bible, and never were children more ignorant of it. If parents were doing fairly well this ignorance would not be so evident, and parents would be satisfied and not so readily persuaded to pay additional expense and transfer their children from state schools to Christian Grammar Schools. So here we find Mrs. Necessity introducing her winsome daughter Opportunity to this new cause.

2. Sunday schools, as good as they are, are universally considered insufficient, and Vacation and Co-operative Bible schools coming in show that Christians everywhere see the need and will respond to the proper Christian Grammar School organization. If we get the right viewpoint and realize the all-importance of Bible training we shall see that these present Bible Schools are stepping stones to the ultimate and only sufficient system of Christian Grammar Schools. Here again we see Mother Necessity bringing before us her gracious Opportunity.

3. State schools have been going away from the Bible to secular extremes and Christians have on account of the dance and bad moral atmosphere in some places, taken their children out of public schools. Here a great need is arousing Christian parents all over the country and getting them ready for action. Is this not Mrs. Necessity trying to get us acquainted with Miss Opportunity?

4. Unfaithfulness to the Bible on the part of Christian educational institutions creates a need and an opportunity. Their false teaching must be counteracted. And if these institutions do not fall into line multitudes of Christians will

withdraw their support. This support would be readily turned into the Christian Grammar School cause were it organized properly. Here once more Mrs. Necessity is inviting us to meet her fair Opportunity.

5. The Churches of Christ were never so wealthy in Christian history. This is the Laodicean age of the church—"I am rich, and increased with goods, and have need of nothing." Rev. 3:17. This great wealth brings a greater need of more solid and thorough Bible training all along the line to build up spiritual strength against temptation. It also provides the wherewith to establish proper schools for doing this. At this point we see Mother Necessity and bright Opportunity coming to us hand in hand.

6. The need was never greater and more urgent to counteract the power of isms and errors. These cults can best be defeated by fortifying the future church against them by proper training of children. Realization of this necessity to meet the enemy on the battlefield of the Cults has aroused Christians and churches as nothing in recent times. Herein we see a tremendous opportunity to harness these newly aroused powers in an extensive Christian Child Training System. Mrs. Necessity is still trying to introduce us to her wideawake and optimistic daughter, Opportunity.

7. One of these Cults, Christian Science, just took out articles of incorporation with \$5,000,000 behind it for Christian Science schools of all grades in every important city in the land. This means an extensive and all-inclusive Bible training system, especially for children, passes from the realm of possibility and probability to absolute necessity. Christians are forced to meet this Cult on her own ground and fight to the death if the youth are to be saved. This cult movement will stir Christians to action that will be more than mere play. Here Mrs. Necessity and Miss Opportunity seem to be co-operating in a final effort to pry open our eyes and spur us to action in the Christian Grammar school cause.

La Verne, California.

A Demand for Disarmament

The Women of the United States Should Lead the World in This Righteous Cause

By Warren Gammon. (Selected by Earnest E. Myers, Williamsburg, Iowa)

Armament is a preparation to destroy human life and property. The destruction of human life and property is wrong, and in violation of God's law. The Bible says: "Thou shalt not kill." There are some people who claim not to believe the Bible, but they do believe that passage of Scripture which says: "Thou shalt not kill." Now, if all the people that do believe the Bible and all the people who believe that it is wrong to kill would do as the conscientious objectors have done—publish to the world that they believe it is wrong to kill—it would do much to prevent future wars.

War is now the world's greatest calamity, and it should be the desire of every Christian man and woman and of every patriotic man and woman and of every friend of humanity to do all in their power to prevent future wars. I presume it is safe to say that there has not been a time in several hundred years when public sentiment was in such favorable condition for a successful campaign against this armament craze as just now.

All well-informed people believe that the law of right and justice is a natural law made by our Creator. Mr. Blackstone says. "Law is the perfection of reason, and that which is not reason is not law." Since God is the author of reason, it would seem to be the duty of the people of the world to apply their reason to this armament question.

Let us compare the curse of war with other great calamities of the world. For example, a few years ago the men engaged in the manufacture and sale of intoxicating liquor flooded this country with liquor until it became a great curse. Would it have been reasonable for congress to appropriate \$900,000,000 for the purpose of building distilleries and saloons and to hire 175,000 of our sons to dispense this liquor? Would it have been best for the people of this nation for the liquor men to have dominated or controlled the method of protecting this country against the liquor curse, or would it have been better for the churches, schools, the W. C. T. U., and the Anti-Saloon League to have taken charge of this matter? The men who seem to be most interested in an increase of armament are the men that are financially interested, like naval officers, shipbuilders, and steel men who raise the price of steel when the prospect for increase of armament looks brightest.

To prevent war by a preparation for war is as absurd and unreasonable as it would be to prevent intemperance by building more distilleries and saloons and hiring more men to dispense more liquor. The young man that puts a knife in his belt and a revolver in his pocket and starts out in life very anxious to defend his rights usually dies with his shoes on. Preparation for trouble usually brings trouble. Men usually find what they are looking for, and the same is true of nations.

May I ask the advocates of armament to give me the names of the nations that have sent armies to the United States to rob us of some of our rights during the last 125 years? One very serious objection to armament is the loss of confidence. European nations will lose confidence in the United States if we continue to advocate peace, and at the same time ask for appropriations several times as large as the appropriation of 1914 for the army, especially at a time when we have the second largest navy in the world and more than four million drilled soldiers, and if we consider the further fact that most other nations are in no condition to engage in war with a nation having the unlimited resources of the United States. It would seem very unreasonable that the United States should spend \$900,000,000 for property that this nation has no use for except in case of war. Is it strange that foreign nations should look with suspicion upon such a huge appropriation in this time of world depression? Such an appropriation shakes the confidence of

the taxpayers in their congressmen and their senators, who waste such huge sums of the people's money against their expressed wish. There are several classes of people who are making a strong protest against this uncalled for preparation for war. One of those classes is the church people. The church people take down their Bibles and read: "Thou shalt not kill," and "Blessed are the peacemakers;" and they look upon the Savior as the Prince of Peace and they look upon armament as a moral and not a political question, and they look upon war as the world's greatest calamity; and they have decided to vote as they pray. The churches have great influence over a very large percentage of the people who are not members of any church. Every thoughtful person knows that the churches of a nation are a very valuable asset; and the benefits derived from churches inure to the benefit of the people that are not members of a church as well as to those who are members. For example, in nearly all cities a certain portion of the city is occupied by the immoral element of society. In that part of a city property is worth less than half what the same kind of property is worth in the moral part of the city; so that it is for the financial benefit of the people who are not church members to work with and vote with the church people on all moral questions, and they are, therefore, nearly a unit against armament.

There are also the men engaged in agriculture who are nearly a unit against armament. They know that preparation for war breeds war and causes great suffering, misery, bloodshed and loss of human life. They also know that war brings fluctuation in values, and every fluctuation makes the rich richer and the poor poorer. The agriculturists have lost about 16 billions of dollars in the last 15 months by decrease in values on agricultural products, including land and live stock. If the armament bill is passed the people must pay an additional sum of nearly 900 million dollars. If our congressmen and senators had visited every farm in the United States last October and had burned every ear of corn raised last season the loss would not have equaled the amount asked for armament. Agriculture is the most important industry in the world and scores of other industries depend upon its success for their success.

There are about 20 million women in the country, many of whom are mothers and wives of young men of military age. I have noticed that nearly all of these wives and mothers have formed a much stronger attachment for their sons and husbands than they have for any political party. A very large per cent of these women are out on the firing line where they work and talk and pray for 364 days in the year and on the 365th day, without the aid of a ward heeler, they vote as they pray. The time is not far distant when the candidate who does not have the confidence of the women voters will be sure of defeat. A very large percentage of those women are people who are actuated by pure motives; many of them are Christian wives, mothers and teachers. They have been for many years trying to convince the world by their zeal, energy, patience, example, and Christian fortitude that the hand that rocks the cradle is the hand that rules the world. They are on the moral side of every question. For more than 40 years they have been organizing societies and working hard to prevent vice, drunkenness and crime, without the shedding of blood.

The party or nation that is advocating armament is digging its own grave. The American women believe that the United States should not force the people of Europe to waste their money for armament in order to compete with our armament, when those peoples sorely need the money with which to buy our agricultural products and our people need

THE BRETHREN PULPIT

Father and Son. By J. I. Hall

(Sermon Preached at a Special Meeting for Men)

Text: Now therefore when I come to thy servant, my father and the lad be not with us; seeing that his life is bound up in the lad's life.—Genesis 44:30. The simple phrasing of this text is tender and very beautiful and yet powerful. I hope it may so fasten itself into your memory that you may never forget it. It expresses the tender relationship that should exist between father and son. It is as a nugget of gold in the wonderful story of Joseph. The text is the climax of Judah's speech, offering himself, as substitute for Benjamin, for he had promised his father to return Benjamin in safety if he would agree to let him go to Egypt with them, as had been demanded by the king (Joseph), when the king wanted to keep him. Judah offered to stay in his stead, for how could he return and not bring the boy back to his father. How could he bear the blame? What a sacred relationship between father and son! It is the pulse of the whole story. It finds a touching heart throb from the time Joseph was so wickedly torn from his home, (which bent Jacob, the father down in deep grief), all through the eloquent happenings that culminate in the romantic salvation of the once more united family.

Every father should have a vision of the sacredness of being a father. The sacred situation between father and son should be intensely realized. What a blessing it is to have fathers whose lives are wrapped up in their sons' lives! It is not however a general condition today. But it should be in a nation like ours.

Fathers think of the legacy their children will be heir to, and desire to be able to bestow upon them many gifts, but the greatest gift any father can bestow upon his son is himself. A son needs the father's Christian influence every day in the home life. It carries with it vital strength—real food for the building up of a worthy manhood. If there is one father here that is not a Christian, that one lacks the greatest element of a good father.

We talk a great deal about the perils in the pathway of our boys. We warn them against bad company, bad books, bad habits, showing them the evil and danger. But possibly the greatest peril in any boy's life is homelessness, or to live in a house where there is a reckless, godless father. To all truly Christian Americans home is more than a place to eat and sleep. The isolation of a boy's soul and the lack of a good Christian father to listen to his problems, to advise him, to hold him in his moral place, and to help him to develop within himself the elements of true manhood, will force him into the arms of evil and cause him to make the street his home and the tough crowd his family. Let us contrast family life and draw our conclusion as to the results.

I see a family whose father gathers his children and reads and teaches the word of God and then all quietly kneel around the family altar and the father prays with them and for them. Then in another home, you hear cursing and quarreling; the father goes to the club, or gambling den, spending all his evenings away from home. He is never at Sunday school and seldom at church. Now draw your own conclusion as to what the results will be.

The boy problem is solved by the father in the home. There are books written on the problems of the teen age—giving plans as to how to solve its problems. But if a boy has a real Christian father, who holds his son in his moral place, the teen age is solved. Your sons are taking on their measure of character, good or bad, just as you influence them. Fathers, it belongs to you to lead and direct the child that God gave you. If the boy goes wrong you have failed to lead and direct him into the higher walks of life. There

is a certain time in every boy's life when the greatest hero on earth is his father. When I was a boy and with my father I felt perfectly safe. He was my protection, my hero. What a shame for any man to disappoint the confidence and admiration of his son by not having in his life the elements of Christian manhood that make him really the Christian hero his boy thinks he is. He should be a living godly example for his boy every day. A father took his son on foot to the village. During the day there was a heavy snow fall. The father started home in the evening intoxicated. After awhile he thought of his boy and said, "Johnny, are you coming?" "Yes, papa, right in your footsteps." So really that is the road over which the boy travels. I myself never knew the time my father was not a devout Christian, a devout servant of God. Had his life been a reckless, godless one it would doubtless have had its wicked bearing upon me. A father went to a minister and said, "I wish you would talk to my son about his profanity. He is daringly profane." The minister said, "I will never talk to your boy about his daring profanity as long as you are so daringly profane." So the boy walked in his father's footsteps, and what more could you expect? I don't want you to lose sight of the fact that the boy problem is the father problem. Fathers lose sight of their boys because of business. They may boast of their success and how well they feed and clothe their families. But the father fails who seldom sees his children, except on Sundays, or at least when they seldom come under his guidance. He is not their chum nor hero. Boys need fathers more than their father's money. A boy who has not been trained by a godly father and has not the moral and spiritual strength to take care of himself in this world, would spend all his father's fortune if he would get it. We ought to think more of building real manhood than of making money. There is where thousands of fathers fail. Others lose interest in their children because of their sporting craze—sporting, drinking, carousing and automobiling, instead of rearing their children. Duty at home is often entirely neglected.

You may be wondering what the mothers are doing. She has a mother's love and influence but she cannot perform your duties. She surely fastens her affections in the hearts of her children in such a way that they will always love her. Judge Lindsay tells of a truant boy who was often before the court for truancy at school and admonished to go to school. The judge said, "Tim, there will be time for you to work when you are a man." Tim said, "My father was a man and he didn't work. He went off and left mother too." Finally Tim appeared before the judge saying, "I am going to remember all the things you told me now. I am going to school every day. I have got the job done." Tim handed the judge a receipted bill for a headstone for his mother's grave. The judge said, "Tim, is that the reason you were away from school?" "Yes," he replied and wiped the tears from his dirty little face, and said, "I wanted her to have a monument like others." We must admit a mother's great love and influence, but that does not make the father one whit less responsible.

After all the boy is quick to notice all that father does and says. It isn't any wonder that the boys break away from Sunday school and church when father seldom or possibly never goes. No wonder we have truant boys in our town. Truant officers do an excellent work, but the truant law is a reflection on the fatherhood of our country. Gentlemen, just think of it that of necessity there must be a law made that puts a man in our community to see that your boy gets the educational legacy that belongs to him. If every

father's life was wrapped up in his son's life, as Jacob's was wrapped up in Benjamin's life, there would be but little need for the truant law.

How sad it is for a consecrated mother and wife to have to walk beside an ungodly, indifferent, unconsecrated husband who takes little or no interest in his children's moral and spiritual welfare. Every father should awake to the great responsibility that is peculiarly his own. Let your life be bound up in your boy's life. See the great responsibility you must bear for bringing up your boy in the right way. It should drive you and compel you to be a Christian. Oh, the powerful place of fatherhood! More than that you are the moulders of the public expression of the day.

What could I say more that would win you to the task or rather the duty that is peculiarly and emphatically yours? I appeal to you for your country's sake for your home's sake, for your wife's sake, for the church's sake, for your sake, for your boy's sake, and for Christ's sake, to be fathers in deed.

There is a story told of a great physician who saw a boy fall overboard into a lake. He was rescued but after his rescuers had done all that seemed possible they said, He is dead. The doctor said, I suppose he is dead, but I will go over and see; and when he looked down into the boy's face, he said, That is my own boy. He at once went to work and saved the boy's life. If you care in a Christian way for your boy, you will be anxious to help other boys. The problem of your boy is the problem of other boys. The highest duty for your boy, well done, fits you for the highest duty for other boys.

Now I hope you have received the message in the kind spirit in which it was given. May every father try to live for the best that he can do for his home, his country, the church that the boys may be developed in a way that can only be done by real and true fatherhood.

Martinsburg, Pennsylvania.

A Demand for Disarmament.

Continued from page 7

a market for our products and the money so received for our products would pass into the channels of trade and help all kinds of business. The world has been using armies and armament as a preventive of war for more than a thousand years, and the policy has proved an absolute failure. Millions have been killed in the pursuance of this policy, while the conscientious objector, who has been obeying God's law, has neither been killed nor killed any one. Man, made in the image of his Creator, is supposed to be the more intelligent form of animal life; and yet they destroy a much larger percentage of their kind than does any other kind of animal life, and they do this in plain violation of God's law.

War is the world's greatest curse. It kills peace, ruins morals, blights confidence, slays reputation and wipes out national honor; it drenches the earth in human blood. At this time a large part of the people of the earth are exceedingly tired of war, and just now is an opportune time for the people of the world to free themselves from this gigantic curse. Since the United States is one of the strongest and most influential nations of the earth, and just now is blessed with about 20 million women voters, many of whom are true and tried workers in work of moral reform, it would seem plain that the United States is the nation to lead out in this all-important work to save the lives of the people of the earth. There can be no doubt but what the intelligent people of the world would hail such a move by the United States with joy and gladness and would be quick to follow our example, and it would create a lasting friendship between this and other nations and make Uncle Sam's name immortal the world over.—The Iowa Homestead.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Denominational Teaching in the Sunday School. By Roy S. Long

(Digest of Address at Maryland-Virginia Conference)

In discussing the subject at hand it is my purpose to make it include not doctrinal teaching only but also the ordinances of our church. For me to say whether or not the doctrines and ordinances of our church should be taught in our Sunday school is not a difficult matter. I cannot see a live, well-cemented-together Brethren church unless every one united with the Brethren church believes, practices and is willing to die in the defense of the principles in which he believes. Having such a belief the Brethren church and the cause of Christ so far as the Brethren church is concerned is assured.

Let us define our subject so there can be no mistake by any of us as to its meaning. Denominational teaching as we shall use it means the doctrines and ordinances taught and practiced by one church differentiating that church from another church. I know of no better illustration of this than baptism, for some teach immersion, some sprinkling and Bible study and teaching service of the church. Its purpose is threefold.

First, To present the Word of God to every man, woman and child.

Second, To lead them to Christ, and

Third, to develop in them Christian character and training for service.

The doctrines and ordinances of the Brethren church embrace the entire Word of God. They extend from cover to cover and written upon every page. They were divinely given. Because Jesus is the author of them, he himself is the

very embodiment of them. And his Father endorsed them when he said upon two occasions, "This is my beloved Son in whom I am well pleased," and upon another occasion he said, "Hear ye him." Then when the Brethren are commanded to go and teach to every creature "whatsoever I have commanded you;" how can we refrain from teaching these truths in every part to the babes in Christ which we shepherd in our fold?

It is my purpose to take a few of the Lord's teachings to illustrate what I mean further. Baptism is one of Christ's fundamental teachings. He practiced it himself. And he said that no one could be saved without it (John 3:5). So Christ himself submitted unto this ordinance, setting forth the death of the old man of sin, the burial and redemption of the new man in righteousness unto God. We must not forget he lived a sinless life, yet he submitted himself to this right, the reason for which he explains himself (Matt. 13:15). Can it be the very Son of God felt the need of himself partaking of this right and we not needing it? God forbid, every Brethren needs it, and without it he is not a member of the Brethren church, hence no child of God. Why need I go farther to prove to you the need of teaching this truth in our Sunday schools? As Christ has commanded it (Matt. 28:19), let us follow the admonition of his mother and whatsoever he commands us to do, let us do it.

The observance of the Lord's Supper is worthy of our notice and observance as well. Will you please notice that every one of the illustrations which I shall use were given by

our Lord himself? Luke 22:9-21, and this one is given as a memorial of the death he is to die on Calvary's tree for our redemption. I Cor. 10:16. And as a type of the marriage of Christ and the church, I Thess. 4:16; Luke 23:18. So many lack knowledge as to the meaning of this to. Even though they partake of it they lose the larger blessing because they do not understand it. I am beginning to think both the Sunday school and the pastors alike are guilty in that these matters have not been properly kept before our babes in Christ. Hence they go through life dwarfs when they should have grown into full manhood and womanhood in Jesus Christ.

Closely connected with the Supper is that of the **Bread and Cup**. Here we come face to face again with Jesus. Brethren, if we want to build a true and undefiled church we will find ourselves always in the company of Jesus and subject to his commands. Of this rite he is the author (Luke 22:9-21). This rite is practiced as a memorial of his death (I Cor. 11:26). As a symbol of the believers' union with him (I Cor. 10:16). As a type of the marriage of Christ and the church (I Thess. 4:16; Luke 23:18). The Bread and Cup are the very symbols of his broken body and shed blood which he gave so willingly that we might not perish but live eternally with him. Let us not forget he paid this price not for his own redemption and salvation but for us and our salvation. Should any of us forget it or any one of our flock die without knowing who gave this teaching and what he gave it for, and to whom he gave it? Well someone will die without knowing it unless our Sunday school gives place unto the teaching of these very things.

Perhaps one of the most neglected of all our Lord's teachings is that of the **Anointing of the sick**. Brethren, this is one of the blessings of the church I do not want to miss. I have so instructed my family long ago. Christ came to help us physically as well as spiritually. For as a rule the spiritual man is in a large measure influenced by the physical man. So the better we are physically the better we are spiritually. I say this is the way it should be but there are some exceptions. Jesus is the author of the anointing of the sick ordinance (Luke 9:26). "And He sent them forth to preach the kingdom of God and to heal the sick and they departed, and went through the villages preaching the gospel and healing everywhere." "And they cast out many demons, and anointed with oil many that were sick and healed them (Matt. 6:13)." Brethren, how many of our dear brethren and sisters were and still are deprived of the blessings of this rite because our Sunday schools and pastors have neglected to teach them of its eternal significance?

Brethren, God will forgive us for a neglect once and a while, but to continue to neglect comes to mean disobedience, and if this be true, where do we all stand? To which class do we belong? Guilty or not guilty? You know. I know. God does not need to tell us.

Let me impress upon you this and the last time, that Jesus, the Christ, the very Son of God, born to the virgin Mary, conceived by the Holy Spirit, is the substance and also the author for the teachings and practices of the Brethren church. Remember, the foundation of the Brethren church rests in and upon Jesus Christ. In other words Jesus and his teachings in the Brethren church is all in all. We have crowned him King of kings and Lord of lords. He is the first and the last in everything.

Do you think we ought to teach his doctrines, his ordinances and his principles of righteousness, the purpose of which is to make sinful men righteous? I believe I can hear a united "Amen" coming from the hearts of all Brethren and believers.

Now let it be remembered that the teaching of these ordinances and doctrines is not an optional matter with us. We are definitely commanded to do so. Many of them are his last words. The summing up of his life's work. Let me read them to you again. "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to **observe all things whatsoever I have commanded you.**" And then comes that most wonderful promise, "And I am with you always even unto the end of the world" (Matt. 28:19-20). Again allow me to read, "If ye love me keep my commandments" (John 14:11).

Now they all with one accord began to make excuse. Some will say the ordinances and doctrines of our church are "too dry and uninteresting." Others will say, "No place is provided for them in our year's study." Still others will say, "Everybody knows them." Well, excuses don't amount to much with God. Only the doing of his will. If they are too dry, you make them so. If there is no place provided for them, make one. If everybody knows them, then Christ did not know what he was talking about. Are you willing to admit this conclusion as just stated? I am not. Then what are we going to do? Why, we will believe and teach the doctrines and ordinances of the Brethren church in our Sunday school, in our homes, at our work. Yes I believe we are going to teach them everywhere. May God and his Son Jesus Christ and the power of the Holy Spirit so help us to do is my prayer.

Hagerstown, Maryland.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Christian Endeavor Foursquare (II)

Annual Message by Rev. Francis E. Clark, D. D., LL. D.

President of the World's Christian Endeavor Union, Delivered at the Sixth World's Christian Endeavor Convention, New York City, July 6, 1921.

First, our Membership. We neglect any one class of our members at our peril. The Juniors—of course we must win the boys and girls. The Intermediates—they constitute the age of conversion, of decision, the age of the deepest and most lasting impressions. The Seniors—they constitute the very back-bone of our movement. Our united outstanding work for the Master in church and community cannot exist without them. Without them our unions will die.

Our Alumni—they are our connecting link between older and younger, between the church in its wide activities and its influence and the children of the church, who need the church as the church needs them. Our Alumni Fellowships connect us with our fellow Alumni and Alumnae in all the nations, and help support our world-wide work.

Our Alumni Councils may prove most helpful for the

guidance and encouragement of the young people by their elders in the local church.

If we should emphasize any one division more than another during the next two years, it should be the **Senior** societies. In earlier days this section of Christian Endeavor was overemphasized compared with the others. In later years it has been underemphasized. Many of our societies that call themselves Seniors are really Intermediates, with two or three Seniors, members of a kind of sufferance. One remedy for this is to better standardize or grade our movement.

Let us remember that each of these divisions has a genuine significance and importance. The Intermediates, while they must lead their own meetings, man their own committees, largely plan their own programme, at the same

time need the guidance and encouragement of a wise superintendent. An Intermediate society that runs wild, especially along social lines, though with no bad intent, may be a disgrace to the church and the cause at large. We need beginners; we need learners; we need older and more expert workers; we need graduates. There is a place for all in Christian Endeavor; and a wise standardization, though it may not always be possible, will avoid many difficulties and prevent some failures.

Let these four names always mean something definite; Juniors, as a rule, the children from seven to fourteen; Intermediates, the high school age, from fourteen and over, eighteen—plus what you please; Alumni, all graduates and elder friends who are interested in our work. We are all working together for the same great ends, but we can work far more effectively if we are thus divided into groups of the same approximate age. It will not always be practicable, and we must adapt ourselves to our circumstances; but it is the ideal toward which we should strive.

If your society is composed of the teen-age young people, call it Intermediate; have a wise superintendent appointed; and then form a Senior society separately. However small it may be at first, the inevitable march of the years will soon graduate the Juniors into the Intermediates of today, into the Seniors of tomorrow. It may be best to have a different set of topics to mark still further the advance from adolescence to maturity.

So much for one side of our foursquare movement.

II

Second, the second side of our quadrangle relates to our Principles. Every one of these is important. They are all involved in our covenant pledge.

(a) **Outspoken loyalty to Jesus Christ.** That means our

prayer meeting, of course. "I will attend and take some part in every meeting." If we drop the participation by all, we drop our distinctive prayer meeting idea which differentiates Christian Endeavor from other young people's meetings, and have no right to call ourselves by the name "Christian Endeavor." Do not often substitute a lecture, a sermon, a debate, or a social for the voluntary participation of all by prayer and testimony. Such meetings should be exceptional if held at all.

(b) Constant service for Christ is a principle that must never be overshadowed. Every one of our committees shouts out this principle, if you will but listen.

(c) Constant loyalty to Christ's church is another essential principle. "I will support my own church in every way," says our pledge. No society can be a hundred-percent Christian Endeavor society that does not put this foremost in its programme.

(d) Constant fellowship with Christ's people. This principle means our unions, local, county, state, national, world's unions. This principle binds four millions of us who belong to a hundred denominations, who live in five continents, and who speak a hundred languages, in bonds which even death will not break, for the fellowship of Jesus' followers will endure throughout eternity.

Make much of the social fellowship of your own local society, fellow Endeavorers, and make it a kind of sociability of which our Lord would not be ashamed. I should like to see a League of Endeavorers set themselves against indecent dress, sensuous promiscuous dancing, sensual and suggestive moving pictures, all of which are destroying the modesty and eating out the souls of millions of young people. Let not Christian Endeavor be tainted by practices that lead to conformity with the world, the flesh, and the devil.

Ohio Christian Endeavor Convention

By Prof. J. A. Garber

Ohio has established an enviable record with great Christian Endeavor conventions. There are few states, if any, that register as many delegates and present as strong a program. Notwithstanding the dullness of the times industrially and commercially, the attendance was very large this year. Dayton and Montgomery county did themselves proud as Christian Endeavor hosts. Local Brethren Endeavorers were in evidence, particularly Mr. and Mrs. Chas. W. Abbott, who helped with the registration and entertainment.

The various reports disclosed substantial progress and the possibilities of greater accomplishments. The larger Ohio program launched at and immediately after the preceding convention met with gratifying success. This was especially true of the first part of the year. With the approach of general depression in the business world the work of the State Union suffered from financial stringencies. Rather than permit a heavy indebtedness to accumulate, President Ball, a princely layman of Cleveland, and his advisers initiated a temporary retrenchment program. This involved the suspension of several offices. As a consequence the Associate General Secretary voluntarily shared his time and energy with other interests. During the latter months of the year he supplied, periodically, the pulpits of a Presbyterian church in Toledo and of our First church at Dayton.

In this connection it will not be inappropriate to refer to an accident and an event in the career of Brother E. A. Rowsey. Going from Dayton to the Amos Fudge home near Gratis, Russell Fudge who was driving the Oldsmobile was taken ill and lost temporary control of the car. Fortunately they were traveling at a moderate rate of speed on a level road. Otherwise the results might have been disastrous. Under the circumstances only Brother Rowsey was injured. He received a heavy blow over the forehead, the effects of which confined him to his bed for almost a week. As late as the day before the attending physician decided that Brother Rowsey had sufficiently recovered to share in the mar-

riage already announced. On the morning of June 30th with a beautiful church wedding he was united in the bonds of Christian love with Miss Grace Fudge. Their marriage represents a Christian Endeavor union, for both have been recognized leaders in our young people's work. The best wishes of their many friends will follow them to Toledo where they have been called to minister to the influential Westminster Presbyterian church.

For the present the office of Associate General Secretary will be discontinued. On September 1st, Mr. A. E. Whitney, the General Secretary, will be succeeded in office by the Rev. Frank L. Freet, a native Buckeye Endeavorer and former officer of the State Union, but who for the past year has been General Secretary of the Massachusetts Union. He with President Ball and their associates plan an enlarging program for the state, which will be promoted with the aid of additional helpers as rapidly as conditions will permit. In the annual camp fire service—the financial canvass—the Endeavorers assembled at Dayton made a liberal offering in cash and pledges to the support of the work.

It is impossible for me to report the inspiring program because of my late arrival from Virginia and by reason of the numerous simultaneous sessions. Dr. Hompkins was reassuring in his quiet hour talks. Father Endeavorer Clark, and Associate President, Dan Poling, were charming and challenging in their forward looking messages. Below we give extracts from a timely address by one of the outstanding speakers who attributed his success in public life to his training in Christian Endeavor:

"Our problem is the immigrant, not immigration," declared Commissioner Frederick A. Wallis of Ellis Island, who addressed the convention on Thursday night.

The place of the immigrant in the growth and development of this country is important, the commissioner said, and for that reason care should be exercised in admitting aliens.

"The literacy test for aliens is not worth the paper it

is written on," he declared emphatically, for literacy is not a test of character."

Two Main Points

"There are just two points to be considered in solving what is known as the immigration problem," Commissioner Wallis went on; "just two things to be done."

"Selection on the other side, and distribution and allocation on this side. The former could be accomplished by legislation, diplomacy or reciprocity, or all three together."

Briefly, the commissioner's plan is this: To have all aliens who wish to emigrate to America pass an examination before United States officials in the port of embarkation. They should be required to furnish a certificate from a physician showing their freedom from loathsome or contagious diseases, a police certificate showing that they have never served a prison term, and other requirements. They should be examined by American physicians at the embarkation port to verify their certificates.

Upon arrival at this side, they would again be thoroughly examined and if admitted would be located in a section where they are needed, and where they had a legitimate chance to make good in their work and as American citizens.

Not Sufficiently Strong

Commissioner Wallis does not maintain, he made plain, that the literacy test does not keep out undesirables, but that it does not keep out many that should be kept out.

He explained: "There are hundreds of the kind of people we want, good, honest hard working people, who cannot pass the literacy test which requires the ability to read 40 words in some language."

"On the other hand," he went on, "many of the anarchists and Bolsheviks can speak from two to seven languages and read in them." Men of this type, unless there is some special evidence against them are hard to keep out, it is said.

Aside from the inadequacy of the literacy test, Commissioner Wallis maintains its unfairness.

Rule Parts Families

He told of a case the other day, when a family consisting of a big, blonde, blue-eyed Czecho-Slovakian worker, his wife and two children were bitterly crying at the island. He made inquiry and learned that the man had been unable to pass the literacy test, and was to be deported, while the wife could read and was permitted to stay.

After some thought the alien left his wife under bond with his brother and alone went back to the homeland to learn 40 words of some language, so he could enter the United States.

Every day the officials at Ellis Island are parting families. Wives and husbands, children and parents, brothers and sisters are daily separated, because some can pass the literacy tests, and some cannot.

Commissioner Wallis makes plain that the immigrant of the right sort is wanted and needed in this country, however, while advocating selection on the other side of the water, and distribution and allocation here.

Canada Acts

Canada, he says, is restricting immigration from certain parts of Europe, and has her own officials in Antwerp, Le Havre and other ports, to enforce this. The result naturally would be that many emigrants refused admission to Canada would sail from these same ports for New York.

Commissioner Wallis himself has done much at Ellis Island to make the detention periods there bearable. Since his taking charge, officiousness and discourtesy have been forced out, and a sincere and resultful effort made to humanize the place.

Instead of keeping the aliens cooped up in the buildings they are permitted to spend all the time they wish during the day out of doors on the island. Musical concerts, motion pictures, reading material and entertainment of all sorts are provided for them, and they are given new ideas of the meaning of the privilege of American citizenship.

Ashland, Ohio.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

The Auto Bible Coach in the Argentine. By C. F. Yoder

The Auto Bible Coach of the Brethren was dedicated on Easter Sunday, 1920. It was built at a cost of about \$2,000, and is a model of compactness and convenience. An ordinary Ford Truck frame was used and the top built to suit the work. The back of the front seat folds down and a front piece comes up, forming a bed which can be prepared in a moment. Below is the space for books and tracts, while above on one side is the wardrobe and on the other the kitchen outfit. The wardrobe doors open revealing a side seat. A blue-flame kerosene stove serves splendidly for the cooking. At the rear a narrow tier of shelves and drawers make room for toilet articles, etc.

Over the side steps on the outside there are cylindrical tanks for water, gasoline, carburetor, and tools. The carburetor makes a satisfactory light for the interior of the coach or for a meeting around the coach. The side windows are reversible, and one side is a blackboard, which bears the notices on each side of the coach. The front windows are removable. When they are on, the coach is entirely closed and can be locked up and left like a house. The center is high, to permit standing upright, and windows at each side of the

high part give light and ventilation. Three or four persons can live comfortably in the coach but there is a small tent which can be taken along when necessary. The coach has proven its ability to go over all kinds of bad roads where an ordinary auto can go, and has carried as many as twenty-five people through mud and rain.

It has proven to be a most effective means of spreading the gospel, for everywhere it goes a crowd gathers about to see it; and there is a constant opportunity to sell Bibles, give out tracts and teach the gospel. It is our policy to confine our work to our district, and on account of the high price of gasoline to remain in a town until it is thoroughly canvassed before going to another. When a town is entered, if there are people already interested in the gospel, they soon make themselves known and thus form a group or center for further work. A record is kept of all persons interested in each town, so that the work can be followed up in subsequent visits.

This method of evangelization has several advantages over ordinary colportage work: First, it allows several colporteurs to work together, thus encouraging one another. Second,

it allows them to remain in a place as long as they wish with little expense, and to continue their work whether the weather is favorable or not. Third, it enables the colporteurs to follow up their selling by teaching—which is a very important matter. Fourth, it makes it possible to have public meetings—which are also important. Fifth, it makes it possible to carry a larger variety of Bibles, tracts, and other books suitable for propaganda. Sixth, it enables the workers to reach the small villages and country places which the colporteur cannot ordinarily reach on account of the difficulty and expense. Seventh, the coach attracts the attention of those who are interested in the work, and brings gifts and offerings, which go a long way toward making the work self-supporting.

After a year of experience with the coach, we believe in this method of evangelizing more firmly than ever, and would like to see such a coach in every district of the country.

The Christian's hope is big with immortality and eternal life. It dispels his darkness and chases away his gloom. It sustains the weary pilgrim on his journey toward the skies, comforts the dying saint, and dries the tear of the mourner.

News Again from Africa

Carnot, French Equatorial Africa,
April 9, 1921.

Dear little friends:

What a long time again since I wrote you! Well it is because of mamma's long illness. She was up and down in October, November and December, but ill most of the time. Then on the last day of the old year she had another relapse, and from that time until March 12th she had fever every day. Oh, it was very hard for us and especially for dear mamma! But all the time we believed that Jesus would heal her, and he has. Since March 12th she has had only three days of fever brought on by going out to the villages before sundown. But mamma praises the dear Lord for all his faithfulness during those long months of suffering.

I must tell you about our Christmas, although it was so long ago. Daddy got a Christmas tree and on it we put presents for the boys and for each other. We couldn't have it in the evenings, as mamma's temperature was too high then, so we had it on Christmas morning. We received some packages in the mail before Christmas, mostly things that we had ordered from Montgomery Ward and Co., and one or two from friends. These things helped out so on the Christmas tree, for each person had something to put on for others. It's hard to do Christmas shopping in this far-away land.

New Year's day is a big holiday here. There was much dancing, carousing and feasting, but these things do not affect the missionary except to tears of sorrow for the sins of the people.

In January the Inspector General arrived with great pomp and parade. Daddy went to see him, and he found him very favorable to the Gospel. He advised Daddy to locate at or near Bozoum in Oubangi-Shari as soon as permission was received. As this very place has long been on Daddy's heart he was overjoyed to be asked to locate there.

After this it seemed impossible for mamma ever to get well in the old house, without walls, except a bamboo palisade, and although hope was strong in Daddy's heart that we would soon be able to move forward, yet he commenced building a little sun-proof house at Carnot. It has only one room, but a wide veranda all around it, and it is situated in a shady little grove of mango trees. At first Daddy couldn't get the right kind of grass to make it rain proof, so he put on grass of poorer quality until the good grass came. So now there is a double room on the little God-given shelter.

About the last of January the "Chief Administrator" of the colonies arrived. On February 2nd, Daddy went to see him and obtained the glad news of permission which we cabled home at once. But the great adversary of souls didn't like to think of our being free to preach in his territory. That night I was the only well person in the house, and we had to call in the boys to do the night nursing. And so in suffering but yet in faith we received the joyful news. The next day the great man came to see us. Aunt Toddy managed to get up for the occasion but Daddy and Mamma couldn't on account of high fever, so we received him in weak-

ness, but in joy. He gave Daddy permission to go to Bozoum to explore and to locate a mission station, and then to proceed to Banzui the capital of Oubangi-Shari to interview the governor there. Daddy would have liked to have gone at once, but he couldn't on account of his own fever, and Mamma's and because the little new house was yet unfinished. The old house had to be braced in order to endure expected storms, and there was much of preparation to be done for the long journey ahead. Daddy got up and superintended the work in the mornings until his fever was healed, which was only a few days. Then he worked almost night and day. God gave the natives a mind to work, and on February 13th Mamma was able to move into the little house. But fever still continued. On February 22nd Daddy had accomplished the necessary things and was ready to go. Early in the morning his little band of porters left, taking one of the little horses. Daddy still had many lost things to do, and followed later on his bicycle. Just before he left, we all gathered around Mamma's bed and cried and prayed. It was a strange hour, sad, but joyous, and Jesus was in the midst. Then Daddy left. I cried, Mamma turned her face to the wall and prayed. Aunt Toddy busied herself about the many duties. All was quiet for a while, and our hearts comforted by him who alone can give us peace.

Three days later was Daddy's birthday. Early in the morning we were awakened by a native whom Daddy had met on the path bringing our first letter from him. Aunt Toddy read it out loud to Mamma and me. All was well with Daddy. God was blessing him and speeding him along the way. How thankful we were! That day Mamma's temperature was normal in the afternoon for the first time, and we were all so happy. After that although she still had fever in the evenings and at night, she was better.

It was just a few days after Daddy went away that the cook house caught fire and burned. Much damage might have been done, as Mamma was in bed, and Aunt Toddy happened to be away just at the time. But God sent many helpers and the fire was put out before any other buildings caught. Mamma says it was just another example of God's delivering power.

Aunt Toddy has been very busy, teaching, preaching, caring for the dispensary, doing language work, looking after the housekeeping, caring for Mamma, and for me. Oh, how heavy a missionary's burdens become sometimes, unless one has learned, as Aunt Toddy has, to cast all upon the Lord!

On March 1st we sent off a runner to Daddy. Mamma had been able to write him a letter, and Aunt Toddy wrote one for me. Aunt Toddy made him some of his favorite biscuit of manioc and peanut flour. All these things were put in the locked mail bag, to which both Daddy and Aunt Toddy have a key, and sent off carried by a native runner. It was eleven days later that we got the bag back again, with the good news that Daddy was safely at Bozoum. He had been blessed all along the way, kindly and hospitably received by the Captain at Bouar, and also by the Lieutenant at Bozoum. Both were anxious for the Gospel and for missionaries in their districts. Daddy had been sick only

one day and that not severely. He and the Lieutenant were planning to explore Karre country together. That day Mamma had her last fever in the month of March! It did seem so good to have her free from temperature for the first time in 1921.

On March 5th we received mail from America. We scanned our letters quickly and ran through the Evangelist to see when our new missionaries were coming. How glad we were to find that they were to sail on January 18th. On March 8th we sent another runner after Daddy with this news, and with letters just received. We told Daddy that no doubt the new party would be waiting for him at Bangui when he arrived there. How providential it seemed, and how our hearts rejoiced! It was on this day also that Monsieur Pinelli, the Carnot administrator departed for France. We hear that he is to be replaced by Monsieur Monzer who met us on the Ngandu-Stella, between Ouesso and Nola, and implored us to remain at Nola. He has not yet arrived, but we hope he will be favorable to the gospel here.

During the night of the 22nd of March, our mysterious locked mail bag arrived again. The long fourteen page letter is the latest news we have received from Daddy. The site of the new station has been chosen among the Karre people near Bozoum. Daddy left Bozoum on March 17th with every hope of meeting our dear friends at Banzui.

The site of the new station is near the village of Chief Monadon. Daddy sent a boy, Noatemo, from another village to teach us the Karre language. Daddy is having the chief at Bozoum build two houses for us. How happy we shall be, when our three-fold party meet there! The station itself is a day's journey from Bozoum, about 2500 feet above sea level, and we trust more healthful than Brazzaville and Carnot.

I forgot to tell you that about March 16th Daddy sent us some goats from Bozoum. We already had two, so now we have a great deal of goat's milk to use. One of our goats died after the journey and we were all so sad. But we know God overrules all things and makes them work together for our good if we but love him.

On March 30th we received a big mail. We were so happy and excited as we gathered around the little candle, and Mamma distributed the mail for the first time in many months. But our mail had much of sorrow as well as joy. Mrs. Rush had been ill, and the party was not to sail January 18th. Now will Daddy be able to meet them at Banzui or must he come away without them? We do not know. Our hearts are sad. But we commit this also to him who doeth all things well. We pray for God to bless and heal Mrs. Rush and to speed forth workers in his own time.

Mamma opened a letter from her sister, and looked up with an exclamation of surprise and dismay. Then she read, "I am writing to tell you the sad news of our mother's death, December 14th." Surely, God must comfort the missionary! How I cried! My dear grandma. But Mamma says she is safe in the arms of Jesus, for she was truly his.

The mail brought much other news both sad and glad. I myself had a bigger mail than

usual, a letter from my other grandma with some Dolly Dimples in it, a magazine for children, and three packages. A package of books from my Auntie in Denver, a package of candy from two dear little girls in Philadelphia, and another tiny little package containing tooth brush, paste, and bib. How happy these things made me feel. Mamma says she will write a letter to these little girls for me as soon as her time and strength will allow.

Well, we went to bed at last, too tired to sleep. Mamma had been out to the villages. An hour before sundown had proved too early for her. Weariness, and grief combined with sun, and by Sunday morning fever was back again, this time only to last three days. How we do praise God for his deliverances!

I close with love to you all. We do not know when to expect dear Daddy home, but when he comes we all expect to go with him to Bozoum, traveling at night to avoid the sun. Please pray for us. Lovingly,
MARGUERITE.

Directions for Sending Dried Fruit to Africa

1. The dried fruit should first be put in the oven and subjected to sufficient heat to make certain that all insect life is destroyed. Otherwise the fruit may be unfit for use when it arrives in Africa.
2. The fruit should be packed in tins, either

pint or quart size, and hermetically sealed. Do not pack in glass.

3. The tins should be packed in strong cases, weighing when packed not over 60 pounds, preferably about 50 pounds. African porters will not carry over 60 pounds.
4. An invoice of the contents of each case should be prepared stating the number of packages it contains, their contents, weight, and value.
5. When the case is ready, send the invoice to Alva J. McClain, 2255 North Tenth Street, Philadelphia, Pennsylvania. He will give the shipping directions.

NOTE: The shipping charges on a 60 pound case of dried fruit to Africa will amount to about \$5.00.

NEWS FROM THE FIELD

NATIONAL CONFERENCE EXPENSES AND SOME SUGGESTIONS

I am sure that some folks have been watching to see what the Executive Committee of National Conference would have to say about the probable cost of attending the coming National gathering. Allow me to assure any and all that I have not been ignorant—nor neglectful—concerning the conditions which have been brought about by the fact that the International Convention of the Disciples of Christ will be held at Winona on exactly the same dates as our Conference.

On July 2 I addressed a communication to Dr. Breckinridge, general secretary of the Winona Assembly, concerning the matter of the reservation of rooms by the Disciple people without any word being given us about the proceeding, and asking what the accommodations were going to be and the prices which were to prevail this year for rooms and board. The third communication from him conveyed the following facts: (1) The Disciple people have made reservation of quite a number of rooms on the grounds, but he claims that there are still plenty of rooms, and calls attention to the fact that they always take care of the Bible Conference all right, with a suggestion that the combined gatherings will probably not exceed the attendance at the Bible Conference. And all the cottages have been asked to remain open through the period of our conference. (2) Dr. Breckinridge asked that I should give him an estimate of the number of rooms that our conference likely would require for its accommodation, so that the Disciple people could go ahead with their reservations. To this I demurred, because there is no way for anyone to know just how many rooms we have used in the past, and I would not set a limit and have the Winona people or our own delegates disappointed. I replied to his suggestion that if the rooms were as plenty as he assured me let the Disciple people wait until the opening of their gathering and then all take their chances alike. (3) There has been an advance in the rates for rooms and board this year, the prevailing rates being as follows, \$1 to \$1.50 per day for a room—one in a

room—and \$2 per day with two in a room. There is a cafeteria lunch room on the grounds where it is assured us we can get good meals at reasonable rates, the Old Homestead cottage is being run this year as usual, with meals at thirty cents. Beside this Dr. Breckinridge writes there are several places where meals can be secured at very reasonable rates (rates not quoted).

I registered as vigorous a protest as I felt consistent with propriety against allowing the Disciple people to come in and make reservation of rooms ahead of us, without our being officially notified of the plan, and have endeavored to keep the impression before the Winona management that we only asked for a fair show along with the others who will be on the grounds at the same time. Dr. Breckinridge has been rather insistent that I name a minimum or maximum number of rooms necessary to accommodate our people, and this I have refused to do because I do not know at all how many would be required. (If anyone does let him speak). The only thing I know to do is for those who have been in the habit of attending the Conference to address communications to the proprietors of the cottage or hotel where they have formerly stayed. It may be well to attend to this matter at once.

At the rates quoted above it will cost from four to five dollars a day for a man and his wife to attend our Conference, not counting carfare. I felt that our people should know as early as possible what the expense would likely amount to. This is not done to frighten any from coming, but it is only fair that we should know how big a pocketbook to take when we start, so we may feel sure of being likely to be able to get home again.

Now this may not accord with the views of all, but I have simply used my judgment in a situation which required as quick action as possible. I am not at all afraid—if rooms are as plenty as the General Secretary assures us—but that we can get plenty of accommodation, if the Disciple folks wait and take their chances with us. Of course if they go ahead and let us take what is left when we get there I do not know how we will fare. As it is we are not in a position to change

location at so late a date, and so can only go ahead and take our chances for this time. Hereafter we can be prepared to take care of such exigencies somewhat better.

Hope this is satisfactory, and that none may be inconvenienced, and assuring you of my willingness to serve the church in whatever way I can I am,

Fraternally,
DYOLL BELOTE, Secretary
Executive Committee.

TRAVEL FLASHES

As I remember, I left you at Meyersdale. It will be a long time before I forget the good time I had here with my family as the guest of the Miller's and the church made famous by Beachler, Goughenour and Burnworth. What church ought not make progress with such talent? I count all three of them personal friends and better ones, one does not need. By the way, Ed. Burnworth is not now in a pulpit. He should be working and will work if some church will give him the right kind of a call. We have plenty of churches that need pastors. This is a hint that Burnworth did not prompt.

Johnstown Again

It was impossible to arrange the next meeting which was to be a Regional Conference at Uniontown, until after another Sunday. So, we had a chance to get to the First church of Johnstown. Brother Watson openly received us. One thing this circuit revealed to me was that the more people who hear the Bicentenary message and get the Bicentenary vision, the better it will be. So the Field Secretary next year, ought to plan to do what it seemed impossible for me to do this year—get into all the congregations. The time is ripe and the harvest will be ended for many of us and most of us if we do not reap now. If I knew the fraternity would not accept the challenge of this Movement, I would be mighty near the stopping place. We dare not delay or our opportunity has fled. The Conference will well reveal what we can not put on paper that the church can not—dare not—put it off, no difference how hard the times.

Johnstown received the message of the Field Secretary kindly and although changing pastors and having a big building program on

the way, they will do their part I feel. Indeed, this task is too big for a part of the church to attempt. We must all work at it and DO IT NOW! Our local plans must be made to fit this one if we do right. If it happens to be found out that any considerable number of the churches will not work this program, then the rest of them will not and we will be at the end of all enthusiasm as to our future.

After spending the Glorious Fourth with new-found cousins at Greensburg, Pennsylvania, we motored on to Uniontown where we got into a Regional Conference with a number of churches. As to invited pastors and Secretaries, this was the smallest of our conferences and began to tell us what we are sure is the truth, that from now till after the Conference, midweek conferences will not be possible. Here we had hoped to meet some of our West Virginia representatives but for a reason unknown to us as yet, they did not come. We did have a splendid time here, however and I am sure that Brethren doctrines are more precious and plain to the folks that did attend. The local attendance was all that we could have hoped. The entertainment at the home of Brother Hibbs who had associates for our children and the best accommodations one could hope to enjoy, is a pleasant memory. Belote did all he could to make the conference a success and I was pleased with the addresses of Brother Wilkins and Myers. Our elevation was still high and we did not understand as our folks in Ohio and Indiana did, that it was getting very warm—hot. But the next day's drive revealed it in all its fulness. Two tire troubles in a single day and a hard drive brought us on our way to Dayton, to Buckeye Lake, Ohio. Here we had thought to remain a couple of days and recuperate; but we did not find it to the liking of one who has so many quiet lakes as we do out here in the great lake region of Indiana, and so we started on the next morning, expecting to find a nice quiet camping place somewhere ahead. We came through Columbus where we had hoped to spend Sunday but did not get our name there soon enough, so sped on. Through London, Philadelphia, Washington is not the fine lot of every traveler but we actually did this on this trip and then to cap the climax, came to New Paris yet. We got within twelve miles of Dayton to a place of view much like that of Moses I think, beside a beautiful grove that looked like a place to stay, and then, had a blowout after we stopped. Surely this was a camping site. We just opened the gate, backed our auto into the grove, got consent to remain; bought milk and eggs; picked ripe blackberries in the grove; opened up our bed; got ready our tent; when horrors! Dorcas saw a snake and the lady saw a storm coming! Report enroute had said that a storm was coming from Chicago, and who wanted to camp in a storm among snakes? We hurriedly mended our tire, ate our supper and ran on in the dark to Dayton to the home of the Teeters where we roused them out of bed to tell them we were here for four days! You may laugh about camping amid snakes and storms, but nice downy beds with a bit of heat thrown in or a camping bed pitched on the back porch is just a bit more welcome

than the other. On Sunday we heard Rowsey in two splendid addresses; on Monday evening we tried to represent our work to a number of the pastors and representatives of the surrounding churches and on Tuesday, arrived HOME. We sang, "Back Home Again In Indiana" as we crossed the state line feeling that if anyone thought this sort of travel was all the rage, they had another think coming and if anyone wanted the job next year, they would not have to fuss to get it. Home, we feel that it has to be done by some one, and if no one else will, we will be resigned to our task. More anon.—BAME.

A SUGGESTION

The following suggestion is offered to pastorless churches. I believe that we have among us today men of ability and consecration who might be in the active ministry and accomplishing great good, if the proper information were given out to the brotherhood. I take the liberty, therefore, to act accordingly, and present the name of Brother John W. Porte, of New Jersey.

We assisted in his ordination more than fifteen years ago, and, in my humble judgment, he has the qualifications to do splendid service for any of our churches that may be in position to call him. A man of deep convictions, and filled with the Holy Spirit, he is a fluent speaker and a great personal worker. Several times recently he has preached with edification for my own congregation. He is quite unassuming (perhaps too much so), otherwise he would doubtless be giving his full time to some pastorate today.

Just recently he told me that he hoped to be able in the near future to give full time to the ministry, if the Lord should lead definitely in that way. I might add, too, that Sister Porte has such qualifications and abilities as to make her a valuable worker in all the activities of the church and a loyal aid to the pastor.

In closing, let me say that I am quite sure that Brother I. D. Bowman, who has also known Brother Porte for many years, will heartily endorse all that I have said. I believe that it is pleasing to God for me to give this information to the church at large. God has laid it upon my heart to do this, and Brother Porte will be surprised when he sees this in print. If there are those who desire to get in touch with him, they may address him in my care.

In his name,

W. M. LYON,

36 S. Carolina Ave., S. E.,
Washington, D. C. July 16, 1921.

THE DIET AND THE CHURCH

It was on April 18, 1521, that Martin Luther appeared before the Diet, then sitting at Worms, and uttered his great refusal to recant the things that he had taught and written. It was to another Diet, held this time at Spire, that the Lutheran princes of Germany presented the famous Protest which gave its signers the name of "Protestants." These Diets were not religious gatherings of bishops and archbishops and theologians. They were political assemblies. The same as the German Reichstag or in France the Estates General, or in Spain as the Cortes, or in England as the Parliament.

SPECIAL NOTICES

At Winona Lake last year a special offering was received to finance the Brethren Bicentenary Movement. Most of this offering was given in the form of pledges. A number of these were paid within a few weeks after conference, which enabled the work to go forward.

But in the face of a coming empty treasury, I made an effort a few weeks ago to realize on outstanding pledges by writing each individual concerned and calling attention to these obligations. Fourteen people have responded with remittances up to this time; but there are yet forty-eight unpaid pledges for this work, forty-eight people who have so far ignored the personal appeal. The Bicentenary Movement needs the money, and these pledges ought to be paid. The best time to do it is NOW. I believe these forty-eight people read the Brethren Evangelist and will see this reminder; and I hope it will not be necessary for me to write individual letters again in an effort to receive payment of these overdue pledges for the support of a Movement which means much in the advancement of our church. If anyone is unable to pay at this time it will cost only one cent to advise me of that condition. Any kind of a response is much better than none at all. The prompt payment by all those who have not yet responded to by recent personal communication will be greatly appreciated.

MILES J. SNYDER,

Secretary-Treasurer.,

Milledgeville, Illinois.

THE TIE THAT BINDS

YOUNG-SCHUBERT—Creston Young and Laura Francis Schubert were united in marriage at Gratis, Ohio on May 29, 1921. The bridegroom is a member of the Brethren church. They will make their future home at Richmond, Ind. May the Lord bless them with a long and happy and prosperous married life. Ceremony by the writer.

ROY BRUMBAUGH.

SAMPSON-LINGENFELTER—At the parsonage of the First Brethren church, Uniontown, Pennsylvania, on May 18, 1921, occurred the marriage of Mr. George A. Sampson and Miss Ivy C. Lingenfelter. The groom is a member of the church here, and the bride an estimable young lady of George's Township, Fayette county, Pennsylvania. They go to housekeeping on a farm in George's Township, with the best wishes of their friends. Ceremony witnessed only by Mrs. E. A. Gans, sister of the groom and the pastor's wife.

DIYOLL BELOTE.

ROWSEY-FUDGE — With a beautiful church wedding the Reverend Ellwood A. Rowsey and Miss Grace Ann Fudge were united in the bonds of Christian love on the morning of June 30th, 1921. At half past eight Mrs. LeSaure of Columbus presented appropriate musical selections which delighted the hundred or more relatives and friends assembled in the Brethren church at Gratis, Ohio. Fifteen minutes later to the appealing strains of the march played by Miss Ruth Beekley, the bridal party, consisting of the ushers, bride's maids, maid of honor, flower girls, bride and her father, joined the groom and his best man at the altar where the writer conducted the impressive ring ceremony. Miss Fudge is an accomplished daughter of Mr. and Mrs. Amos Fudge. She graduated from Ohio State University in the last commencement and has a host of admiring friends. Mr. Rowsey is well known to the church, being an alumnus of Ashland College and having been a pastor at Mansfield. These promising young people will be at home to their many friends after September first at Toledo, Ohio, where Mr. Rowsey will supply the pulpit of the Westminster Presbyterian church. J. A. GARBER.

ARNOTT-BURKHART—Alfred D. Arnott, and Miss Ruby Burkhardt were united in marriage, Sunday afternoon, June 26th, at 4 P. M., at the home of the bride's parents in Jackson township, the Rev. E. Forrest Byers, pastor of the Brethren church, officiating.

The attendants were Olin Burkhart, brother of the bride, and Izora Davis.

Mr. Arnott is the son of Charles and Elizabeth Arnott of New York City, where he is employed as a clerk in the office of the Mutual Life Insurance Co. He is a young man of fine appearance and splendid habits and is well thought of by all who know him.

Miss Burkhart is the daughter of David F. and Ellen Burkhart of Milwood, Jackson township. Miss Burkhart is a graduate of the Johnstown High School. As a teacher in public schools she was well liked, having taught 5 successive terms in Nanty-glo, and the last term ending June, 1921 in Franklin Borough. In addition to teaching in the public schools, she has also taught Piano and for the past two years has been a student of Piano under Prof. Alvord Druckenmiller, Johnstown College of Music. Miss Burkhart was also very active in church work, having served for many years as a teacher in the Sunday school as pianist, and for some time financial secretary of the Pike Brethren church of which she is a member.

Mr. and Mrs. Arnott will leave the city within the next week or ten days for Homestead, Long Island where they have a house already furnished, and expect to make their home. The prayers and blessings of their host of friends will accompany them to their new home.

SHADE-BOWMAN—At the home of the bride's parents near College Corner occurred the marriage of Erma Marie Bowman and Walter M. Shade, June the eleventh, at noon. The bride was a faithful member of the Brethren church at College Corner. They will make their home in Winchester, Virginia, where Mr. Shade is engaged in the automobile business. Ceremony by the writer. L. A. MYERS.

BLOUGH-BURKHOLDER—On Sunday morning, June 19, was solemnized the marriage of Miss Florence Burkholder of Rittman, Ohio to Mr. Henry Blough of Sterling, Ohio. The bride is a member of and faithful worker in the Brethren church at Rittman. The groom is a fine young man of exceptionally clean habits and a member of the Amish church. He has however expressed his desire to unite with us at Rittman and we will be glad to receive him. The bride and groom will reside on the farm of the groom's father about 2 miles out of Rittman. We pray God's richest blessings to accompany these dear young people throughout their married life and may they ever be willing to be led by the unerring hand of the Spirit. O. C. STARN.

IN THE SHADOW

ANTHONY—Brother Clayton Elmer Anthony went to his reward July 3rd. He was ill of dropsy for some time but the last seven weeks was confined to his home. He leaves to mourn his early decease a wife, three sons and six daughters, all at home but two married daughters. The writer had the joy of baptizing and fellowshiping the deceased a little over two years ago. From that time to his fatal illness he lived a loyal Christian life devoted to family, church and pastor. He was resigned to go although in the prime of life, aged 45 years, and bade his family an affectionate farewell and peacefully closed his eyes in death.

To those whose hearts were made heavy by the death angel's visit, we offer the Christian comfort that "blessed are the dead that die in the Lord." A. B. COVER, Pastor.

MOATS—Sister Lula Cross Moats died March 8th after several weeks of intense suffering. She left to mourn her death a husband and four small children, also her parents and a brother. She was a member of the Hagerstown church, the writer baptizing and receiving her into fellowship about two two years since. A. B. COVER.

HAGAN—Sister Annie Hagan passed to the great beyond April 8th, after but a few days' illness. She was a maiden lady making her home with her nieces. She had been a member of the Church of the Brethren for a number of years at Frederick, Md., but when she came to Hagerstown she desired to connect with us and the writer received her into fellowship several years since. She lived an exemplary Christian life never complaining, but resigned and devoted her life to others. Interment was made at Frederick, Md., services being conducted by her pastor and Dr. Henri Kieffer and Dr. Rupp, Frederick pastors. A. B. COVER.

BURGER—Sister Francis L. Burger died very suddenly April 29th of acute indigestion. She left a family of children and a husband to mourn her sudden and early death. Sister Burger was a member of the church here but on account of her home duties was inactive in church duties. A. B. COVER.

SNYDER—Sister Arbanna Snyder went to her rest May 12th. She was one of the loyal members of the church here; when she was physically able her pew was occupied at church services. After the death of her only son and child, at the time when Brother M. J. Snyder was pastor of this congregation, she took the children that were left fatherless and cared for them to the best of her ability. She lived a devoted, unselfish life for those she loved. Her husband, grandchildren and daughter-in-law remain to mourn her departure. A. B. COVER.

FRUSHOUR—Ann S. Bowers was born in Lewistown, Frederick county, Maryland, March 1, 1847, and departed this life May 31, 1921, aged 74 years and 3 months. In 1866 she was united in marriage to Martin L. Clem. After his decease she became the wife of George C. Frushour, who also preceded her to the spirit world. She has been making her home with her children, near Liberty, Ohio, for some years past. Sister Frushour was a life-long member of the Evangelical Lutheran church. Services by the writer. GEO. W. KINZIE.

McCULLY—Mary Catherine Myers was born near Amity, Ohio, January 22, 1842, and was summoned home June 23, 1921, aged 79 years, 5 months and 6 days. For many years she was a faithful member of the Church of the Brethren, remaining so until the end came. Her life was marked by a kindly interest in, and service to, others, especially those less fortunate than herself, though herself quite afflicted. Services at the New Lebanon Brethren church conducted by Elder Daniel Garber, pastor of the Trotwood Church of the Brethren, assisted by the writer. GEO. W. KINZIE.

NEWMAN—Mrs Phoebe Queer Newman, wife of Harry Newman, died at her home in Rockwood, Pa., May 8, at the age of 39 years, 10 months and 20 days. Sister Newman was a member of the Berlin Brethren church for a number of years and lived a beautiful Christian life. She is survived by her husband, her mother and six brothers and three sisters. Service conducted from the Berlin church by the writer W. C. BENSHOFF.

FOUST—Mrs. Lucinda Foust was born in Somerset county, Pa., and died at the home of her daughter, Mrs. A. J. Hillegas, of Berlin at the age of 75 years, 4 months and 22 days. Sister Foust was for many years a member of the Christian church. Her busy and useful life was spent in the vicinity of her birth. She is survived by one sister, two daughters, and a number of grandchildren. Funeral service conducted by the writer from the Berlin Brethren church. May the Lord comfort the bereaved. W. C. BENSHOFF.

STRAYER—Wm. Strayer was born near Johnstown, Pa., April 1st, 1838 and died at the home of his daughter, Mrs. Herman Gutknecht, in Waterloo, Sunday morning, May 22nd, 1921, having reached the ripe age of a little more than 83 years. Brother Strayer was a member of the Brethren church from its beginning, having been a member of the Church of the Brethren previous to the division. He was loyal to the local congregation of which he was a member and a faithful attendant at the services of God's house. But his loyalty and interest was not less marked toward our denomination as a whole. He viewed with keen interest every sign of advancement and progress both in the church locally and in the church generally. He was the type of man who is missed by his brethren and friends; and his removal to the other world means that the Waterloo congregation has lost another of its older members. The funeral was in the Waterloo church with a large audience present, and the pastor was assisted by Rev. Edwin Boardman, pastor at Hudson, Iowa. Our sincere sympathy is with the sons and daughters who remain and who did all within their power to make their father comfortable in his illness. WM. H. BEACHLER.

FIKE—Mrs. Elizabeth Lichty Fike departed this life May 22, 1921, at the age of 66 years, 1 month and 14 days. She was a charter member of the Milledgeville, Illinois Brethren church, and all through the years was an active worker, filling with honor and fidelity many official positions in the church and its auxiliaries. Her faithfulness in the church and her joyous Christian life were a delight to every pastor and an inspiration to all who knew her. She possessed a character of unusual serenity and poise because she had an implicit faith in God. Her life was constantly fed from spiritual sources. The Bible was her life and light. Her character was rich in holy example and fruitbearing through the years as she performed a gracious ministry of service and helpfulness and cheer. Following almost one year of disability resulting from paralysis, her spirit passed peacefully out of her mortal body into the sunlight of God's eternal day. It was the

vicinity of faith and marked her coronation, when the crown of life was placed on the brow of death. The lessons of her beautiful Christian life and the memory of her exemplary goodness will abide with loved ones and friends like the lingering fragrance of a flower. Funeral services were conducted by the writer. MILES J. SNYDER.

ROBERTSON—Little Frankie Robertson, son of Brother Arthur and Sister Alice Robertson and grandson of Elder W. B. Sell, died of influenza near Coyville, Kansas.

Born March 9th, 1914, he died June 29, 1921, aged 7 years, 3 months and 20 days. He leaves father and mother, four sisters and three brothers with a number of other relatives to mourn their loss. Funeral services conducted by Elder Ralph Quakenbush of the Church of the Brethren he was laid to rest in the Fredonia cemetery.

May the good Lord comfort the sorrow-stricken family, especially the dear mother who could scarcely bear up under pressure of seeing her dear little boy taken from her. May they have the prayers of the brethren and sisters in their behalf in this time of their sore afflictions. ELDER W. B. SELL. Box 804, Fredonia, Kansas.

DODGE—Mrs. Elizabeth Dodge departed this life at Memorial Hospital, Johnstown, Pa., June 8, 1921 at the age of 74 years. Mrs. Dodge's husband died many years ago in St. Louis, Mo. Since coming to Johnstown she made her home with her son and daughter-in-law, Mr. and Mrs. Charles Dodge, of 161 C street. Funeral was conducted from the home by the writer. L. G. WOOD.

VICKERS—W. S. Vickers, son of Elias and Mary Vickers, passed to his reward on June 11, 1921, almost 77 years of age. He was a member of the I. O. O. F. and also of the G. A. R. but this did not take his time and money from the Brethren church of which he was a staunch and loyal supporter both with means and life. He shall be remembered for his Christian manliness. He was an honored and respected citizen. He will be missed in the home of his daughter which he helped to make cheerful and bright. Their loss is heaven's eternal gain. May the Lord richly bless, comfort and sustain those that mourn. Interment was made in the Gratis cemetery. Services by his pastor. ROY BRUMBAUGH.

CLARK—Albert M. Clark, son of Joseph B. and Mary Ann Clark was born in Carroll county, Indiana, December 6, 1867, and died May 10, 1921, aged 53 years, 5 months and 4 days. He was united in marriage to Miss Clara E. Metzger December 6, 1891. To this union were born Truman U., of Canada, and Mary E. at home, who with the wife and mother, Dr. N. W. Clark of Rossville, one sister, Mrs. Owen Hodson, of Henry county, one half-brother, Scott Clark of east of this city survive. He also leaves a host of other relatives and friends who mourn his departure. He was a member of the First Brethren church occupying at the time of his death, the office of trustee, member of the Sunday School Board and also teacher of the Young Married Men's Bible Class. He was very much devoted to his church and Sunday school. Always ready to give of his time to its various activities. He was a man of sterling Christian character and very conscientious in his Christian activities.

He was truly a good man, loved and respected by all who knew him. In his going not only the church but the community has lost a friend and brother, but his work will live after him. Our loss is heaven's gain.

Funeral by the writer, assisted by Rev. W. T. Lytle.

W. E. THOMAS.

FETTERS—A. D. Feters, son of John and Sarah Feters, was born March 27, 1853 in Chester township, Wayne County, Ohio, and departed this life May 18, 1921, aged 63 years, one month and 21 days. His death was sudden but beautiful in that he passed from a night's repose into the sleep of death. He always wished he might be taken that way because he did not want to burden anyone with a long illness, and old age with feebleness was a great worry to him. He confessed Christ as his Savior at the Congress, Ohio, M. E. church, when 16 years old and in 1909 he united with the Fair Haven Brethren church to which he remained faithful until his death. He attended Philo College, Wooster College, Ashland College and Ada College. At the latter school he received his B. A. degree. This training prepared him for his profession in teaching and his teaching ability was remarkable. He loved to teach and sacrificed many offers in other fields and remained in his field for forty successive terms which made him the oldest teacher in his district. The community has lost a great life and the church a loyal supporter. He was a brother to Elder Enoch Feters. Our prayers go out to the brothers and sisters who remain that God will richly sustain them.

Services by the writer at the Fair Haven church. BENJ. F. OWEN.

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1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



The Stewardship of Life Do We Really Believe In It?

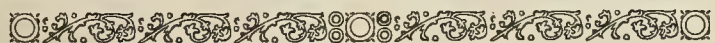


**A Minister Appealed for Missionary Recruits
HIS DAUGHTER RESPONDED**

**And He Said :
"BUT I DIDN'T MEAN YOU, MY CHILD"**



**And Yet We Wonder Why
The Ministry and Missionary Forces
Are Not Recruited!**



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George S. Baer, Editor

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EDITORIAL

Materialism the Church's Greatest Peril

The church's life is threatened by materialism; not the materialism of creed, but of life. The doctrine of materialism may be menacing the thought-life of a few, but the practice of materialism is imperiling the souls of multitudes. It may be necessary for some of our Christian scholars to spend time and energy in showing the folly of attempting to explain the universe without a creator, of denying the existence of the soul, and of presuming to get along in our thought-life without God. There is no desire to depreciate the service they render to the cause of truth. But they are few who are so thrown out of balance in their thinking as to be misled by such doctrine. The great mass of mankind are uninfluenced by the few blind guides of the thought world; the fact of God as a cause for the world of things is unquestioned. But the sad truth is that countless numbers of those, who assign God his proper place in their thinking, live as if he did not exist, as if the soul were a creation of the imagination and only the tangible were real. Life for so many seems to consist in the abundance of the things that may be possessed and enjoyed. The material things of life stand out so big in life that they blind the eyes to all vision of things eternal; these things—mere things—absorb all the interest and command all the energy of men's being, and so far as their lives and purposes are concerned God is to them as if he were not. This is the materialism that engulfs unregenerate men of every walk of life as it has ever done, and is draining away the strength and power of the church, if not threatening its very life. This materialism showing itself in divers manners the church must recognize as its greatest enemy and against it the church must set itself uncompromisingly and unfalteringly with all the power of its infinite resources.

Materialism is creeping into the church by causing its members to become dissatisfied with the idealism of Christ, and to seek or to drift to the lower levels of life where profits and pleasures can be more abundantly realized. The tangible things, the things of sense, the material things of life, these are so much desired and occupy so large a place in life that the high and holy ideals that dominated the life of Jesus on earth,—love, unselfishness and service—are lost sight of. To appreciate their beauty involves sacrifice, and the sacrifice of many of these pleasurable things of life is too great a price to pay. It is asking too much; it is too radically different from the ways of the world. Such ideals are impracticable. That is the attitude, whether reasoned or unconscious, of many in the church of Christ today. Rather, we should say, Their names are on many of our church rolls, but they are not members of the true church of Christ, for they are not Christians. Frederick Lynch has said,

"Christianity is to live towards the world as nearly as possible as Christ did. When a man spends most of his money on a beautiful home, and most of his income on pleasures, and most of his enthusiasm on games and sports, and devotes most of his time to those who will return good things and good times to him, and then gives only Sunday morning to church, and only the fag end of his enthusiasm, if any of it, to service, and only one or two little gifts of money, mere trifles compared with what he spends on himself, to Christ, he is not a true Christian in the New Testament sense of the term." Those who buy rich dinners with what they ought to give to foreign missions, or beautiful clothes with what they ought to give to the support of the church, or fine automobiles with what they ought to send to relieve the suffering and starving of the world, or hoard wealth which ought to be contributing to the education of young life, are not Christians because they prefer the material things of life to the high idealism which Jesus taught and exemplified.

Materialism is making inroads into the church because we encourage it by the admiring attitude we assume towards those who make the greatest material success. Dr. L. L. Garber recently said that women could stop war by ceasing to admire the warrior, for men will do almost anything to win public approval, and that just so we can stop the tendency toward materialism by ceasing to place the man with the most palatial residence, or the finest automobile, or the greatest wealth, or other evidence of material prosperity, on the pinnacle of esteem merely because of that fact, and by admiring men for what they are and what they do for others. The passionate pursuit of gain has been encouraged, if not made possible, by the way in which we have done obeisance to the god of "Material Success." The great majority of college graduates are turning their powers and training into channels of business, while the ministry is getting very few of them. The more altruistic and idealistic the calling, the less is the number of young men and women presenting themselves to enter it, because we have been placing the premium of respect and honor on the one who succeeds in the more selfish and materialistic vocations. Shift the emphasis from the field of selfish endeavor to that of altruistic service; encourage the rule of ideals and not things; exalt the position and praise the success of him who has struggled against spiritual foes and overcome the world and the things of the world and materialism will lose its sway in the reign of the Spirit.

Materialism is becoming much in evidence in the church by the common tendency of living as if this life were more real and more

to be desired than the future life and the spiritual experiences which the Son of God holds out to those who will receive them. Heaven seems to be something very far away and unreal. Christ is forgotten and the soul becomes as vague and fleeting as a dream. Religion is a luxury or a diversion, a matter of secondary importance. The hope of a blessed resurrection, of a life lived with Christ in God, of the eternal joys of service in heaven,—these are scarcely thought of, and are things of little value and unreal. It is the treacherous and death-creeping grip of materialism that is causing all this unreality of the spiritual and heavenly.

There is a picture of an artist sitting on a rock at the seaside. This rock had been left bare by the retreating tide. The artist sat there sketching on his canvas the beautiful scenery around him, sky and wave and sea, all unconscious that the tide had turned, and had cut him off from the shore, and was rapidly covering the rock on which he sat. The tempest, the waves, the rising sea were forgotten, so absorbed was he in his picture, nor did he hear his friends calling to him from the shore. So do the things of this world,—its pleasures, beauties, profits and experiences—become so absorbing and so intensely real that all else is forgotten and unseen. But what shall it profit a man by his absorption in the things of this life if he should gain the whole world and lose his own soul?

EDITORIAL REVIEW

Brother S. E. Christiansen expresses his appreciation for the loyalty and kindness of his people of Columbus, as he is about to leave for his visit to his people in Norway.

Elder W. B. Sell of Fredonia, Kansas, is doing a remarkable service for a man of his age. It is challenging to those of us who are younger to see the aged veterans standing by their guns till the last.

You will be pleased to read the excellent report of the Superannuated Minister's Fund, as given by Brother Herman Roscoe,—that is, if you have done what you could towards it. If you have not, **DO IT NOW.**

A number of encouraging items are briefly reported by the correspondent of the Flora, Indiana, church. Among these are the appointment of Bicentenary Directors for the local church, and the starting of plans for the building of a parsonage.

Brother O. E. Sibert is one of our promising student preachers and he is spending his summer vacation serving the Oak Hill, West Virginia, congregation, a report of which he gives us in this issue. He is to return to Ashland this fall and is asking for some one to continue his work at Oak Hill.

The Long Beach church has enjoyed a number of things of special interest lately and the work is going forward in the usually splendid style under the leadership of Brother Bauman, assisted by Brother Percy L. Yett. The Sunday school under the superintendency of Brother H. V. Wall is making commendable growth.

Brother Sylvester Lowman, pastor of the Pleasant Hill, Ohio, church was an expert carpenter before he became a consecrated preacher of righteousness, and he has recently put his skill to the service of the church at our Lost Creek school, where he was assisted by a number of other loyal men in erecting an addition to the Girls' Dormitory.

Brother E. L. Miller's "third quarterly report" reveals an encouraging situation at Nappanee, Indiana. The Sunday school has grown until measures for enlarging the accommodations must be taken. Brother Miller was recently called by his congregation to continue his work for a term of two years with a substantial increase in salary.

Brother I. D. Bowman gives an account of the meeting, recently reported by the pastor, held at Rittman, Ohio. Brother Bowman has completed a very strenuous and successful year in evangelism, and greatly deserves the rest he is now taking. He is about to arrange

his schedule for next year, and asks churches desiring his services to write him early.

Brother C. H. Ashman reports concerning the excellent condition of the work at Sunnyside, Washington, and of his resignation as the pastor of that church, and his acceptance of the pastorate of the First church of Johnstown, Pennsylvania, where he co-operated with the pastor, Brother J. F. Watson, in the conduct of an unusually successful revival last winter.

"No Summer Slump" is what Brother Fred C. Vanator, pastor of the Canton, Ohio, church reports. With such a splendid record as he reports for the summer months, we are wondering what this hustling church will do in the fall and winter months when church work usually takes on a vigorous character. That these people appreciate the able leadership of their pastor and his trained help-meet is evidenced by the valuable gift which they recently made to the Vanators.

We recently announced in these columns the resignation of Brother G. C. Carpenter, as pastor of the Peru, Indiana, church. In this issue we are publishing an account from The Peru Journal, which will enable our readers to understand something of the fine work that he has done there. His pastorate has been characterized by faithful and zealous pulpit instruction. Steady numerical growth, efficient church financing and the constant giving of himself to the service of his people, as the splendid condition of the church bears witness.

Brother E. D. Burnworth gives us a report of the work of the Meyersdale circuit, after working silently for four years, and also makes generally known the fact that he has closed his work there. Brother Burnworth states that the churches of Meyersdale and Summit Mills are in good condition and he calls attention to the splendid talent and the sturdy character found among these people. As has been announced, Brother H. L. Goughnour is to take charge of this work following General Conference.

Sister Edward Byers, wife of the late Prof. Edward Byers, president of Morrison Cove College and pastors of some church in that vicinity, writes renewing her subscription to The Evangelist and commending its value, stating, "I cannot get along without reading the Evangelist." We appreciate such kind expressions and trust that by the help of God and the continued hearty co-operation The Evangelist may become more and more an organ of usefulness and power for the church and the Kingdom.

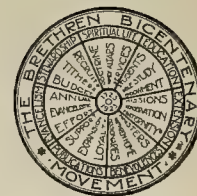
We are in receipt of a program of the Southern California Bible Conference, now being held at Long Beach, the dates being July 15 to 24. Aside from the pastors who have places on the program, there are a number of other able speakers scheduled namely: Dr. Cortland Myers, Dr. F. W. Farr, Dr. J. R. Pratt and Bishop J. H. Allen. We notice that the moderator, Brother J. C. Beal, has introduced a new feature to the conference this year, which will doubtless give it larger appeal and value; two Christian Endeavor speakers are on the program to deal with a number of topics of special interest to young people.

The Educational Day offering is still coming in, and we hope it will continue to come in until every church in the brotherhood shall be heard from. This is a part of the Bicentenary program, as the bursar calls attention to the fact in his report this week and every loyal church should do its best to meet its quota of **fifty cents per member**. And if you are yet unconvinced as to the necessity of the church getting back of the college in a larger way with its finances, read what President Jacobs says on the standardization of colleges. It is our opinion that Brethren folks will have to learn how to give to education soon or be compelled to depend on other institutions for the education of their children. Is there any good reason why there should not be gifts of \$5,000, \$10,000 and \$25,000 being made every now and then by members of the Brethren church, whom God has blessed with wealth? The college should share in the church's regular gifts annually with the other interests, but even this is not all we ought to do if we believe in the mission of our church and have any ambitions for our only educational institution. Where is there a loyal Brethren and faithful steward of God who will start the ball to rolling with big gifts?



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Some Questions Answered

The past few weeks have brought some pertinent questions to light regarding the work of the Bicentenary Movement that need further answer than I had time to give, and a wider understanding among our people generally. Some of them I shall try to answer in this article:

1. Why is not the Foreign Mission Board represented on the Directorate of the Movement?

I presume the Board is supposed to function as other Mission interests are, through the Missionary Secretary, Brother Gearhart. It will be remembered that this Movement does not originate goals for anything. The Boards are supposed to make their findings and do their askings and then it is the part of the Directors to find a way of meeting the demand. So, instead of not being represented, the Foreign Board simply is all on the Directorate and Brother Gearhart is the representative to get the appropriations put over in the best way possible.

2. Do we not already have too much machinery in our churches?

Perhaps we do, but this Movement does not ask for more machinery than most churches already have in some form. We do not object to a church using the same folks that may represent these objectives in the churches now. I am sure that no successful church can leave out any one of the objectives of the Movement. Look at the "wheel" once more and ask which of them you could omit and have a successful denomination. If they are needed they do exist in a successful church doing its part in the denomination. If they exist, why refuse to fall in line with your brothers and try to do the same thing at the same time and in the same way? If your church is doing what they ought with regard to tithing, family altars, missions, education or what not? some one besides the pastor is talking and praying for it and about it. If you do not have such, then you and your church are not getting ahead as you should, I feel sure. We do not wish you to decrease your efficiency by anything you do not need. But I feel safe in saying that the demands of this Movement can never be reached by the pastor trying to do it all in most congregations. If he really thinks he can, I challenge him to read again, the Hand Book. The main aim of the Movement is to get results and we have no option here; we must get results and we feel that the organization is necessary for results.

3. Where are these folks you seem to think exist in the churches?

Many of them are in your Bible classes of the Sunday school. Some of them are in your Christian Endeavor society. Some are educated people who have not been given office, but who would do their part when a Hand Book was given them and they saw that there was a real work to do, worthy of their efforts. Of course the Spiritual Life Secretary ought to be a tither. But you have one, do you not? The Secretary of Education ought to be a teacher or at least one who believes in education and will hunt around among those contemplating or attending college, get in touch with the President of our college and keep that ball rolling. Yes, I believe that these objectives are all in line with the mind of the Master and therefore he has a worker for each one in the body, most places. It is yours to find them and place them at their tasks, brother pastor and Official Board.

4. Can we Hope, in three years to accomplish all this?

I think we can. In some of the objectives, we have no option. We must. In others, if we do not, other denominations will run away from us, and, as Billy Sunday would say, "Leave us so far behind them in the dust that we can not see them." And neither will the world see us. Ours is a harder job than that of the larger denominations; yet, they are all at it with all their strength, putting across great programs. The Methodist church astounded the world with their Centenary Movement and their program is so big that we protestants will all be Methodists if we stop while they run. So, we are all trying to run while they do. We can not afford not to try.

5. What if we fail?

But we must not fail. One of the big things we need to stress is, that we are in this for sure. If your church fails in its Educational Day offering, for instance; it is the work of the Educational Secretary to get it somehow. If only a part of the churches work or if only a few of them meet the demands, of course we shall fail. But this is the one thing this organization is trying to avoid. We have a well-rounded program that will not ask too much of you, so go to it. Maybe you did not reach your Missionary apportionment. Well, did not a good many fail to subscribe? What we shall all need to do, is to make way for a good denominational program these three years and then go forward with the local needs, after we are par value as a denomination.

6. Do we need a traveling Secretary for this Movement?

Yes; the Directors thought so; the Conference acceded without hesitation and raised a thousand dollars for his salary and most of it was used for getting the Movement on paper in black and white. There is either a good deal of supposed or real mystery about the Movement and a traveling secretary can clear it up for them if he knows what are the problems, perhaps. It is too bad we do need one. For my part, I feel that it is a mighty expensive thing to do in these days when preachers are more scarce than anything in the world, that we take one from his place for this field work. But ought to be is not always what is. Too bad.

7. What Shall we do about the "Working Agreement?"

Just wait there, there is none. Some people, sensing my earnestness about this thing have thought that I would at once letter all our non-resident members to the Church of the Brethren, if they happened to move where we have no church. Do not so mistake me. This Movement says, "Friendliness to a Working Agreement." Until the sister church does something to meet us in such a work, we have nothing to do but be friendly to it. If they will, locally or otherwise seek to help us to save all Brethren peoples to the faith, then we are to be friendly to it. Unless they do, we have to just wait for them. We certainly would be foolish, to surrender membership to folks that will not be friendly to us. You might make the proposition for a local agreement where you know it would be a good thing. You should all do what you can to foster friendliness and use every opportunity to argue for it; but there is now no such agreement save in a very few places.

Further Questions?

If you have some, fire them at me and I'll do my best to answer on this page.

BAME.

GENERAL ARTICLES

A Changeless Faith for a Changing Age

Address by E. B. Shaver Maurertown, Virginia, at the late Maryland—Virginia Conference, Hagerstown, Maryland

Faith is the substance of things hoped for, the evidence of things not seen. By it the elders obtained a good report. Faith at first appears very simple; it is merely believing in the word of God. Sermons have filled the pulpits and books have piled high in our libraries on the subject of faith, yet the definition of St. Paul is the best we have.

Men change mentally and physically as time moves on, but principles and truths are ever the same. Customs of the world may, and are, changing, but truth is abiding. Well did Solomon say concerning the things that exist, "There is nothing new under the sun." The forces unknown to man were the same when Adam walked out of the garden of rest into the field of labor as they are now. Yet man's understanding of them is continually changing. How ready is the philosopher and the scientist, who deal only with the past and the present, to explain things. But there explanations are ever changing. While the Bible, which deals not only with the past and the present, but the future also, presents truths and principles that are unchanging. It is these unchanging truths that constitute the faith of the bible. That was the faith that Noah believed and preached for a hundred and twenty years, though without converts. Abraham also believed and his obedience was the full proof of his faith. He started on his long journey at the command of God, not knowing the way, and became the father of the faithful, dying in the faith of the coming Lord. In less than a century his descendants became slaves because they lacked that faith. Abraham's faith was the substance of things hoped for. It triumphed over reason, laughed at impossibilities and looked beyond the night of doubt—give God the glory! St. Paul in Hebrews II, goes over the list of the faithful and believing, whose faith was unchanging, and who died in the hope of the coming Lord.

But few take interest in the history of the world before the Christian era. The old dynasties have gone, and the cities along the Mediterranean Sea, now only a Roman lake, have all crumbled; all has changed. It is 1900 years since the Atlantic was an unexplored sea, over whose depths no mariner dare to venture. It was during the long reign of Octavius, the nephew and successor of Julius Caesar, when all the world was at peace, that the heavenly host startled the shepherds with a song, singing while in midair, "Glory to God in the highest and on earth peace and good will to men." Behold a King, a Savior, is born. His life so short and his words so few have revolutionized the world. He has fulfilled every type and prophecy, and has delivered the New Covenant of the eternal God, our Father, and hath affirmed that whosoever doeth the will of him that was sent shall become a joint heir with him and an heir of God. That faith has remained unchanged in the midst of the changing things of this world. Man's views of other things may still change but his faith in God will be the same. It has not and must not change. Those who have followed the Son of God have accepted the same principles, and when they have died for the faith they held dear it was the same faith unchanged in all cases. "I have fought a good fight, I have finished my course. I have kept the faith (unchanged)" is the declaration of St. Paul.

The changeless faith is not moved by the knowledge of being in the minority. The pagan and the Jewish and the Mohammedan world would say, We do not believe in your Priest and Prophet, and we have five to your one. But the Christian rests his faith on the infallible proofs given in the Scriptures, though we be few. Have those proofs changed? Has the plan of salvation changed since the day of Pente-

cost? We answer, No. It is still the same and the Word is the same and Christ is the same. He is the same yesterday, today and forever. The Will has not been changed, and there is no codicil. It is still "He that believeth and is baptized shall be saved." And "I am the way, the truth and the life. No man cometh unto the Father but by me."

He has given us an example for every element of our unchanging faith and for every command given to the world. For the ordinance of baptism he set the example by going into the water. As an example for the duty of prayer, he was in prayer often. And in deeds of kindness, for he went about doing good. He carried out the policy forecasted in his inaugural address, (the Sermon on the Mount,) that of returning good for evil. The last night before sealing the will he communed with his disciples. He washed their feet, ate a meal and partook of the bread and the cup, declaring that he would eat no more until it should be fulfilled in the Father's kingdom, thus confirming the importance of the feast. He gives an example, and declares that we should do as he had done. "If ye know these things, happy are ye if ye do them." Thus he promises a blessing for the doing of the things he commanded and taught by example.

Jesus taught his disciples the way of salvation and the way of growth in grace. His teaching remains unchanged, and those who abide faithful follow him in all things. Like Joshua, obey him simply because he has commanded, when apparently there is no reason for doing the command, and the walls of Jericho will fall before us. Like Abram, obey when there seems to be no connection between the thing to be gained and the command, and when there is nothing tangible to encourage obedience. So the apostolic faith has been given to us and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness. We may not be able to say how all the doctrines produce the effect. But the changeless faith continues to give obedience simply because God has commanded it.

How careful we should be in this changing age when there are so many changing theories extant that we preserve the faith unchanged. The plan of salvation is too often reasoned out and there is left so much uncertainty and doubt. Very little of the teaching of Jesus is left and most anything, it is thought, will do, until we are made to cry out, Where is the primitive faith?

In conclusion, we ask, Will there be faith in the earth when he comes? Not unless God's people struggle to maintain it. There must be no breaking away from the teachings of the Word. If the Brethren church is to maintain its standing, it must proclaim the whole doctrine which Jesus taught and practiced. Some preachers fail in this important work, going with the changing age, to please the people. To make our people abide in the apostolic faith we must continue to teach it. The examples of all the faithful are given us for our instruction. Paul preached Jesus Christ crucified and resurrected; and when these facts were accepted there was no trouble in accepting his doctrines. But in this age the death and resurrection are accepted by many, while his doctrines are considered of little importance. We must not fail to proclaim the whole doctrine of God, and maintain it unchanged. "Watch ye; stand fast in the faith; quit you like men; be strong" (I Cor. 16:13).

Take heed to thyself and unto the doctrine; continue in them; for in so doing thou shalt save thyself and them that hear thee.—1 Timothy 4:16.

Vartan the Shepherd Boy. By Adelaide S. Dwight

Vartan was the son of a pastor of the Armenian church. On week days he played with the village children, but on Sunday he attended church with his father. When he became old enough he assisted in the simple services of the village church. Thus he learned by heart the liturgy with the roll of the ancient Armenian words and the beautiful old chants, and because his father was a man of more education than most village pastors, he taught Vartan the meaning of the words he repeated in the church service.

Then came the war with all its crime and deportations. Vartan's father suffered martyrdom for his faith, and in the confusion when the women and children were driven out of the city, Vartan became separated from his mother and sister. But he kept on with the others on the long march toward the desert, sometimes singing softly, "Out of the depths have I cried unto thee O Lord; Oh Lord hear my voice!"

One day as they were passing a Kurdish village a man spied him: "That is a good, healthy looking boy, I'll take him to take care of my sheep."

So Vartan became a shepherd boy among the hills. He had hard black bread and musty cheese to eat, and plenty of blows if a lamb wandered off, or if he was late in bringing the flocks. He heard nothing but Kurdish spoken, and gradually he came to understand the queer guttural sounds, and at last the words came as naturally as his own Armenian. But he never forgot the sound of his mother-tongue; and as he lay in the shadow of a rock, watching the sheep cropping what herbage they could find along the tiny thread of the stream in the gully below he would say over and over the words he had learned in the church so long ago—so it seemed to him now, "The Lord is my shepherd, I shall not want." Was God really caring for him as he cared for the sheep that wandered over the hills? Sometimes when he raised his eyes to the crags above his head he would remember the words "I will lift up mine eyes unto the hills from whence cometh my help."

The days went by, and then one day as he looked up at the hill near by he saw a group of boys stealing along among the rocks. Vartan watched and listened. Suddenly he heard an Armenian word. These were not Kurds, they were his own people! Vartan slipped out of his hiding place and ran up to them. When they saw him they were frightened until he called in Armenian "Tell me, who are you? Where are you going?"

"Haven't you heard," one replied, "the Americans have come back, and we are going to see if they will take us in and give us work; come along! Oh never mind the sheep," as they saw Vartan look down the valley to his flock straggling along the brook.

"I can't leave them," said the boy, in the spirit of the true shepherd. They would wander off and be lost. But I'll run away tonight, as soon as the people are safe in bed, and perhaps I can catch up with you."

"Oh very well, but you're foolish to worry about the sheep, they aren't yours."

Vartan went back to his rock and kept the sheep all the long afternoon. When at last they were safe in the fold for the night and Vartan had eaten his supper of bread and onions he lay down on his pallet by the open door. As soon as the family were sleeping, he slipped out and made his way up the hillside.

It took Vartan three days to make the trip to the city, walking from the early morning and late evening, resting through the hot noons, hiding when he saw Kurds on the road for fear they would try to take him again. He never caught up with the other boys, but at last, hungry, footsore, indescribably dirty and ragged, he came to the long hill, where stood the American college buildings. This fine institution had been established in order to give young people a chance for an education, and here the American teachers taught the western learning and also tried to help their students to live as Christ taught men to live. Vartan had al-

ways hoped he might go to that college some day but now as he looked up that long hill with its interminably winding road, he did not see how he was ever going to get there. Suddenly he started up in alarm for a great, strange machine making weird sounds came plunging out of the hospital grounds and started up the hill. It stopped suddenly, as an automobile truck must when it has nearly run down a ragged starving boy, and Vartan saw a silver star on its side, and one on the arm of the young man who drove it.

"Hey there! What do you mean by stopping in the middle of the road?" called out a Near East Relief transportation man, who was driving up with a load of supplies. "Didn't you ever see an automobile before?" Then as he took in the boy's famished look he said to the interpreter, "Ask him what he is doing here."

Vartan told the man how he had heard that the Americans had come back, and how he had run away from his Kurdish master, hoping to find work.

"I am strong when I have food. I can plough and care for the sheep, will they not take me in? Where can I go now if they don't take me?" Vartan looked pleadingly at the young Near East Relief worker while this was being translated.

"There are more of them now than we know what to do with, but tell him to hop in and I'll take him up to the Orphanage Director. We'll see what she says."

No need of translating here, Vartan understood the hospitable gesture, and climbed fearily into the back of the truck.

"Give him a hunk of bread and we'll see what happens when we get to the compound." Vartan almost snatched the bread from the interpreter's hand, for except for a stolen drink of milk from a flock the night before, he had had nothing for two days. Soon they drew up before the compound. Over the gate was the same silver star, and some letters Vartan had seen on the car as well. He was led into the compound and up a long flight of steps to an office where a motherly woman in the same uniform was talking with a group of women.

But she was talking in Armenian—his own language! Here was some one who would understand.

"I picked up this young ragamuffin at the foot of the hill. Says he ran away from the Kurds and has been traveling three days to get here, hoping to find work, I don't know about the work, but he certainly was hungry enough." The keen eyes of the motherly woman looked Vartan over, "There isn't any room, and the little children need it so much more."

"But I want work, I can earn my bread, can't you give me a place to sleep?"

"We do need more big boys out at the monastery farm, and he looks more intelligent than some of them." And after a few more questions and a bowl of hot soup, Vartan was despatched to the farm, five miles away.

"Another boy!" The matron held up her hands, "Whatever shall we do with him?" But Vartan knew this was only talk.

"I'll pay for my keep. Mairig (Mother) he said, just give me a chance."

"Well, take these clean clothes and go to the wash-house, you must have a bath first of all."

Vartan had tried to keep clean in his four years at the Kurd's house, never missing a chance for a plunge in the mountain stream. But a hot bath, with soap! he could hardly remember how that felt.

He emerged a new boy. After a supper of bread and raisins one of the older boys took him about the place. All the available space was used, even the cloisters in the court, but the old chapel lay empty. The altar still stood, but bare and dusty. Vartan gazed at the place where the picture of the Christ had hung, and the first tears welled to his eyes as he thought of his father and the many times he had helped

in the service in the little village church, now empty like this.

"Come boys, time for bed," called the Mairig, "you must be at work early in the morning." And Vartan turned away to spread his bed beside those of the other boys on the stones of the court.

He was awake at dawn. The sight of the little chapel attracted him; he would slip in there now and pray the prayers he had learned so long ago and almost forgotten.

In a moment he was in the little chapel, before the altar. Softly at first, and then, in clearer tones as he forgot himself in the service, the beautiful old words fell from

Vartan's lips. As he began one of the chants another boy stole in, then another, and then a girl or two, wondering, quiet, and then joining in the worship, until the whole hundred children were there, hearing the morning service through to the end. Last came the Mairig, and stood in the doorway, her head bowed reverently.

"God bless the children,—and he has blessed them in bringing them one by one to this place where they can begin life again. May I be a fit mother to them!" she prayed, as quietly the children filed out, and then, children once more, crowded around her, clamoring for breakfast.

Christian Endeavor Foursquare (III)

Annual Message by Rev. Francis E. Clark, D. D., LL. D.

President of the World's Christian Endeavor Union, Delivered at the Sixth World's Christian Endeavor Convention, New York City, July 6, 1921.

Third, the third side of our Foursquare Campaign relates to our four Spheres of Action.

(a) **The Church.** Christian Endeavor is in and of and for the church, the denomination and the particular local church, to which any society belongs. Christian Endeavor is no orphan, no foundling, but the legitimate child of the church, loyal and true to the back-bone. It was born in a church to do the work of the church, to bring young people into the church, and to train them for the church, in closest co-operation with the Sunday school and other agencies of the church. Our outside efforts are conditioned upon our relation to the church and derive their strength from that.

(b) **The Home.** But there are other relations which we cannot and would not forget. The Home is also our sphere of action. We are all children or parents or brothers and sisters. We belong to Homes. Why should not Family Christian Endeavor be a vital part of our programme for the years to come? Many of us may establish or help sustain family prayers, at least breakfast-table prayers, even in these busy days. The decline of family religion is a terrible menace to the Christianity of the future. The men and women of generations yet unborn, O Endeavorers, will have reason to bless you if you stem the tide of worldliness in the home and establish there an altar to our God.

(c) **The Community and the State** are our sphere of influence. We cannot escape our relation to the community and the nation. Christian Endeavor must be patriotic, but not partisan. It must take its place against the desecration of the Sabbath and of every high and holy thing. It must stand for temperance and purity. In other words, it must stand everywhere and always for Christian citizenship.

(d) **The World.** We are citizens of the world. We are in it if not of it. We cannot help ourselves. We would not if we could. The very world-wideness of our organization emphasizes our duty. It is a glorious privilege to belong to an organization that has an influence in every continent. No religious organization has a battle-line farther flung than ours. It extends from beyond the Arctic Circle to the Antarctic. The sun never sets upon Christian Endeavor. This means our duty to stand for world peace and world fellowship and world missions and world evangelization. Who are our neighbors in Christian Endeavor? British and French, Germans and Slavs, Magyars and Finns, Scandinavians and Russians, Hindoos and Mongols, Chinese and Japanese, Australians and New Zealanders, Africans and the dwellers in the remotest islands of the seas and the uttermost parts of the earth. "Neighbors," did I say? Yea, more than neighbors, brothers with the same pledge. "I will strive to do whatever he would like to have me do."

The following is a muster roll of the countries in which Christian Endeavor is found: Africa, Argentina, Armenia, Australia, Austria, Barbados, Belgium, Bermuda, Bolivia, Bohemia, Brazil, British Guiana, Bulgaria, Burma, Canada, Caroline Islands, Ceylon, Chile, China, Colombia, Costa Rica, Cuba, Denmark, Egypt, Ellice Islands, Esthonia, Fiji Islands,

Finland, Formosa, France, Germany, Gibraltar, Gilbert Islands, Great Britain and Ireland, Greece, Grenada, West Indies, Guatemala, Haiti, Hawaii, Holland, Hungary, Iceland, India, Italy, Jamaica, Japan, Korea, Labrador, Laos, Lapland, Latvia, Lithuania, Loyalty Islands, Madagascar, Madeira Islands, Marshall Islands, Mauritius, Mexico, Norway, Newfoundland, New Zealand, Palestine, Panama, Persia, Peru, Philippine Islands, Poland, Porto Rico, Portugal, Russia, Samoa, Siam, Spain, Sweden, Switzerland, Syria, Tasmania, Tokelau Islands, Trinidad, Turkey, United States, Upper Hebrides, Uruguay, Venezuela. There may be a few others which we have not listed. Do you miss any?

IV.

Fourth, our Methods. The fourth side of our Foursquare Campaign relates to our methods, our plans, our tools, we might call them. I need not dwell on them. You know them as thoroughly as I. Naturally they too fall under four heads. Our meetings, our committees, our unions, our personal stewardship. They are but the practical working out of the principles I have before named. "Constant loyalty to Christ" as Lord and Master finds expression in our meetings. "Constant service for him" finds expression in our committees. "Constant fellowship with his people" is expressed by our unions. "Constant personal loyalty to his church and his cause throughout the world" is expressed by giving our money, time, and strength to his cause. Let me dwell for a moment on the last point. Comprehensively, the word for it is personal stewardship.

We are stewards of our money, of our time, of our influence, of our powers; and all, all are for Christ and his church. Endeavorers, make much of this thought in the biennium for which we are planning. "Personal" and "Stewardship" are tremendous words, for they express a tremendous thought; and when fully understood they would mean for the cause of Jesus Christ a revolution in many lives.

Not stewardship in a general, impersonal, theoretical way, but stewardship that leads to real sacrifice of money, time, and strength. If every Christian did no more than tithe his money, his time, his influence, his strength, this old world would not long remain two-thirds pagan and nine-tenths indifferent to Christianity. Many of us should give far more than a tenth of our money, time, and strength.

Especially let us remember that we are stewards of souls, stewards of our influence over young people who are not professors of religion. God has brought hundreds of thousands of these young people within the radius of Christian Endeavor through our associate membership and other ways. Are we striving to lead them to decide definitely for Christ? Do we have every year Decision Days? Do we face our associate members and others with the question, "Am I on the Lord's side?" Failure to do this, I fear, is one of the weak points of Christian Endeavor, as it is of the whole church today.

(To be continued).

THE BRETHREN PULPIT

Weighed in the Balances. By Percy L. Yett

"Tekel, thou art weighed in the balances, and art found wanting." Dan. 5:27.

Are we as a nation approaching the condition, as that of Babylon, when the armless hand appeared and wrote, "MENE, MENE, TEKEL, UPHARSIN"? Weighing the nation in the balances and finding it wanting? It is impossible to weigh anything without some standard of weight, so we will turn to the twentieth chapter of Exodus for our weights.

First, "Thou shalt have no other gods before me," and the margin reads, "Thou shalt have no other gods besides me." No strange gods, none that you are not acquainted with, none that has not proven his power and godhead, as I have, in delivering you from the land of bondage, dividing the Red Sea, raining manna from heaven, sending quail in from the desert, bringing water from the rock, preserving your clothing, and directing you by a pillar of cloud by day and a pillar of fire by night. This commandment prohibits every species of mental idolatry and all inordinate attachments to earthly and sensible things. Millions today have erected a throne in their hearts with a beautiful golden calf upon it, and are doing obeisance daily to it. Others are worshipping the god of fashion, even to the lowering of society and decency in order to be in style. If the god of fashion comes out and says, Pull out your eyebrows; out they come. If he says, Put rings on your fingers and ears; on they go; and finally they come out decked, as a few of the fashion models in Paris appeared sometime ago, with only three and one-half ounces of clothing including their stockings. Then we see persons worshipping the god of ambition. I would not say one should not have any ambition.

Quite the contrary, one should have, but do not let your ambition come between you and God. Scores of homes have been wrecked and the children in the home have gone to ruin because the father has an ambition to make money; and the mother had an ambition to be a leader in society, while their children were running the streets. Then the god of pride comes along and we see people lying and stealing, to satisfy this god. "Pride goeth before destruction" (Prov. 16:18). Closely linked with the god of pride is the little self-god; Some stand and bow before the mirror by the hour in order to give this god his due respect. God have mercy on one who goes to hell because of beauty. Beauty you know is only skin deep. "Man looketh on the outward appearance, but God looketh on the heart" (1 Sam. 16:7). Suppose that pretty face of yours were stricken with smallpox: suppose that beautiful form of yours were stricken with palsy or spinal trouble: do you think it would humble you before God? God in heaven, bring to life dead consciences, awaken sleepy consciences, and soften calloused consciences! God is the fountain of happiness and no intelligent creature can be happy but through him. The first Commandment is to prevent man's misery, but we bring misery upon ourselves by worshipping the creature instead of the Creator. "Thou art weighed in the balances."

Second, "Thou shalt not make unto thee any graven image, etc." Just as surely as God lives people are not going to worship something. What are you worshipping? Is it the only true and living God or is it some part of nature that is visible in the heaven above or in the earth beneath, or in the water under the earth, or is it a wood or stone image carved out by man's hands? GOD HELP US TO SEE OUR IDOLS and see them as he sees them. The river Nile was the object of worship, it was turned to blood. The ox was a sacred animal,—thus the plague upon the cattle. The Egyptians were sun worshippers, so God sends thick darkness over the land. It was considered a sin to kill flies—thus the plague of flies, and even to this day flies are consid-

ered sacred in some parts of Egypt and returned missionaries have told us that babies' eyes have been literally eaten out by them, and we read of more blind in the land of Egypt than any other land.

Third, "Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain." The Lord says, "Thou shalt not," if you do, he will not hold you guiltless. This sin is utterly useless. You receive nothing in return, and are damning your own soul. I can understand why a man might steal, if he were hungry, or lie, if he were in trouble, but why he will deliberately break God's law, knowing that he will be held guilty, is beyond comprehension. This sin is entirely without excuse. We have heard men say they could not refrain from using profanity, but we know that they can and usually do if ladies are in their presence. May I ask what does Satan pay you for this? You say nothing. According to that, the price you have placed on your own soul is very cheap. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh" (Jas. 3:11-12). "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). This commandment forbids all common swearing and all false oaths where the name of God is used. "But above all things, my brethren, swear not neither by the heaven, nor by the earth, nor by any other oath: but let your yea and be yea and your nay be nay, that ye fall not under the judgment" (Jas. 5:12).

Fourth, "Remember the Sabbath day to keep it holy." Sabbath signifies rest or cessation from labor. Yes, that condemns working in the garden on Sunday morning, or painting in the house where you think no one will see you, or working half the day on your automobile behind closed doors. There is nothing we can hide from God. "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there" Ps. 139:7,8). "Six days shalt thou labor and do all thy work." Let us remember that men cannot live by bread alone, they must have food for their souls and they will never get it in the average Sunday newspaper or on the boulevards, or at the race track, or at the ball park. A man will learn more of the deep things of God if he will examine God's Word more and his Ford less on that day. What man needs on the first day of the week is grace, not gasoline. How do you spend the Sabbaths? "Thou art weighed in the balances."

Fifth, "Honor thy father and thy mother that thy days may be long upon the earth." This is the first commandment with a promise. Are we receiving the promise? Not if we know anything about the average death rate. The strength of the old Roman Empire was accredited to the respect the children had for their parents, and old age in general. The Word says, "Spare not the rod and spoil the child;" God help us to obey the Word. Of course that does not mean that we should beat the child every time it unintentionally disobeys or makes a mistake. Let us be honest now as we search our own hearts. Do we obey our heavenly Father perfectly? Well then, let us be reasonable with our children. God is patient with you, be ye likewise.

Sixth, "Thou shalt not kill." I believe that means exactly what it says. You say you will have to pass me up this time for I am not guilty of taking another's life. Just a moment, please, Jesus said, "He that hateth his brother is a murderer." You say, I do not hate them, I just do not like them. There is a very fine line to draw between dislike

and hate. Are you sure it is there? This commandment includes all wars. During the late world war a great number of professed Christians got along very nicely with nine commandments. This commandment may also include bad disposition, want of charity, riot and excessive drunkenness, gluttony, self-denials, etc.

Seventh, "Thou shalt not commit adultery." Jesus said, "That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. 5:28). The breaking of this commandment will have a large part in bringing proud America low if we are not careful. The divorce courts of our land are aiding people by the thousands to break this commandment. We now lead the world in divorces. Oh, America, cover your face in shame! We Americans have reached a point where, legally, there is no longer anything binding in the marriage contract. The law recognizes the sanctity of mortgages, of promissory notes, of agreements between traders, and of the relation between banker and depositor, but it has ceased to recognize the sanctity of the marriage contract. The home, is the foundation of the nation and the mother is the foundation of the home. Destroy the home or replace it with your modern apartment, which eventually spells apart (ment) and you are weakening the very foundation of your nation. This commandment may also include all impure books, and songs, and pictures. Have you any such in your home?

Eighth, "Thou shalt not steal." What a horror we have for a thief or a gambler! But what are the profiteers but educated thieves and gamblers? Judas was a thief and he sold his Lord for thirty pieces of silver. There are more ways than one of stealing. Giving short weight, taking advantage of the buyer's or seller's ignorance, living beyond one's means, tax-dodging, voting for known plunderers, backing a dishonest corporation by investing in it, are all polite methods of stealing. If your business is dishonest; get out of it. If part of it is dishonest get rid of that part. If your little personal maneuvers are dishonest see that you quit them. All withholding of right and doing of wrong is stealing. Not in man's sight, but in God's sight.

Ninth, "Thou shalt not bear false witness." In other

words, Thou shalt not lie, ("No liar shall enter the kingdom of God..." Rev. 21:8. The Devil comes under this commandment for he is the father of lies, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). I take it for granted that this includes those little white lies as well as the big black lies. Are you guilty? Yes. "Thou art weighed in the balances."

Tenth, "Thou shalt not covet." What is the cause of all the robberies? What is the cause of so many fallen boys and girls? What is the cause of so much jealousy? Do you envy another of their fine home, automobile, clothing, looks, or popularity? You say, No, but I would like to have a fine home like so and so. There is a very fine line to be drawn here between covetousness and a desire in one's heart to have something just like some one else. "Thou art weighed in the balances and art found wanting."

You say the Ten Commandments have nothing to do with us for we are living under the dispensation of grace, and not under the dispensation of the law. But I say to you, What is sin? You say it is a transgression of God's law, which is summed up in the Ten Commandments. What are the wages of sin? "The wages of sin is death (Rom. 6:23). How many have sinned? "All have sinned, and come short of the glory of God" (Rom. 3:23). "There is none righteous, no, not one" (Rom. 3:10). We have all sinned, and there are none righteous. What must we do? Are you ready to be placed in the balances? You are if you are in Christ. "Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). If you are not in Christ you will be judged by the law and found wanting. Your self-righteousness, vanity, and pride will be lighter than a breath (Ps. 62:9 R. V.) What must we do as a nation, in order to retain God's favor? We must repent and turn from our evil ways, and believe God; as the people of ancient Nineveh under the preaching of the Word by the prophet Jonah.

PERCY L. YETT.

Long Beach, California.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

The New York Convention and a Timely Editorial

By G. C. Carpenter

The great metropolis realized that Christian Endeavor was a real Christian force to be reckoned with in the world today. To have had the opportunity to enjoy and receive the inspiration and information of a World's Christian Endeavor Convention and to visit that great city of six million people were special privileges well worth while.

Some of our readers may be interested in knowing who were present at the Brethren Rally on Friday of convention week. The following registered: Rev. and Mrs. E. M. Riddle, Louisville, Ohio, Agnes Simpson, Pittsburgh, Pa.; Mr. and Mrs. Carl Grosse, Altoona, Pa.; Mrs. Perry L. Grubb, Altoona, Pa.; W. H. Schaffer, Jr., Allentown, Pa.; D. Fred Nerkish, Hagerstown, Md.; Cora Culp, Nappanee, Ind.; Frieda E. Price, Nappanee, Ind.; Samuel H. Wilcox, Isabel G. Wilcox and Dorothea Haupt, Pittsburgh, Pa.; Mrs. G. C. Carpenter and the writer, Peru, Ind. There were a few others who were not present at the rally whose names we do not have. Readers of the Evangelist will be favored with reports from most of the above, as all present wished to pass along to the whole church as much as possible of the splendid inspiration of that high-tide convention. Watch for the reports.

The following editorial from the NEW YORK TRIBUNE appeared on the first day of the convention and is

highly creditable both to the newspaper and to the Christian Endeavor.

CHRISTIAN ENDEAVOR

Few of the innumerable gatherings of which New York has been the place merit more thoughtful attention than that which opens tonight. It will be attended by something like twenty thousand delegates from every state of this Union and from a majority of the countries of the world, and among its speakers will be some of the world's most eminent men.

It is known as the sixth world's convention of the Christian Endeavor Society. In fact, it is more than this. It is practically the fortieth anniversary commemoration of that organization and thus brings to us an edifying reminder of a remarkable career. Forty years ago last February a young and comparatively unknown pastor of an inconspicuous church in a small New England city organized a society among the young people of his congregation for the promotion of Christian Endeavor, or the practical application of Christian principles to everyday life. Today the organization has more than four million members, and its founder, Francis E. Clark, is one of the most widely known and most beloved of all contemporary spiritual leaders.

"Success succeeds." Such a record of growth is in itself sufficient vindication and commendation of this organization. Yet it will be profitable for others to consider the secrets of that marvellous success. These are, we should say, chiefly three. One is its practicality. It aims at making the essential principles of Christianity not a matter of preaching one day a week but of living and acting seven days a week. Another is its catholicity. It is confined to no one church, denomination or creed. It does not seek to abolish denominational lines, but on a basis which transcends them all it provides an agency through which adherents of all Christian creeds may harmoniously co-operate. The third is its sincerity. Nobody has ever suspected it of any insidious propaganda, of any ulterior purposes, beyond those openly and frankly avowed.

There has been much talk in recent years about the decline of the churches, for which in some respects and in some directions there is indeed much cause. Perhaps it may be profitable for those who are seriously concerned about empty pews and powerless pulpits to review the record of the Christian Endeavor Society and to consider whether it might not be possible to solve the problem of the churches by the application of its principles to them.

Peru, Indiana.

Have you sent your statistical report?

In the latter part of May we mailed to a correspondent in every society of which we have a record a large envelope containing helps for the observance of Ashland College night and blanks for the annual statistical report.

The latter were in duplicate form, and asked for the name and address of the president and corresponding secretary of the senior society; the number of members with gain or loss during the year; the number of Comrades, Tenth Legioners and Life Work Recruits; the amount of the various financial contributions; the society's experience with our Bicentenary Program; the name and address of junior and intermediate superintendents with a statement as to the membership and finances of each of these societies.

Judging the returns to date, not a few of our Endeavorers regard this report as a matter of unimportance, for less than half have responded up to this writing. On the contrary our reception of this report is most important. Through a study of it we learn the status of our work. From it we make a directory that is used in the correspondence of our workers. If this mailing list is not kept up-to-date correspondence goes astray and time, energy and money incident thereto are wasted.

Therefore, we are making this final, but earnest, appeal to all who read these lines to help to complete our report. Whether pastor, officer, committeeman or an Endeavorer of the rank and file, inquire if your society's report has been sent to the undersigned. If not, insist that the report be compiled and mailed at the earliest possible moment. The fact that your society is not holding regular meetings during the summer does not relieve you of this responsibility. You had other meetings throughout the year which deserve to be reported. And should there be no active society in your church at present you may return the blank with such a statement. Please co-operate with us in the way that will best serve our mutual interests. Surely this is not the way of silence—NO REPORT!

J. A. GARBER.

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WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

A LETTER FROM BROTHER GRIBBLE

(Note.—Mrs. Baer and I greatly enjoyed the reading of this most interesting letter from Brother Gribble and we believe he will be pleased to learn that we are sharing its good news with our many readers. And may we take this occasion to suggest that it would mean a great deal to our missionaries both in Africa and in South America if their many friends throughout the brotherhood would occasionally write them a letter of encouragement, assuring them of your interest and prayers in their behalf. Of course we cannot expect busy missionaries to write personal letters to every one who may write to them. They will write to us all through the Evangelist.—Editor).

Bangui, French Equatorial Africa.

April 2, 1921.

Elder and Mrs. Geo. Stanley Baer,
Ashland, Ohio, U. S. A.

Dear ones in our Lord Jesus Christ:

Your good and much welcomed Christmas letter, dated November 9th, 1920 came to hand some months ago. Of course it was too late for Christmas, but we enjoyed it all the same. Thanks ever so much for writing it. And we are exceedingly glad for the encouraging news that you give. We certainly are glad to hear of the growing missionary interest. Truly here in Africa the Lord is opening to the Brethren church one of the greatest opportunities that has ever been presented to a body of believers. As far as Africa is concerned, I believe with all my heart and soul, (and I believe that I have a pretty good

knowledge of the missionary situation of Africa as a whole), that the Lord is actually leading us into the very cream of all the yet unreached mission fields. As far as density of population and the healthfulness of the climate are concerned, the French officials are; that is the ones who know the country, united in saying that we could not find a better place to locate than where the Lord has led us to—that is in the mountainous section whence begins the rivers Ouame, the Nana (another sub-branch of the Chari) and the Logone. All of these waters flow into Lake Chad.

You will observe that I am writing this letter at Bangui, the Capital of Ubang-Shari. I will not even make an attempt to describe my trip from Carnot here, save to say that it was the 22nd of February that I bid farewell for a time to the loved ones at Carnot to go out in the search of our first mission station in French Equatorial Africa. It was the 2nd of February that the news was broken to us that we had permission, and by the kindness of the General at Brazzaville who had passed by Carnot a short time previously, we learned that in the vicinity of Bozoum would be a very good place to begin our work. Therefore, when permission was granted us, we asked to locate in the vicinity of Bozoum, which was afforded us. But at that time we had no other thought than to locate in the Baya tribe, which extends as far as Bozoum. We were all sorry that the entire party could not go

forward at once and the combined wisdom and knowledge of all be used in the selection of our station site. But that was out of the question, as Dr. Gribble was still very ill from her long siege of fevers, her temperature still running as much as 101 or 102 degrees every day at the time I started from Carnot. Therefore we definitely asked God to lead me to the very place where he wanted us to locate and where his blessing would rest upon us. And I started out from Carnot with the full assurance that God would lead and undertake. Of course none of us ever dreamed of going outside of the Baya tribe to open our first station, yet the other members of the party at Carnot gave into my hands the full liberty of selecting the place that I felt was the best and where I believed to be God's place for us.

Before reaching Bozoum, I passed by another Government Post—Bouar, where I found the official in command very friendly. I stayed over a Sunday there, and was given much useful information concerning the country. And it was at that place that my eyes began to be turned to a tribe farther on than the Baya—the Karre. Yet, it was with only the greatest of reluctance that I could leave the Baya, whom I had learned to love and longed for their salvation. Yet inside of three weeks during which time I spent much time in prayer to know God's will, he made it clear to me where his place for us really was. It was not among the Baya, but about twenty or more miles north of Bozoum among the Karre. Since God I really believe spoke to me I have great peace regarding the place.

Geographically, our station site is about 6 1-2 degrees North Latitude and 16 1-3 degrees East Longitude. It is right up on the top of a mountain ridge which affords us a most excellent view for miles and miles toward the East, and all about us is the most beautiful of mountain scenery. The camera will have to tell this part of the story. And yet I am glad to say that within five minutes' walk from where our houses will be located, we will begin to reach native villages and multitudes of people. And after we will have opened up some descent paths, mostly over the plains between the mountains, we will be able to reach thousands and thousands of people in several different directions—yes, in almost every direction of the compass. In spite of the fact that the country is very mountainous, there are plains several miles wide between the ridges, and the soil on these plains seems to be exceedingly fertile. I do not believe that I have ever seen more beautiful farming country, the beautiful Cumberland and Shenandoah valleys, as well as the beautiful States of Indiana and Illinois not excepted, than what is to be found in these plains between the mountain ridges. Also, unlike many of the good sections of East Africa, the country possesses a very heavy rainfall.

Of course it is not possible for me to know all about the Karre people at such an early date. Yet I have learned somewhat. Like all of the other unsaved natives of Africa, they are sinners of the deepest dye. Their skin is not half as dark as their hearts. They have a very bad reputation as being great fighters and real cannibals—therefore the Mohammedan traders are not to be found among the Karre. And when I went out among them, I was given a military escort, which I did not use. Of course, to be courteous, I accepted all that was given me, but when I went about through the surrounding country, I left the soldiers to take care of themselves and I went alone with some of the Karre as guides, usually a headman or a Chief. One needs not travel long in Karre country to observe that they are great gardeners. There seems to be absolutely no food shortage among them, and they have quite a

number of foods which the missionaries will find very useful for our own tables—of course prepared differently than the way that the natives do. We will not need make as extensive gardens as would be necessary among the Baya. Of course we will miss bananas and other fruit, as there is no fruit of any kind among the Karre. But I believe that we can grow most any kind that grows in the Tropics.

I am glad to say that it looks as if everybody is glad to see us open up mission work in that section. Not yet have I met an unfavorable official, yet many have expressed their hearty approval of our locating in that section, saying that missions are needed there, and owing to the fact that there is a physician and nurse in our party, they are glad to have us near. One of the points that I took into consideration as to whether we should locate among the Karre or not, was whether the people really wanted us or not. Therefore, I put the question squarely up to the chiefs, and found that they were anxious to have us come.

Our chosen site is about 250 miles from Bangui and about 150 miles from Carnot, and the only method of travel is to walk, or ride a bicycle or horse, or be carried by natives. All of our baggage will have to be carried. But I am glad to say that there is an automobile road actually under construction from Bangui to Bouar, which will pass by our mission station by only about sixty or seventy miles.

Of course all the questions regarding our locating among the Karre are not yet settled, but I know him who did the leading and know that when he undertakes anything, he goes through with it. The very fact that we are changing Colonies, from the Moyen Congo in which Carnot is located into Ubangi-Shari takes time, as the question must pass by Brazzaville. Even if we would not be changing tribes, we would want to change colonies anyway, as we have found that the better section of the Baya tribe lives in Ubangi-Shari.

I trust that it may be needless for me to write that we have just entered the gateway into the great field that lies before us. We

will have need of a number of well manned mission stations in that section. Each station should have at least five or six workers in it.

Then to the south of us will be the great Baya tribe. We will be leaving it without a single mission station, and the tribe is so large that the Baya language is found being spoken by its own and kindred tribes inhabiting a section of country possibly as large as the combined areas of the States of Indiana, Ohio, and Pennsylvania. The tribe begins in the Kameruns and extends clear across the colony of Moyen Congo well into Ubangi-Shari, and the distance that it covers from the South to the North is not so very much short of its length. Since I have heard that the Church of the Brethren also are interested in missions in the Soudan, I trust that they may be led to take up the work of the Baya tribe. If they do, I think that we will be in a position to render them very valuable assistance in getting started. It is possible to find equally as healthful sites for mission stations among the Baya as among the Karre.

I am waiting here at Bangui also for the purpose of meeting our new party. We have heard that they were supposed to have sailed the 18th of January, but so far I have not been able to hear of their having arrived in the Congo.

The latest news that I have had from Carnot was written the 15th of March. Was exceedingly glad to hear that the terrible fever that lasted off and on for over four months was finished, but Dr. Gribble was very weak, being able to walk only two steps and that with help. But we know that his promises are sure and that he has promised to heal—therefore we trust and wait for him. Brother and Sister Baer, we have done lots of waiting already in the short history of this mission. What must the future harvest be like? No one waits upon the Lord in vain.

Trusting that these lines find you well and happy in the Lord, whose coming again surely draweth nigh,

I remain,
Yours in his blessed service,
JAMES S. GRIBBLE.

NEWS FROM THE FIELD

NAPPANEE, INDIANA

This is the third quarterly report for the current church year, and we are pleased to make it for it can contain matter of which we as a church and pastor feel pardonably proud. With the advent of the heated season, and it has been heated, folks looked for the usual falling off in attendance. But to our delight it has not come in the decided fashion that it usually does. Our Sunday school hovers right around the three hundred mark all the time and we have been told that we are having the best crowds at the preaching services that they have had during the summer time. This puts one on his mettle and brings out the best that is in him. I always say that if the people would like better sermons they should try the expedient of better attendance upon the services. I feel cer-

tain of the results from all our preachers if the folks lend the proper encouragement. Our prayer meetings are above the fifty mark and sometimes reach quite to seventy-five. We think that is good for this time of the year. The C E societies and the W. M. S. are all on the job and getting along nicely. One encouraging feature in the work is the large attendance of men, especially the large men's class in the Sunday school. This class has been below fifty in number only a few times since January 1st, and it usually is in the sixties, even up to seventy. No pastor would be discouraged to look into the faces of so many men in the services of the church and its auxiliaries. We are coming to the close of two years' service in this field and we can say that we have enjoyed every moment of it. The people have been congenial

and kind in all their actions toward us, and even though we know that we are outsiders in one sense, yet we have been made to feel that we belong to this place. Our effort in return has been to preach the Word as straight as we know how. Of course that is our business and even though it does get under the epidermis of some, yet they seem to have enough grace to recognize the fact that it has been for their good and govern themselves accordingly. I can say for this people that all in all they are folks who not only like but demand the Word with no "pulling" by the preacher. It is a delight to preach where you know folks are anxious for the unadulterated truth of God.

The last day of June we held our quarterly business meeting and several things of importance to the local church were attended

to. We need more room and steps have been taken toward extension work. Our growing Sunday school is forcing this extension of cords and stakes. Then at the same business meeting there was a call for two years extended the pastor. Our term of service runs until October first next. And along with the call came a very nice increase in salary. All this coming unsolicited makes one feel that he is getting somewhere. We are just now where we understand the community and the people in it well enough to do the best service, and our idea is that pastors ought to be on their fields of service for a longer period of years than some denominations and some churches in our own denomination think they ought. Business men do not move every year or so, and why should the Lord's business men feel so constrained? Taking it by and large, Nappanee is moving in the right direction. All obligations have been met or the wherewithal to meet them is at hand. We support all the institutions of the church and others besides. The Near East Relief was remembered nicely by us. And then we had a big hand in putting across the Daily Vacation Bible school which has just come to a close. We had a very successful school. The pastors of the town acted as school board and with a very efficient corps of teachers and an enrollment of three hundred between the ages of four and fourteen we made folks sit up and take notice. The school closed with a public program last Sunday and folks are pleased to note what four weeks of religious training will do. We did as many hours work in Bible teaching as the Sunday school would do in two years. If any one wants any particulars relative to our successful school write and we will give them. General Conference next, let's go.

E. L. MILLER.

COLUMBUS, OHIO

Our last Sunday in Columbus was a surprise and joy to us. The Sunday school presented me with a fine camera and the church gave me \$16.00. This sacrifice on their part was much appreciated and we hope to be able to give better service than ever as we return to this church in October. Our plan is to start with a revival and we hope to continue a revival interest during the year. We thank God for the interest in Columbus. It took a long time and hard work with sacrifice thrown in, not alone on the pastor's part but the members as well to reach the place we are now. We are planning by God's help to have this church self-supporting in two, or at the most, three years. Our building debt is less than half what it was four years ago, besides paying over four hundred dollars for repairs. Brethren, our hopes are for strong forward-going people in the Lord's work at Columbus. We sincerely covet your prayers for this work. Further we ask that you may remember your servant while in Norway. I am anxious to be used for the Master while at home. The opportunity may be at this time to plant a seed that will grow for eternity. Kindly pray, if you have faith in prayer, that God may use his servant.

Sincerely yours in his name,

S. E. CHRISTIANSEN,

617 Division St., Columbus, Ohio.

LONG BEACH, CALIFORNIA

The work at Long Beach is moving on about as usual. Lately we had a series of sermons on the book of Daniel. People seem to like sermons on prophecy, as the attendance is said to be larger than at any time since the organization of the church. Nineteen have been added to the church since our last report.

Brother Percy L. Yett has returned from his school work, and taken up again the work of assistant pastor and Sunday school work.

Our Easter offering including the Near East, Armenia, China, and Central Europe Relief funds amounted to \$5,023.47, an average of about \$10.00 per member for foreign work.

Children's Day was greatly enjoyed by all. There were 581 in attendance at the Sunday school. The primaries under the leadership of Sister A. H. Kent did their part finely. At the same service fourteen babies were dedicated to the Lord. If parents would dedicate their children to the Lord and raise them for the Lord and his work, we would have more preachers and missionaries.

The Sunday school is growing. Our Superintendent, H. V. Wall, started out the first of the year with a goal of an average attendance of 400 the first quarter and 425 the second quarter. The attendance the first quarter was 364 and the second 418, average attendance for the six months 391 and a total attendance of 10,169. The offerings for the six months were \$1,362.60, but part of it was for the Easter offering.

The Victorious Life Conference was held in our church, (they have a conference once a year in Southern California) in union with the Second Presbyterian church from June 19th to 26th. The speakers were Dr. A. J. Ramsey and Rev. Robert C. McQuilkin, formerly associate editor of the Sunday School Times. They exalted the Christ continually and preached redemption by the blood, the kind of preaching we need in these days when so many preach a bloodless Bible, and bloodless Christ; they laid special emphasis on living the Victorious life, or in other words living a holy life, which is Biblical and much needed when so many professing Christians live on husks of this world's pleasures and amusements. So these conferences undoubtedly do much good wherever they are held.

N. C. NIELSEN.

REVIVAL MEETING UNDER THE EVANGELISTIC AND BIBLE STUDY LEAGUE HELD AT RITTMAN, OHIO

We opened this meeting May 24 and continued for four weeks, closing June 19.

On account of a little internal trouble here the meeting was slow in coming up. Then we were hampered by holding the meeting in a hall. The ventilation being poor and the weather hot made somewhat against the meeting. We were also hindered several nights by secret orders occupying the hall. But in spite of all these hindrances we had a splendid meeting and I am sure all felt very good over the spiritual and numerical results. In spite of the hard times and many being out of work they made up all the finances, which was a surprise to all. The offerings were

small, till the last Sunday; they made up something like \$150.

There were fifteen confessions, splendid and valuable additions. Considering the field and the drawbacks already mentioned this was about all that could be expected. The pastor, Brother Starn, was with us the last half of the meeting. We found him a splendid manly young man, orthodox and well thought of by the people. He was raised near here and has been going to Ashland College for the last five years. He has a splendid wife and two bright children who were with us during the latter part of the meeting.

We had our home with Brother and Sister Holmes, where we stopped for four weeks eighteen months ago when we held them a meeting. They surely know how to make a preacher feel at home.

Sunday night after closing the service Brother Miller took me about nine miles to Orville. Brother and Sister Starn and Mrs. Miller went along for company. Here I took the train for Philadelphia, and arrived home after an absence of more than five months.

I am now down in Jersey on my little truck farm, taking a much needed rest. I was asked to hold another meeting the latter part of June and July but having only three weeks' rest for eighteen months I refused this call. After completing the second year's work I will rest five weeks when I will enter upon the third year. This third year I will work again for the Evangelistic and Bible Study League. I am indeed very sorry that I had to refuse so many calls last year. The one great mistake that many of the churches have made was to write me to hold them a meeting a month or two before they wanted the meeting. I could tie up now till February but I will give more time so that I can arrange meetings to save carfare for the churches. I expect within the next six weeks to tie up for six months ahead. And who may desire meetings for the late fall, winter or spring, or even early summer should write me soon. I will work in the south during August, September and possibly October. Then it is possible that I will accept some eastern and western calls late in the fall and winter.

So the churches in the west that I have been compelled to turn down I think it is possible to hold them some meetings this coming year. I want to repeat with emphasis that many of the churches make the mistake of waiting till too near the time they want their meetings before trying to arrange for them.

In taking a retrospect of the last year (I mean the year beginning with September) I feel thankful to God for his rich blessings poured out upon us. For the forty weeks that I worked for the League there was an average of more than a soul a day saved besides the spiritual uplift of the churches. I FEEL MORE AND MORE IMPRESSED THAT THE ONE GREAT NEED OF THE CHURCHES EVERYWHERE, IN THESE DAYS OF APOSTACY, IS A HIGHER SPIRITUAL LIFE OF BOTH MINISTRY AND LAITY.

I have also learned that the Gospel has the same old time power to save, when emphasizing the blood, repentance, the gift of the Holy Ghost, the virgin birth, the premillen-

ial coming of Christ; all these were universally taught by the orthodox churches for more than three hundred years on this side of Christ as every historical student knows.

THE CHURCHES OF POWER ARE THE CHURCHES THAT CLING TO THE OLD GOSPEL TEACHING THAT MAN MUST BE BORNE AGAIN IN ORDER TO BE SAVED.

O Brethren, let us live the Christ life and pray that the Holy Ghost may be poured out upon our beloved brotherhood.

ISAAC D. BOWMAN.

Leesburg, Newersey.

THE MEYERSDALE CIRCUIT

After four years of labor with the people at Meyersdale and vicinity it may not be out of place to make a report of the work to the Evangelist. The Meyersdale people care little for advertising but do their work without letting the right hand know what the left hand doeth. However with the right preacher there could be a report for the paper every month or oftener as there is nearly always something to write about, if one cares to do so.

I closed my work with this people the first of May last, and since that time the congregation has had the pleasure of hearing some of the representative men of the church. The first of September Brother H. L. Goughenour, returns to take up the work as pastor. He was pastor here for six years, and after an absence of five years, during my pastorate he returns to a field with which he is thoroughly acquainted and in which he will not need to spend the usual time and energy getting acquainted. The work therefore should move from the very start.

Mrs. Burnworth and son, John, have gone to the Evans home in the south to remain indefinitely, owing to the illness of Mrs. Burnworth's mother. I am spending the summer with friends here in the mountain, as there is no better summer climate than Somerset county and no better people anywhere. During our pastorate here, it has been our privilege to form friendships with some of the best people we have ever met. Though official relations as pastor and people have been severed we trust the fine friendship formed will continue forever. After all the greatest compensation for pastoral services is not dollars and cents but rather fine friendships formed with choice spirits which make it sweet to live. Mrs. Burnworth and I shall always feel that our lives have been enriched and made better by having come to know more or less intimately the people of these congregations.

The Meyersdale church is recognized in the community as having splendid talent. The programs under the auspices of the choir have attracted general attention and have always been of high order. Then too we now have an orchestra that promises much for the church, especially the Christian Endeavor. This church has a genius for doing things about right. Summit Mills is a fine church, in a little country village about three miles from Meyersdale. Here we have a fine class of people and there is a great future for this church if properly directed. The Sunday school is now doing the best work in its his-

tory, and will be both a surprise and an encouragement to the new-old pastor when he arrives. The Salisbury congregation has always been characterized by quality instead of quantity. The future of this work is not encouraging owing to the fact that there are such a few members resident here. This church has made great contributions to many churches in the west, and slowly but surely her own numerical strength has failed. If fortune favors the brave we hope sometime to have a summer home here in these mountains among a people whom we have learned to love and respect.

E. D. BURNWORTH.

SUNNYSIDE, WASHINGTON

We returned to this field of service in March, after four months of strenuous, but most enjoyable evangelism. Brother Bell had ably cared for the interests of the church during this interval. His former service as pastor gave him information concerning the needs of the field so that there was no transition needful.

Since our return, we have been prospered by the Lord. Over a dozen have been added to the church in the several ways, most of them being heads of families. The church has been thoroughly organized in relation to the Bicentenary Movement. Our Easter offering, although below that of last year in the amount, was a greater victory. Last year we gave out of our abundance. This year we sacrificed to make it possible.

The church still maintains strong faith and high standards. In these days when the trend is to lower the standards and permit pleasure lovers and society slaves to leadership within the church, it means much to maintain as high a standard as the church here aims to sustain. It is an unwritten law within the church and auxiliaries that no one having anything whatever to do with the dance can have any leadership within the church or these departments. The church is determined that she shall keep herself unspotted from the world.

Now, our plans upon returning to this church were to remain with them for at least another year. An understanding to that effect had virtually been secured. We had rejected several attractive calls in order to do so. The recommendation had gone forth from the Official Staff to the church that such should be. But when the call came so urgently from the First church at Johnstown, Pa., and when we remembered how unanimously and zealously the church there had labored with us in our campaign last winter, we felt that here was a call for a larger service than we could possibly render here. So we presented our resignation. It was rejected by an overwhelming majority. A call for another year with a substantial increase in salary was extended. But, as we have always held ourselves above resigning in order to secure a larger vote or increase of salary, which has always appeared to us to be beneath the dignity of a minister, and almost bordering on diplomacy, which is a trifle dishonest. So we rejected the call from the Sunnyside church. The church here has appealed to the Johnstown church to permit us to remain with them until January 1. Our

four and one-half years of service among these people have been filled with blessings. During a period of many severe tests, the church has stood nobly by the Lord's business. A summary of the advance of the church will be given ere we leave.

CHARLES H. ASHMAN.

A VISIT TO CARLETON, NEBRASKA

Through an arrangement with Brother Kemper, pastor of the church, wife and I left home on June 2nd for Carleton, Nebraska. On our way out we visited with our sister and her family at Morrill, Kansas, for two days. We arrived at our destination on June 25th. We were royally received by F. P. Beachy and wife.

We were there for a brief time only when we were handed a letter of instructions written by the pastor. His home, the church parsonage, was thrown wide open for us, with liberal advices and privileges for our comfort and convenience. We were soon perfectly at home and very happy. If you could have seen us, you would not doubt our saying. Our original contract called for three Sundays, but I was on the ground only a short time until all hands vehemently urged us to remain four. We consented, after a careful consideration. The weather was quite hot the most of the time, but we had frequent rains that cooled the atmosphere and gave us very agreeable nights for rest and recreation. Everybody was very kind to us and seemingly glad to see us once more.

It was a joy and a pleasure to preach the Gospel of the Kingdom to these good people again. They received the Word gladly. We found Brother Kemper pastor of the church, and superintendent of the Public Schools. We are happy to say that the pastor and his amiable wife are held in high esteem by all the members of the church and the community. In the school brother Kemper stands equally high, and he seems to have a very strong grip upon the school community. This gives him an influence which others can not have. The church is in splendid condition and the Coleman-Ronk meetings have left the church with a new vision. That revival was a huge success.

The entire Carleton community vied with each other to show us a good time and express their appreciation for our work as pastoral supply. The Carleton church and community has endeared themselves in our affections.

Z. T. LIVENGOOD.

CANTON, OHIO

There has been a long period of silence from this quarter of the brotherhood. But then we are told that "silence is golden." We are also told to "make hay while the sun shines." As the sun has been shining most of the time we have been taking advantage of it and have been making hay. At least we feel that we have something to report. Let us begin with the Sunday school. Again this summer we are fortunately able to report, "No Summer Slump." Last Sunday with the weather sweltering our attendance was 159. We now have an enrollment of 227 and an average so far this year of 148. Our general average for the first quarter,

January to April was 143 and for the second quarter April to July, 153. We are hoping to at least equal that average for this quarter. Our big trouble now is a place to put all we have. Our Children's Day program proved to be the biggest and, as some of the people put it, the "best ever." Not only was the church crowded to the doors but a great many were turned away because of lack of room. We are now looking forward to the annual picnic which comes July 26th. In the matter of church attendance we have had a splendid attendance for hot weather. We are hoping with the coming of cooler weather to see an increase both in attendance and effort. We cannot speak too highly of the co-operation of the good people here. Prayer meetings are unusually well attended, there being on an average of about thirty present. While Christian Endeavor is not doing what we would like it to do yet we feel that we are doing about as well as the rest. Both the Woman's work and the Sisterhood work have made giant strides in the past few months. Both are going to Conference as Banner Societies. Spousing of Conference, our Sisterhood are going almost en masse. Plans have been made and almost completed whereby a goodly number of our girls are to attend. We hope to have the largest delegation at Winona that has ever gone from Canton. Count us when we get there. My report would be incomplete should I omit a little surprise that was "handed" to the pastor and his family last week. At the quarterly business meetings things were going along in good shape when suddenly our genial Sunday school superintendent, J. J. Hang, demanded that the pastor's family assume a place in the center of the room. After a rather lengthy introductory (at least it seemed so to us) for the more he talked the more mystified we became) he presented us with a purse containing sufficient money to purchase a piano for our home. To say that we were surprised would be putting it too mildly. We were astounded. It seemed that for a considerable length of time these good people had been working on this proposition. We found that contributions to this fund came both from within and without the membership of the church. The Canton church seems to have a way of keeping the pastor in hot water, not knowing what they are going to do next. But whatever they do, it is always something to make the love and good fellowship that already exists twine a little closer around the heartstrings of us all. May God bless these people for their thoughtfulness and may he use us all for the furtherance of his good work.

FRED C. VANATOR.

FLORA, INDIANA

The brethren at Flora met June 30 for their quarterly meeting with a fair attendance. From the reports given the work seems in good condition, with some advance along some lines.

The Sunday school showed an average attendance of 203 as compared to 165 a year ago. The Junior work is going nicely. The prospects are big and bright for the future.

All other departments are on the job and doing good work.

Three advance steps were taken: Chairmen were appointed for the seven divisions of the Bicentenary Movement, a committee was appointed to consider the question of a parsonage, and the duplex envelope system was adopted.

We are now enjoying Dr. E. M. Cobb's pictures and messages, which will be reported later.

E. A. MYER.

PLEASANT HILL, OHIO

Home from a trip in the Kentucky mountains some weeks ago. The National Mission Board through Brother W. A. Gearhart, asked me to go with him and a group of workmen to our mission field at Riverside Institute, Lost Creek, to superintend the building of an addition to the Girls' Dormitory. On the morning of July 5 we left Dayton and were away ten days, during which time we got the building up, the roof on and left things almost ready for the plasterer. There were seven left Ohio for the work—God's perfect number. We arrived on the evening of July 5, and next morning we were up at 5 o'clock and had breakfast at 5:30 in the Girls' Dormitory, and this was our schedule for each morning. The meals were prepared by Miss Bethka and Miss Ewart, the matron and cook, and they proved themselves real cooks too. I think the student body of 1921 need have no fears along the cooking line.

The people of Kentucky came in to help with the building and they were loyal helpers. One man, Mr. Landrum, brought his two or three boys and two other men every day and they worked from early to late. Brother Landrum, our Sunday school superintendent, and Clarence were a real help to me and the work, for they were carpenters. Others helped in various ways. We kept Brother Drushal busy ordering and hunting up material. Thus we added a much needed addition to the Girls' Dormitory.

We found the work well in the hands of Brother Drushal and his wife, and also of Brother Akens who dropped in the day before we came away. It looks to me as if Riverside Institute is now going to have its greatest year. This was my second trip into these mountains. I spoke four times over the one Sunday I was there; at Lost Creek in the morning, over the mountain at Big Branch at 2 P. M., then on the train at Krypton at night to preach for Brother Remple. Here we found the work going forward. They have just organized a Christian Endeavor society here and have some promising young people in the work.

Our own work at Pleasant Hill is moving along nicely for hot weather. We had good crowds over Sunday and our Sunday school is growing in interest and holding up splendidly for the hot weather season. Our Christian Endeavor is alive; we had 40 at the meeting last night. We have from 30 to 55 on Wednesday evening for our Bible study. We are going through the book of Revelation at the present time. We expect to have a revival in November with Brother I. D. Bowman leading us. Pray for us. This is one of the oldest churches in the Miami Valley.

S. LOWMAN.

DOINGS OF CENTER CHAPEL

At our business meeting held recently we found by various reports that the work is holding its own while some of the auxiliaries are forging ahead.

The 8th of May the Sunday school observed Mother's Day in a very appropriate manner and the Christian Endeavor in the evening did honor to father. Their closing number was "Hold the Fort," sung by sixteen fathers lined up across the platform.

May was a busy month for the farmers, practically day and night. For their farm duties required the entire day and at night the wonderful lectures of Dr. Cobb at Roann required their time. The attendance from Center Chapel was fine throughout the meetings, and one Sunday the church took well filled baskets and had a surprise dinner for Rev. and Mrs. Johnson (and I'll say they were some surprised) also entertained Dr. and Mrs. Cobb, Rev. and Mrs. W. E. Ronk and four members of the Dayton, Ohio, church. The dinner was greatly enjoyed and the afternoon session of Bible study also. We were only sorry that farm duties and distance hindered many from attending this class every afternoon. However, we have organized a Bible study class since and are having splendid results; the attendance is between 40 and 50 persons every Thursday night. Mr. Johnson has been leader and we are surely gaining a better knowledge of our Bibles. Would advise any church to do likewise, for it can be done even in a rural district, some of our members travel 5 to 7 miles with a horse and buggy. What could be done with a "digger?"

On June 6 we observed our spring communion with an attendance of 60. Several brethren came out from Roann to enjoy the privilege with us.

Our Children's Day was a fine success with a packed house and well rendered program.

We were represented with delegates to the Christian Endeavor convention at Loree.

The Sunday school does not seem to be suffering much from the summer slump yet. The attendance last Sunday was 102, which seems real encouraging.

The W. M. S. has gained 3 new members in the last 3 months, observed Woman's Day, taking an offering for Ashland College. We also held an all day picnic for all at the river, where a father made his confession and was baptized, making a total of six taken into the church this quarter.

The women held their election of officers the first of this month, retaining their president, that has already had four years of service. They made several plans for the coming year; one was to give a good sum to aid the church financially.

A unanimous call was given Brother Johnson to remain another year with us with an increase in salary.

At present plans are afoot for a big day, July 31, the time of our annual Harvest meeting, with a basket dinner at the church (Have been rained out of the woods too often to try going there any more). Dr. Cobb will give the address of the forenoon with talk from the visiting pastors in the afternoon. A good program is being arranged and an in-

vation is extended to everybody to come and spend the day with us.

MRS. W. M. WRAY,
Rt. 1, Peru, Indiana.

OAK HILL, WEST VIRGINIA

It is the writer's desire that the brotherhood should know that the Brethren at this place, are busy at the Master's work. Although they have been greatly handicapped for some time because of the fact that they were without a leader to direct their progressive activities, they have not lost their vision of greater things. Through the aid and elderly advice of Elder A. B. Duncan who has rendered a service of untold value to the churches to this community during his years of service, the church was able to keep its records on a par with those of former years.

The second Sunday in June had arrived before the writer was able to begin his work here. I am sure that nowhere in the brotherhood could greater hospitality be manifested than that which has been extended to me since my arrival. Furthermore, a spirit of loyalty has been manifested toward every forward movement that has been suggested. We are glad to announce that organizations are being effected as fast as possible that will tend to make this a standard church. Although as yet, it may appear that we are far from the ideal. But give Oak Hill the time, and place them under the guidance of an efficient leader and I feel that there is no field in the brotherhood that holds out greater promises.

Gatewood

Gatewood is the result of an Oak Hill mission point. While this is an honor and a credit to Oak Hill it is no disgrace to the Gatewood organization because they are able to prove their loyalty to his service. Much organizing has been necessary here also. But now they can boast of a W. M. S., a Christian Endeavor and a Bicentenary Organization. Sister Aboud closed a very successful revival campaign a few weeks ago which is the second one for them this year. With proper spiritual guidance and leadership there are much greater things in store for these brethren.

An Urgent Call

The writer is only here during his college vacation. There is an urgent call extended to anyone who may desire to render a real service in a promising field. The pastorate will be open shortly after conference. Evangelistic services are already arranged for at all three points of the circuit. They are to be conducted by Evangelist I. D. Bowman, beginning immediately after conference. Any one desiring to locate where there is an opportunity for real service should write either to the pastor, A. B. Duncan or Marion Johnson at Oak Hill, West Virginia.

A Good Sign

May I add also that both places are expecting to be well represented at Ashland this fall. We have students planning to enter the academy, college proper, seminary and musical departments. May each reader remember these young people in your prayers that the Father of all knowledge may remove all difficulties which might tend to hinder or with-

hold from the blessings of a further education.

O. E. SIBERT, Pastor.

"REV. CARPENTER TO CLOSE WORK HERE ON OCTOBER 1

"Surprise Left for Congregation of Pastor's Departing on 3 Weeks' Trip.

"Rev. Carpenter came here from Warsaw, Indiana, has Done Much for Church.

"When the Rev. G. C. Carpenter of The Brethren church, known as the 'Little Brown Church,' southwest corner of Clay and Main streets, departed for Ashland, Ohio, at noon today he left a surprise for the church congregation. The surprise was in the way of his resignation as pastor, the same to take effect October 1. The resignation was left with the board of trustees and many of the congregation will not be apprised of the fact until this announcement has been read.

"The Rev. Carpenter has made no definite plans for the future. He will return to Peru in about three weeks and will continue in charge of the pastorate until October 1. Rev. Carpenter will join Mrs. Carpenter at Ashland, Ohio, this evening and after a visit with friends in that city they will go to New York. They will visit several cities of interest in New York state and will be in attendance at the World's Christian Endeavor Convention in New York City. Rev. Carpenter is a member of the board of trustees of the United Society of Christian Endeavor.

"The Rev. Carpenter came to Peru from Warsaw, Indiana, in 1914. He had been pastor of the First Brethren church at Warsaw for eleven years. Just previous to his coming here the First Brethren church of Peru was organized, the membership at that time numbering about fifty. The first meetings were held in the hall over the Pioneer barber shop.

"A month or more after the Rev. Carpenter assumed charge of the local pastorate the property at the southwest corner of Clay and Main streets and the property to the south, on Clay street, were purchased. A temporary structure was erected on the corner site to be used for church purposes while the building facing on Clay street was for the parsonage. Plans for a modern church building were deferred because of the unfavorable building conditions at that time. Since Carpenters' time the properties have been paid for and a building fund of more than ten thousand dollars has been accumulated and it is the intention, when the proper time comes, to erect a modern church. More than two hundred members have been taken into the congregation since the church was organized but many members have moved out of the city. However, the congregation numbers more than one hundred and twenty-five now as against about fifty when the organization was perfected.

"The Rev. Carpenter has been a tireless worker and has ever been faithful to his charge which is best exemplified by the splendid conditions surrounding the church and congregation. He has had the co-operation of the church members in all matters pertaining to their welfare and the welfare of the church to which is largely attributed the success which the organization has enjoyed."

—The Peru Journal.

THE EDUCATIONAL DAY OFFERING

The last general conference of the Brethren church, upon the unanimous request of the delegates thereto, appointed a committee to formulate a Bicentenary program, which would be worthy of a continuous effort, looking to the advancement of the high purposes which called the denomination into being. One of the seven objectives of that program is the strengthening of our educational interests of the church. The committee thus appointed decided upon the adoption of an Educational Sunday, at which time the cause of education should be stressed, with especial emphasis upon Religious Education,—all of which is to be related to the one institution in the Brethren church, in which its leadership, in the pulpit and laity, is to be trained. This, of course, is Ashland College. The second Sunday of June is set aside as Educational Sunday, and for this year, an offering equivalent to 50 cents per member, was asked for, both to take care of a small deficit, and to help in the campaign of enlargement. The whole matter is thus official, so far as any pronouncement of our general conference can be, and loyalty to the united wish of the church demands that every pastor shall present the matter to his people, and with such emphasis as its objectives deserve. We are highly gratified with the response thus far given, to the request of the Bicentenary Committee. Forty congregations have sent in their contributions, and eleven individual contributions have been made to the fund. The difference between 40 and the whole number of congregations in the brotherhood, is the number from which no report has yet come. Brother pastor, is yours among the non-reporting congregations? If so, why? Following is the report up to Sunday, July 17th:

Previously reported,	\$1,533.65
R. R. Boon,	50.00
Goshen, additional,	5.00
A friend,	5.00
Salem (Clayton),	27.80
Ashland,	43.55
Gratis,	22.50
St. James,	20.85
Windber,	12.00
Huntingdon,	2.00
Washington,	65.00
Fair Haven,	25.50
Ankenytown,	17.00
Columbus,	11.50
Gretna,	32.00
D. C. Crofford and wife,	5.00
Allentown,	35.00
Canton, additional,	1.00
Calvary,	20.00
New Enterprise,	16.00
Middlebranch,	30.00
Terra Alta,	30.00

Total to July 25,..... \$2,003.35

The above list includes two names which have appeared in a previous report. Goshen adds \$5.00 to the \$66.07 which had been sent in earlier, and Brother R. R. Boon adds \$50.00 to the \$5.00 which he had sent in even before the Sunday designated. He lives at Durham, California, and seeing the notice of the coming event, in the Evangelist, he got in early

with his first contribution. There is room for all who will and ought to come.

MARTIN SHIVELY,

Ashland College, Ashland, Ohio.

FREDONIA, KANSAS

I have a little message from Row Valley and Middleton for the brethren and sisters who are readers of the Evangelist. Row Valley is 18 miles north of Fredonia and Middleton is six miles east of Row Valley. This is rather a rough part of Kansas; there are hills, black jacks and rocks in places. I preach at Row Valley every second and fourth Sundays and at Middleton every third Sunday. At each place I hold three meetings; one on Saturday night and two on Sunday. On Sunday, July 10, I baptized seven in the Verdigris river. Four belonged to the Row Valley side of the river and three belonged to the Middleton side. This makes seventeen I have baptized; eight for Row Valley and nine for Middleton, and they are a fine group of people though they are some distance removed from each other.

I was eighty years old the first day of last February and am enjoying good health. I live all alone and sometimes get very lonely, yet I get great satisfaction in the assurance that my dear Savior is with me. He comforts me always and is very precious to me. Brethren, pray for me, that the word of God may have free course and be greatly glorified, even as it is with you.

I am in good hopes that we may be able to hold a communion this fall, if we must hold it in a grove. I do believe it would be a great help to these people as there has never been one held in this neighborhood.

Very sincerely your brother,

ELDER W. B. SELL, Fredonia, Kansas.

NATIONAL CONFERENCE ON STANDARD FOR COLLEGES

Is the time ever coming when we shall have a commonly accepted definition of a college and a national list of approved colleges and universities? It is still too early to predict such a turn of events with certainty, but definite steps in this direction were taken at a joint conference held by the American Council on Education and the National Conference Committee on Standards of Colleges and Secondary Schools in Washington, May 6 and 7 last. Dean Kendric C. Babcock, of the University of Illinois, presented the case for a national definition and a national list of colleges from the point of view of the voluntary organization dealing with higher education, such as the Association of American Universities, the North Central Association of Colleges and Secondary Schools, and the Association of Colleges and Secondary Schools of the Southern States. Dr. George F. Zook, specialist in higher education of the United States Bureau of Education, discussed the progress made by State departments of education and State universities in the standardization of colleges. Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education, de-

scribed the activities of the Protestant church boards in raising the standards of higher institutions under their control. Dr. Edward A. Pace, of the Catholic University, did the same thing from the Catholic point of view.

"In the discussion it became apparent at once that an increasing number of voluntary organizations, State departments of education, and church boards of education are establishing standards for higher institutions and are publishing the lists of colleges and universities which meet their respective standards."

I have chosen the above selection from the current issue of School Life, the official educational organ of the Government, issued by the Department of the Interior. If anyone has any doubts about the likelihood of some scheme of standardization of so-called colleges within the near future, let him give this article another reading with his glasses on. As a church, we dare not mark time educationally.

EDWIN E. JACOBS.

REPORT OF SUPERANNUATE MINISTERS' FUND

Indiana

Huntington,	\$ 8.40
Eaton,	4.10
Denver,	34.70
Loree,	41.50
Nappanee,	65.40
Pleasant Hill,	12.07
New Paris, S. S.,	104.73
North Liberty,	30.00
Clay City,	23.00
Teegarden,	5.00
South Bend,	60.00
Ardmore, S. Bend,	9.00
Milford,	23.55
Lakeville,	17.00
Flora,	51.72
Center Chapel,	30.00
North Manchester,	53.12
Tiosa,	20.00
Berne Ch. and S. S.,	35.78
College Corners,	10.00
Twelve Mile,	6.50
Roann,	30.00
Peru,	10.00
Muncie,	20.00
Sidney,	6.54
New Enterprise Ch., Roann,	12.00
Goshen,	186.77
Elkhart,	35.00
Warsaw,	9:25

Pennsylvania

Mt. Pleasant,	\$ 9.10
Waynesboro church,	22.29
New Enterprise,	8.04
Masontown,	44.50
McKee,	18.30
Uniontown church,	30.71
Uniontown S. S.,	9.29
Johnstown 2nd church,	10.00
Listie,	10.00
Brush Valley,	7.00
Jones Mills,	13.30
Waynesboro S. S.,	26.57
Allentown,	39.00
Altoona,	22.86
Martinsburg,	26.94
Conemaugh church,	30.06

Conemaugh S. S.,	30.00
Conemaugh W. M. S.,	10.00
Philadelphia 3rd church,	15.00
Raystown,	5.74
Berlin,	44.68
ohnstown 3rd church,	12.77
Pike,	15.00
Vandergrift,	5.00
Hagerstown,	10.00
Philadelphia 1st church,	21.70
Philadelphia S. S.,	47.34
Pittsburgh Ch. and S. S.,	150.00
Meyersdale,	72.02
ohnstown 1st church S. S.,	121.00

Ohio

Dayton church,	\$162.97
Dayton W. M. S.,	21.50
Bryan,	25.00
Columbus,	10.00
Louisville,	23.85
New Lebanon,	12.00
Fairview,	50.31
Bellefontaine, Gretna,	14.00
Mansfield,	10.00
Canton,	56.37
Fremont,	10.60
Clayton,	12.00
Fairhaven,	7.50
Smithville,	15.00
Pleasant Hill S. S.,	12.07

Mid West

Carleton, Neb., S. S.,	\$ 12.00
Ft. Scott, Kan.,	9.16
Hamlin, Kan.,	23.00
Morrill, Kan.,	20.00
Portis, Kan.,	56.88
Beaver City, Neb.,	30.00
McLouth, Kan.,	13.25

Michigan

Campbell,	\$ 40.00
Cassopolis,	13.50

California and Oregon

Los Angeles (Compton Ave.),	\$ 80.00
Los Angeles 1st church,	37.00
Turlock,	34.03
Whittier,	18.00
Pomona,	18.00

Illioikota

Milledgeville, Ill.,	\$ 50.00
Garwin, Iowa,	28.26
Hudson, Iowa,	27.65
Cerro Gordo, Ill.,	27.00

Maryland-Virginia

Hagerstown W. M. S.,	\$ 12.00
Hollins, Mt. View church,	10.00
Sergeantsville, N. J.,	12.00
Pittstown, N. J.,	8.75
Linwood, Md.,	10.00
Hagerstown Ch.,	10.00
Limestone, Tenn.,	11.31
Roanoke,	27.10

Quite a large number of our churches have not sent their offering for the Superannuated Ministers' Fund. Pastors please look over list carefully and if your church has not yet responded please do so at once as our year soon ends and conference is only about one month hence and your committee is very desirous of making a record-breaking report this year for this fund.

Mail all checks to Herman E. Rosecoe,

Goshen, Indiana.

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

By William H. Burleigh

Lead us, O Father, to Thy heav'nly rest,
 However rough and steep the path may be,
 Through joy or sorrow, as Thou deemest best,
 Until our lives are perfected in Thee.



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George S. Baer, Editor

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The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Love Above All Things and Indispensable

We have in the thirteenth chapter of First Corinthians the gem of all literature, the classic of all writings, dealing with the mightiest force in the world and the thing that is most sadly needed in all the relations of men. This little essay on love is perfect in its structure, complete in its treatment and gripping in its interest. It contains nothing that ought to be omitted, and lacks nothing that ought to be said. It comes to us from heaven by the instrumentality of our Lord's greatest apostle and noblest disciple.

It was during his stay at Ephesus that Paul gave expression to these words, the sublimest he ever wrote. He is at his best here. The strength and inflexibility of his great life are here clothed in tenderness and he departs himself most gently. He must deal gently, for he is wielding the mightiest weapon in heaven or on earth, and never is the church more indefatigable, nor the Christian more certain of triumph than when equipped with and trained in the use of this noblest weapon known to man, and at no time are either more indefensible than when lacking this armor.

Love is the chief thing in life, and especially among the children of God. It is the thing that binds Christians together in all their relations and doings. It is the ligament that makes of the various members the one body of Christ. It is the cement which keeps the stones in the temple together. Without love there would be no body, no temple, only isolated stones, or disconnected, and therefore useless, members. There can be no harmony, no co-operation without love. It is true not only in the church, but in all the arrangements of society and in all the relations of men. If there is to be peace, co-operation, absence of friction, clash and conflict, there must be love. That is the one thing pre-eminently necessary. Paul tells the Corinthians that all their other extraordinary gifts could not compete with love.

There is a danger of misjudging and depreciating the importance of love. The thing that makes the biggest show is often taken to be the biggest thing. The Corinthians were being carried about by a desire to make the most most showy and loudsounding demonstration of their spirituality. Paul says, "You Corinthians worship tongues. You think if a man can speak well, if he can break forth in moving and ecstatic utterances, he is worthy of all applause and all honor. Clang, clang, he rattles on, long, empty meaningless, and you listen with mouths open as if he were some great one. With scarcely less reverence do you listen to the man who can prophecy, and to the man of knowledge, who understands all mysteries; but I want to say to

you that all eloquence, and all prophecy, and all knowledge are nothing without love. I go farther, and tell you that the man subtler than any of these, the man so rooted in the unseen that he has faith to remove mountains, and has not love is nothing. Nay, I go further still, I contend that the man so self-renouncing that he gives all his goods to feed the poor, or so full of the martyr spirit that he lays his body upon the altar fire, and has not love, is nothing." Nothing is so all-important as love.

And the encouraging thing about it is that the life of love is possible to every member of the body of Christ; it is a life that all can live. There are not many who can delve into the deep philosophical problems and lay claim to great learning. There are not many who can occupy positions of leadership and influence in the world; not many who can become famous by their inventions and discoveries; not many who can revel in the luxuries of great wealth; but all can love and live the life of love. This is possible to every child of God, whatever the station or condition in life. He who is impoverished by an absence of love, is thus impoverished by his own will. He whose life is lacking in the beauty that love brings and that reflects the glory of Christ, and is lacking in the power that love gives and that redounds to the strength and appeal of the church, is thus unfortunate by his own foolish choices and vicious desires.

Love is most powerful; nothing can equal it. It will take men on journeys which no command nor price can induce men to undertake. Love will lead men to deny themselves and discipline themselves in ways that no external authority or power could compel or constrain them to do. Love yields before nothing, but conquers all difficulties, dangers and hardships. Love led our Lord through Gethsemane and to Calvary; nothing could stop it. And it is love that is leading to African fevers and superstition, to South American isolation and persecution, and to all the lonely byways and among the hedges where the distressed and scattered sheep of God are found. When the heart of love speaks, all other voices are silent, and where it bids to go, there the life betakes itself at whatever cost. There is no force so powerful and no appeal so constraining; everything yields to the holy passion of love. It is the guarantee of the victorious life and the assurance of the conquering church. It "beareth all things, believeth all things, hopeth all things, endureth all things."

Love is great beyond comparison. Behold the inherent greatness of love, unrestricted and unhindered, in the life of the Son of God

on earth. There we find love infinite in greatness; it is beyond the possibility of man to measure. It outreaches thought and surpasses the imagination. Man's sin seems to be the most illimitable and unfathomable thing in the world, but divine love is still more immeasurable. It is greater than man's sin—consoling fact—it finds man at his greatest depth or farthest straying. It is infinite; the mind cannot follow it. How foolish to think to get along without it! How puny the life, how powerless the church, how worthless all service without love!

Love is the most abiding thing, and the life is eternal that possesses it. It is the blessed consummation toward which all things move. When all the passing show has ceased to endure love will have but begun to shine, and the brilliance of its lustre will increase throughout eternity. "Love never faileth." Prophecies do. There is an hour of fulfillment and their work is done. Tongues fail, and with all our effort we cannot bring life to the dead Greek and Latin languages. Knowledge fails. We are ever having to unlearn what we thought we knew. Faith is lost in sight and hope is exchanged for realization. So pass all the things of earth on which our eyes are so constantly set and to which our hearts so resolutely cling, and are gone. Life itself fails unless it is surcharged with the love of God. Our work is but the building of children's block houses, to be torn down as soon as built, unless it be done in love. The church will be but a temporary human organization, as ephemeral as the buildings in which we worship unless it be pervaded with love, which alone can identify it with the true church of Christ. Love is God's eternal principle, and he who has not love is not of God, neither does he know him. "By this shall all men know that ye are my disciples, if ye have love one for another."

EDITORIAL REVIEW

Sister Anna E. Grubb, of Sacramento, California, makes an appeal in behalf of the Kentucky work.

Is your church expecting to do its share in making General Conference a success? It takes delegates. Plan to send your full quota.

Brother B. H. Flora announces that he is returning to the States and will be open to a call to some church about Conference time. See "Announcements" for his address.

Brother Florizel Pfeleiderer, the enthusiastic pastor of the Fostoria, Ohio, mission reports the work in excellent condition, with improvements being made and others contemplated.

General Conference secretary states that he has sent out credential blanks to all churches, and that in case any one is missed, a word sent to Prof. E. G. Mason, West Salem, Ohio, will bring the required number.

It is a very encouraging report that Brother G. W. Chambers sends of the work at Mt. Olive, Virginia. They have experienced sorrow at the loss of a good worker, but others are falling in line with splendid support so that the church is being much strengthened.

Dr. Jacobs presents a new member to the college faculty in the person of Mr. Arthur Murray. Mr. Murray comes with splendid recommendations and excellent preparations for his work, and we trust will have the prayerful interest of the friends of the college.

We learn from Brother F. G. Coleman who has been caring for the churches at Mt. Etna and Udell, Iowa, that he is open to a call to another pastorate, or to further evangelistic engagements. He in conjunction with Brother A. T. Ronk organized the work at Mt. Etna last winter.

Interesting and informing is Brother Gearhart's report of his trip to and conditions in our Kentucky mission fields. With every supply of new equipment we learn of still more outstanding needs. How the Kingdom tarries for lack of workers and the needed equipment!

It was a happy occasion, the joint picnic of Canton and Louisville Sunday schools, as reported by Brother Vanator, pastor of the Canton church. These annual picnics are only one of the many ways in which these two churches show their fraternal spirit. The mutual good will that exists here is very fine.

Among the other encouraging things reported by Brother Paul Miller, pastor of the Spokane, Washington, church, is the building of a parsonage. More and more churches are building houses for their preachers. It is the right thing to do, and it pays—the church as well as the preacher. The Spokane people have shown their confidence in their pastor by retaining him for another year at an increase in salary of \$400 a year. Fine! There are other churches that ought to do it after that fashion.

There is no church in the brotherhood but owes the College an incalculable debt. Here we must find the trained ministers and missionaries of our denomination and here practically every church has gone at some time in the past for its pastor or evangelist. In the hour of need the college has a right to look to the many churches to whom it has supplied leaders and for whom it is expected yet to train other leaders. Have you sent your Educational Day offering to the Bursar, Dr. Martin Shively? **Do It Now!**

Have you done what you can to co-operate in the work of the Bicentenary movement? Every church should be in line, because the objectives are vital and the life and usefulness of our church depends upon our pressing forward in the lines of endeavor pointed out. And if these objectives are vital why not work them in co-operation? It will mean more to us all, we will gain momentum by everyone added to our forces. We will encourage one another and will be of help to one another by our experiences in common endeavors. Two things in particular you can do if you have not already: You can organize your church according to the suggestions of Dr. Bame, the Executive Secretary (and if you want his help, write him) and you can help in the support of the Movement by sending the amount of your pledge, or an offering if you did not pledge, to Brother Miles J. Snyder, Secretary-Treasurer of the Movement.

EDITORIAL BRIEFLETS

He who prays for the leading of the Holy Spirit should not interfere with the divine Spirit's freedom by placing exceptions to the manner or place of his leading.

We are wont to wait too late to get recruits for the ministry. The life choices that are the deepest, most abiding and result in the most worth-while service are made at an early age.

Practicing the habit of prayer is a good way to make sure that the spirit of prayer shall not depart from the life and leave it at times cold and powerless.

Education in the highest and truest sense of the word cannot be secured except in a healthy and vigorous Christian atmosphere.

By placing definite responsibility upon individual members of the church often has the result of causing them to give special and sustained attention to the tasks of the Kingdom.

We wish to be judged by what we are at our best, but our lives are no stronger than our weakest moments. That is the measure of the extent to which we can be trusted.

The life of the church will never be as deeply and as sincerely religious, nor will the conscience of our nation be as keen and strong as the far-seeing and clear visioned men would like, until our homes are more generally in possession of a vital religious faith and life.

When we get to quarrelling as to "Who is greatest?" in the Kingdom, Jesus brings us to a realization of our folly by calling us to face the question "Who shall enter?" Those who are in deed and in truth in the Kingdom are not first-place seekers, nor envious of another's position. Those whose lives are thus occupied are outside the Kingdom and must first concern himself, as the Master suggested about entering.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Who Will Fill Our Pulpits?

President Harding is an author. A new book from his pen, "Our Common Country" is a sign of the times as to the thought of the leaders of the country. In that book he says, "The crying need of this country is a more active and vital religious feeling and that the future of this country is in the hands of the mothers of the nation." If preachers had stated these commonplaces, nobody would have listened to them, perhaps. But this is the President of the Republic. It is apropos to the subject that I am setting out to discuss. A more active and vital religious feeling is vital to more preachers. Mothers are also a vital factor. Mothers that would rather see their sons preachers and religious leaders than political and financial men. There is no doubt great need for Brethren peoples to look ahead of the moment in which they are now moving, to the time when they will be sleeping in the tomb.

You have made and are making a sacrifice for a principle you think to be right, for a form of worship you feel needs to be promulgated. You have gone to a small church when you might have gone to a larger; you have sacrificed for the college and for missions when your money might have gone further in another place. You have done it willingly. But if you do not provide for that same system to be sent forward in future days, who will do it? Where are the mothers that will give their sons for the Brethren ministry? Hardly will they be found in some other denomination. They must be Brethren mothers. Where are the mothers that will furnish the leadership of all the agencies of the future church. They are in the Brethren church today, or they will not be furthered. Now, it is vital that these Brethren mothers look well into the status of the Brethren ministry and see what of the tomorrow. I wonder if it might not be with them like it was with a certain preacher who had made a strong appeal for missionaries and when his own daughter came forward, said, "Oh, I did not mean you, Mary."

Who is Responsible?

The preacher, who today senses this scarcity of future ministers and gives the proper reason for it, will become unpopular. But it is not because the ministry is not attractive from many standpoints, but because so many people, especially officials of the church, deem themselves the leaders when no self-respecting preacher will ever allow his office to be desecrated to the low level of many schemers who try to boss him. He is to take heed to the flock over which the Holy Ghost has made him overseer, while lording officials make it all too apparent that he must give heed to them, who think he owes his place to them because they can pull wires and get his shameful discharge, unless he does. If we must look to the mothers for the ministry, they ought also to see that the ministry is made and kept a thing sacred to the Holy Ghost and the minister.

Poorly Paid

Then it is common knowledge that the minister is the poorest paid public servant in the world. His education must be a finished one; his years in college must be long and he must come out a good speaker, a good financier, a splendid mixer, a diplomat, an encyclopedia of general knowledge and facts, all for the smallest salary of any of the professions. He must get his pay in the next world. The prospect is not alluring. The young man does not choose the ministry. The pulpits are vacant. The big places are filled with the best men obtainable, the smaller places are deserted

and we have the appalling fact before us that they are dying and we look on without trying as we should to fix the thing where it needs fixing. The next world is a good way off to most young men and they would rather get some pay in this.

Not Us, Only

Of course, this condition is not confined to us. It is general. All of which makes it more apparent that if we be wise, we shall take advantage of the times, and profit while others sleep. A recent Literary Digest gave these appalling figures as to the ministry outlook:

"Attendance in Episcopalian theological seminaries decreased from 463 in 1916 to 193 in 1920; in all Presbyterian seminaries, from 1,188 in 1916 to 695; in Methodist, from 1,226 in 1916, to 976, and in Congregational institutions from 499 in 1910 to 255 last year. Roman Catholic seminary enrollment has increased rapidly, however, bringing up the entire total to an approximate prewar status, although the Protestant institutions have not recovered. Attendance in all theological seminaries—Protestant, Roman Catholic, and Jewish—increased very gradually from 3,354 in 1870 to 10,588 in 1915. Before the war there was a noticeable slump in registration to 12,051 in 1916, followed by a slump to 9,354 in 1917-18."

"Fully 5,000 Protestant pulpits are now vacant throughout the country, and another 5,000 will need ministers next year and thereafter. Yet the churches can not count on all of the 1,600 seminary graduates this June, because some will go into foreign fields and others will continue studying. . .

"Were the entire 3,200 graduates available for immediate ministerial duties, they would supply only about one-half of the present need. There are scarcely 5,500 students in all Protestant seminaries today. This should represent merely the graduation total, while four times that number should be in undergraduate attendance if the supply were to equal the demand."

But what is the situation in our own denomination? Do you know how many preachers we graduated this year? As I remember, and I think I am right, just THREE. One of them will probably not preach. Can we keep a Brethren ministry with so few Divinity graduates? You know, dear people, there is just one answer. It ought to make your heart ache to think of it. I wonder if it does! But you answer, We do not have any trouble getting preachers! Then, you live in one of the larger churches. Take a look at your Annual and note how many of the churches are marked "vacant." Then note again, that they are the small places. While the larger places have been able to get satisfactory preachers, the small ones—the very ones that needed the most help—have been vacated and we are cutting off our increase at the tap roots. If this does not alarm you, you are hopeless.

What Can We Do?

First, we can respect the ministry and the minister. Let him be the leader if the Holy Spirit uses him.

Second, don't sit around like a lot of the descendants of Jacob and try to "Jew down" the applicant for the pulpit, as if his office were one to be bartered off.

Third, pray for your sons and daughters that they may, from their youth, know of your desire that they shall become ministers and missionaries. We have no choice in the matter. We must get recruits. They must come from Brethren families. Some of them must be yours; **BAME,**

GENERAL ARTICLES

THE BIBLE. By Mrs. C. E. Nicholas

We all need help and strength along the pathway in life—our faith must be anchored in God's Word. Our faith needs strengthening—doubts will come into every life.

Every believer in God's Truth should be able to meet these doubts, whether they arise in your heart or the heart of your friend.

Not infrequently we are confronted with the question, "Why do you believe the Bible is true?" Every honest questioner has a right to an intelligent answer. To this end we give only a few of the fundamental principles that ought to be stamped indelibly on every believer's heart.

The Bible is divine.

1. Because of the mysteries it contains. This is the very ground taken by men who say the Bible is not divine—because of its mysteries. The infidel says if God wrote this Book he would explain everything. He would make it so plain that all might understand its most obscure pages.

The very opposite is true. Let me ask, "Do you understand everything about life?—point, if you will to one single thing that you know all about.

We see a field of growing wheat starting from the ground, maturing and afterward ground into flour and finally made into bread; this bread becomes the staff of life.

Show me the man who is able to solve the mystery of that seed and its germination, of the bread and how when it is eaten becomes a part of the human body.

No man will ever be able to solve the mystery because there is a Divine power in it that makes it all possible. In other words, God is in it.

I look upward and behold the sun in all his glory and splendor. I see it rise in the east and set in the west. I feel its warmth as it blesses the world. What is this sun? whence its power? what holds it in space? will you reject its blessings and influences because you cannot understand all its mysteries?

We witness the great power of the sun but the **How** is beyond our ability to know. Some tell you it is the law of attraction. True, but what is this law of attraction? Farther than this no man has gone. With all its baffling mysteries, its power and influence are the same. The blessings of the growing plant are the same as if you and I understood all about it. Will you reject the glorious light of the sun or the blessings of the plant because you do not understand the **How** and **Why**?

Think of electricity! We understand something about it; we know the results, but the how and why of it still remain a mystery. Will you reject the uses of electricity because you do not understand its mystery?

No man has been able to understand all of God's Truth. We are able to understand part of it; we understand the part necessary to our salvation—he leaves no doubt as to our duty toward God and man—but the human mind cannot comprehend the great mind of God. "A God comprehended is no God at all." The Bible is divine because of the mysteries found therein.

2. It is divine on account of its perfect harmony. A perfect harmony exists between the Bible and nature. I

doubt not the time will come when man will find there is a complete harmony between science and the Bible.

At one time geology stood as a great barrier in the way of the Holy Truth. Men showed that the Book was wrong—geology proved it wrong. Many of the theories of geology have long been exploded and God's Truth still stands. Critics say the Bible contradicts itself. There may be seeming contradictions in the Bible but when rightly understood they are beautiful harmonies. The author of nature is the author of the Bible and there must be harmony existing between the two. It is divine because of the good it has done—because of the influence it has had upon men. Through its influence and teaching, nations have been civilized, free governments established where rich and poor have equal rights, schools have been founded, hospitals for the sick, homes for the homeless and orphans have been built—marriage has become a sacred rite, woman has been freed from slavery and today she is held as man's equal.

We have only to study the conditions of the world before and after the teachings of the Bible have influenced the lives of men, to know there must be a divine power behind the Bible. No human power could work such changes.

No other book on religion has done the good for the world and withstood the work of critics. Men have persecuted its followers, they have burned the Book and still it lives and influences the lives of men and women.

A certain clergyman listened to a long sermon addressed to a large congregation and when asked his opinion answered, "It was good; all orthodox; but one of the strongest evidences of divine origin of the Gospel to me is that it stands and had stood through ages of such dull lifeless preaching." The Bible continues to live regardless of the treatment it receives.

4. Because the Bible is adapted to all ages, dispositions, societies, associations and kindred relations of men.

It was adapted to the dark ages of the human family, to the age of reformation and to every one of our own day.

It holds the interest of the child, the middle-aged man and the old, gray-haired father. There is no condition it does not interest and satisfy. Where would your comfort be in your last moments, if the Bible were not of divine origin? As we stand by the open grave of loved ones, bowed with grief because of our loss, yet amid it all there is one comfort, one joy to know we will meet again.

Not many months ago a professed infidel told me my faith was an illusion. "Well, suppose it is an illusion, isn't it the most beautiful illusion and well worth living to the end?"

This same man said, "I only wish my faith made me as happy and satisfied as yours seems to make you."

Ah! a peace comes to every life that accepts God's Truth as divine that cannot be known by the unbeliever.

I believe this book is divine because it satisfies the human heart, it gives hope and consolation and comfort and clears the way into the next world.

North Liberty, Indiana.

Baptist Editor Scores Dr. Crane

Dr. Louie D. Newton, Editor of the Georgia Baptist paper, "The Christian Index," makes some pertinent criticisms of Dr. Frank Crane, who writes in "The Century Magazine" on "Four Immoralities of the church." Our fellow-editor is so sane and so effective in his criticisms that we are extending their influence to our readers with the assurance that they will be greatly appreciated and also helpful.—The Editor.

You have probably received your August Number of

"The Century" and if so you are wondering what Dr. Frank Crane really had in his mind when he wrote his article for this issue of that magazine on "Four Immoralities of the Church." Certainly he does not make out his case and one is inclined to hope that he must have had some better thought-out notion that he was able to commit to manuscript.

Dr. Crane's article declares that, after thirty years as an active minister he believes that the four fundamental

immoralities of the church are: first, that it is exclusive; second, that it is respectable; third, that it is free; and fourth, that it is militant.

In his discussion of the tendency of exclusiveness he abhors the attitude on the part of church members to separate themselves, by their very membership in a given organization, from the rest of the world. He uses a very wordy word just here by saying that Christianity is the only non-ethnic religion, and draws, or shall we better say forces, the conclusion that it must have no organization.

Respectability is the second sin of the church, according to Dr. Crane. It must be conceded that he claims serious attention for a moment as he asserts that there is found in the church the great error of supposing that station in life is life itself. He gets close home to a lot of church people right there. And he scores again when he declares that Christ would be found, no doubt, among the masses in their great distress rather than apart in polite groups of sumptuous livers, were he here in person. "Because the church stands for social position, it has fallen before the three ruinous temptations of money, authority and force," says the doctor. We do not accept the full argument of the second step in his article, though we do call attention to the fact that what he says is suggestive.

His third point, that of declaring that the churches should charge an admission to all public worship and any other type of ministry, is so flagrantly in contradiction to what one is about to believe is the better meaning of his second point that both are swallowed up and lost in a ridiculous inconsistency. You will laugh when you find him stating

that if the churches were to charge twenty-five cents admission they would be crowded at every hour of worship.

And his fourth is likewise the reasoning of a man who certainly has not come within the range of a simple understanding of what is meant by a New Testament church. For, he says, "the sins of the church which I mention last is that tendency to be militant, by which I mean that attitude which proposes to do people good, to uplift them, to convert them." What does he mean by these words? One might find it possible to accept the quoted words if they were so interpreted as to clearly bring into play the fact that only the blood of Jesus Christ can cleanse from all sin and that the part of the individual Christian and the church, as representing the collective work of Christians, was merely a means to an end, but the doctor does not so clarify his statement. He leaves it to say something more startling.

We hazard the guess that the learned Dr. Crane has somewhere purchased one of these "reduced editions" of the Bible and in his hurried reading of the New Testament, made so because of his constant worry in trying to find something to fill his syndicated columns in the daily papers, he has missed Paul's letters, if they were in his edition, on the church. And so, after glancing over this article in "The Century," which no doubt will add to his already well-going system of self-publicity, we have thought that it might be a good thing if, as a servant of the Georgia Baptist Convention, we tendered the doctor a New Testament from the shelves of The Baptist Book Department. But you can decide when you read the article.

Atlanta, Georgia.

Christian Endeavor Foursquare (IV)

Annual Message by Rev. Francis E. Clark, D. D., LL. D.

President of the World's Christian Endeavor Union, Delivered at the Sixth World's Christian Endeavor Convention, New York City, July 6, 1921.

As stewards of souls I would suggest an evangelistic committee in every society, unless the lookout committee is doing this work. We should have an unfailing Decision Day in Christian Endeavor Week, and at other times when appropriate. I recently attended such a service when twenty-eight earnest young people of the high school age for the first time stood together to say, "I will strive to do whatever he would like to have me do." They were evidently waiting for just this opportunity to declare themselves. Thus best can we get our future stalwart recruits. I commend this to you most earnestly.

Why not also have an evangelistic committee in every union, with a special programme of service each year, under wise and sane leadership? What more appropriate time for such a programme to lead up to life-time decisions than the Lenten season, when many minds are turned to the suffering, dying, risen Lord?

In a Fellowship of Stewards we might enlist not only Life-Work Recruits and Tenth Legioners and evangelistic workers, but all who would solemnly promise to give systematically a proportionate (a decent proportion, I mean) of their money, time, influence, and effort to God's cause. Each one must decide for himself what proportion of his life he can thus distinctly give. But let our motto be,

"It is required in stewards that a man be found faithful," and our slogan,

"Never say, 'No' to God."

Thus by our Foursquare Campaign, if we enter into it, all the fundamental questions of Christian Endeavor will be answered. **Who belongs?** Children, youth, young men and women, older friends. **Why do we belong?** To give testimony, to serve, to be loyal, to be brotherly. **Where do we serve?** In the church, the home, the community, the nation, the world. **How do we serve?** In our meetings, in our committees, in our unions, by our personal stewardship.

You have often in the past asked me to suggest a definite programme and watchword for the biennium ahead, to

set goals for us to aim at, that we may feel that we are striving together with the same targets in sight. I hesitate to do this, and will accept any better suggestion you may put forth.

Our goals should be plain, simple, but never low or easy. The athlete must strain his muscles; the scholar must burn the midnight oil; the would-be millionaire must be doubly diligent in business; the ideal Christian must be doubly vigilant. These are the goals I would suggest.

Our Society Aims

First. The better grading of our societies, so that wherever possible there shall be Junior, Intermediate, Senior societies, and Alumni Councils.

Second. Closer and more vital relations with pastor, church, and denomination promoted by the pastor's active membership, wherever possible, by the pastor's closing five minutes in the prayer meeting; by a pastor's use of committees and members who shall be at his beck and call for any service; by an Alumni Council in every church, composed of Endeavor graduates and older friends. Let this closer relationship also be promoted by increased emphasis on attendance on church services; by co-operation in denominational and local church plans which our pledge demands, including denominational history and doctrines; by leadership-training classes; and by efforts to obtain recruits for life-work or part-time Christian service. Our Efficiency Chart will admirably record our efforts to reach these goals.

Third. Let our third goal be more emphasis upon religion in the home. Let us magnify Christian standards within the home; let us embody Christian principles in our conduct and service within the home; let us through Bible-study, prayer, the family altar, etc., help make the home an agency of constructive Christian training.

Fourth and last, but not least, more emphasis on personal stewardship, remembering that "stewardship" is a word of very wide import, and relates to our duties, to our community and our country, as well as to God. Here are

two searching questions that stewardship involves:

Is your society faithful to the four ages which it may influence?

Is it faithful to our principles of testimony, proportionate giving, service, church loyalty, Christian citizenship, and fellowship?

There is a significant verse in one of the epistles of Peter speaking of the disciples as "stewards of the manifold grace of God." That is just what a Christian Endeavor society is. It is a steward of manifold grace. It has everything to do for him that it can do. "I will strive to do

whatever he would like to have me do," says our pledge. O Endeavorers, he has made you stewards of manifold graces, of a multitude of boys and girls and men and women, of a multitude of services for your Lord, stewards in your church, in your home, your community, your world—all for Jesus Christ, Jesus Christ for all. Let that be the dominant thought of our Foursquare Campaign for the two years to come.

"It is required in stewards that a man be found faithful."

"Never say, 'No' to God."

Consistency a Jewel. By G. C. Carpenter

On the Fourth of July we saw the wet parade in New York City, and they did not try to conceal their identity. Their faces as well as their banners told where they belonged. They were wet with a vengeance but not as wet within as they desired, although it is said that the prohibition law is not being enforced in New York City as it should be. One is not surprised however when he knows that the Honorable Mayor of that city, Mr. Hylan, stood for hours with uncovered head, bowing respectfully to the wet paraders. They carried banners with many and varied inscriptions and pictures: an empty beer glass and underneath it, "We want our Beer"; "Look in your Bibles to find Who Made the Wine for the Wedding"; "The Apostle said, 'Take a little Wine for your Stomach's sake'"; "The Eighteenth Amendment must go and it will go"; "All Healthy Progress has been characterized by a Hatred of Unjust Laws"; a beer bucket with cotton representing the foam; and many others.

Here is the other half of the story. Two days later the same Mayor Hylan appeared on the platform in the opening session of the World's Christian Endeavor Convention and made a splendid, earnest, ringing address of welcome

that would have been a credit to any Christian official anywhere. A prominent man from Tennessee sitting by the writer at that session shook his head as he thought of the striking inconsistency, the Dr. Jekyll and Mr. Hyde. In these days a similar inconsistency is found in so many places, both of small and large responsibility. With the present low state of morals inconsistency finds even more favorable soil. Had there been sufficient disapproval of the recent prize fight the Christian people of America could have prevented it. A prominent prize fight promoter said recently that the ring of today has been made so respectable and moral that even Christian people could not object to it. The truth however is that the prize fight has not been lifted up and made better and more moral but that the morals of the people of America have been lowered toward the prize fight.

Christian, put on the whole armor of God! Fight the good fight of faith! Let your light so shine! Live Christ in public and private! Make no compromise! Be like Jesus who came to minister! Thus the morals of the American people will be raised toward the Christian standard and America will save herself and the world!

From Spurgeon's Sermons

Christian Calmness

We notice people of God who are anxious and fretful, and cause a great deal of misery for people round about them by always worrying, fidgeting and being in a state of nervous excitement. But holy souls who abide in Christ, take everything calmly. You can remember such persons, both men and women; whatever happened, they remained unmoved, patient and cheerful. Great losses came in the course of business, but the brother did not lose his balance; sad bereavements came, but the sister did not repine. If the believer endured a sharp affliction, his chief concern was that the Lord would sanctify it to him; if people persecuted or slandered him he was not surprised, for he expected to be hated of the world when he became a follower of Jesus. If he prospered, he did not get into a heat of pride, and begin to crow over everybody else like a cock on his dunghill. In patience he possessed his soul.

God's Plan for Us

If it had been revealed to me that I should have enjoyed the opportunities which have fallen to my lot, I could never have believed it. If the Lord could use me, he can also use you. Only stand in a waiting posture, saying, "Here am I; send me!" and you shall see things which you dare not expect. If the curtain could be withdrawn, and you could behold the future, you would exclaim, "Is thy servant born of angels that he should attempt such things as these?" I do not suppose Peter, James and John had any inkling of what the Lord was going to do by them when they left their boats and nets at his call. John dreamed that one day he might sit on an earthly throne and his brother James on another, but this was not to be; yet have they obtained a nobler heritage. To each of us there is a share in the purpose of heaven, and this is a kingdom large enough.

Weighed Down

The tendency of great possessions is seen in the case of the young man who turned away in sorrow from the Lord Jesus, when put to the unusual test of selling all he had.

Strong swimmers have saved their lives, when the ship has struck upon a rock, by casting aside every weight; while others have gone straight down to the bottom because they have bound their gold around their waists. Gold sinks men as surely as lead. Take care, any of you that are well-to-do in this world, that you do not permit the liberality of God to be a cause of disloyalty to him. Beware of the pride of life, the lust for rank, the desire to hoard; for any of these may prevent your service of your Lord. Riches puff men up, and prevent their stooping to find the pearl of great price.

Our Happy Home

Believers have everything to gain by dying. "To die is gain." We shall lose nothing which will be a loss to us. If one should take from us a jewel, but should give us another a thousand times its value, we should not regret the exchange. We lose this life, let it be such a jewel as you like, but we win the life to come, which is infinitely more precious. Beloved, instead of fearing death, we would we willing rather to depart and to be with Christ, which is far better. Why should we be unwilling to be glorified? Our departing day is our marriage-day. Oh, that the bells would ring it in! It is our homecoming from the school where we have been in training here below. Why are the minutes so slow, the years so long? Let the holidays, the holy days, come soon, where we shall be at home in the Father's house! —The Methodist Protestant.

Many of the educators engaged in the fight against tobacco feel that one of the greatest handicaps in keeping the young from using the weed is the example of so many adult smokers. The Missionary World puts the case thus: "Why beholdest thou the cigarette in thy son's mouth, and considerest not the cigar that is in thine own mouth? Thou hypocrite! First cast the cigar out of thine own mouth, and then thou shalt be prepared to cast the cigarette out of thy son's mouth."

THE BRETHREN PULPIT

The Yet Unattained. By S. C. Henderson

"Not as though I had already attained or were already perfect, but I follow after. . . I press towards the mark of the high calling of God in Christ Jesus." Philippians 3:12a and 14.

Paul looked upon the Christian life as an active process, instead of a static acquirement. It was a race not yet won; a boxing bout where the body had to be buffeted to be kept under; a battle that needed both defensive and offensive armament. It was a fight to the finish, as he joyed in his closing hours, in his farewell to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith—and now the crown."

To Paul there was a goal ahead. It was the **yet unattained**. Like the youth of Longfellow's *Excelsior*, it ever beckoned him onward. Nothing could stay his purpose or dim his vision as he pressed up the Alpine heights. It was **THE YET UNATTAINED**. Paul might have said, I may be good but I am not yet the best I hope to be. I still lack the highest. It is above me and beyond me, but I am still pressing forward.

Man is ever lured onward by that which is perfect. Perfection is the ideal and the dream of human endeavor. The musician, the artist, the scholar, the mechanic and the saint have their models that seem perfect towards which they strive. Like Moses we have a pattern that we have seen in the mount.

Someone has enumerated four great helps that stimulate the soul to rise towards God. First, each soul has a sense of the highest. Secondly, the highest becomes a passion. Thirdly, there is a deep sense of anguish because we cannot perfectly reach the highest or best. And finally, there is an indwelling power which enables us to strive to achieve the highest.

In the world of human endeavor and achievement there is ever imperfection and incompleteness. Browning puts it, "Man is not man as yet." Man is physically imperfect. We are not creations like the wonderful "One Hoss Shay." The vast number of young men rejected for service in the war, especially in the aviation, shows that man is not physically perfect. There is some part that is weaker than the rest.

Man is mentally imperfect. His knowledge of the simplest things in nature is imperfect and incomplete. If we knew what the little flower is, root and all, and all as Longfellow remarks, in all, then we might know what God and man is. Human philosophies are ever in the flux and changing. Each generation casts the theories and traditions of the preceding ages to the scrap heap. Text books once considered authoritative are sent to the attic as antiquated.

Man's work is imperfect. The automobile that we admired as a thing of beauty and perfection six or eight years ago is now ridiculed when it passes through the streets. The sharpest needle and keenest razor that man can make shows bluntness, notches and rust when placed under a powerful magnifying lens. A young man is in the presence of death. His life, though short, has been a series of splendid achievements. His name is still mentioned among the world's famous musicians. He was a marvel of all the sons and daughters of music. At thirty-five he lay dying. A few hours before his death, he poured forth his soul in one grand requiem. As he paused he turned to his friends, and said, "What might be done in music I am just beginning to see." Yet Mozart never reached in this life the one great chord of his aspiration.

Morally man is incompleated and imperfect. About him continually is the presence of sin, hate, egotism, and selfishness. Before him are the sins of omission as well as those of commission. His sinful neglects are as much the result of his moral imperfection as his sinful acts. Too often sin is the result of the want of thought as the want of heart. Paul demonstrates imperfection when he cries out, "THE

THINGS I WOULD, I DO NOT AND THAT I WOULD NOT, THAT I DO."

Yet there is no need for us to be discouraged about not being able to rise into the full state of perfection here, for there is a glory in the imperfect. There is a spur in the unfinished task. It contains a challenge for us to do better and to be better. A great artist was asked which was the best picture; he replied, "My next." The fully contented man is a lazy soul. The savage in the tropical isles has few wants and nature is so bountiful and good that his needs are supplied without any exertion, but he pays the penalty by growing up without progress, thought or character. A modern English poet was a promise until he unfortunately married a rich wife. Then it was said that his poetry lacked the beauty and inspiration that it did in his earlier years.

If you will turn with me to the Lord's Sermon on the Mount, it was not the self-righteous Pharisee who paid his tithes of garden herbs and fasted with exact precision so that folks would call him a holy man that was commended. Neither was it the rich and influential Sadducee that boasted of his wealth and knowledge. It was those that had not yet attained, those that felt a lack in their lives.

In one of Robert Browning's poems he makes this startling-statement, "A MAN'S REACH SHOULD EXCEED HIS GRASP, OR WHAT IS HEAVEN FOR?" The lure of heaven is perfection. We used to picture it as a place where there is no more pain, no more tears, no sorrow, no separations, no disappointments, no sin. Heaven holds all for which we sigh. When that which is perfect is come, then that which is in part shall be done away. There we hope to unite the broken ends of life and find our lost aspirations fulfilled.

Self-satisfaction has two extremely dangerous results. Self-satisfaction may result in unconscious degeneracy. When the Danish sculptor, Thorwaldsen, one day found himself completely satisfied with a statue he had chiseled out of marble, he is reported to have said, "Now I know that I am degenerating, since I discover that I am satisfied with a piece of my own work." The other danger of self-satisfaction is that it creates an aristocratic egotism. The instance cited by our Lord about the Pharisee and publican that went up to the temple to pray, illustrates this. The Pharisee exalted himself over his goodness and holy perfection. He thanked himself he was not like other men, for he said, I am more holy than they.

Conscious holiness is a foster-brother of unconscious sin. The sort of goodness that knows itself to be good is but the inward side of the spirit that thanks itself that it is not as other men are. Virtue is always its best herald. The most loveable saints have been those who said little about their saintliness. The holiest of men have been those who were first to confess that they were sinners. The more perfect vision one has of the spotless sinlessness of Jesus Christ, the less he feels himself to be. A man once came to Mr. Moody, the evangelist, and said to him, "I am wholly sanctified; I have not sinned for years." Mr. Moody, in his characteristic way, replied, "Well, brother, you are sinning now by boasting about it." A certain bishop of the M. E. church South was being continually pestered by self-conscious saints as to whether he had the "Second Blessing." He replied, "No, that is the one that I skipped, but I have had the third blessing, and the fourth blessing, the fifth and the sixth up to the forty-second blessing. But I skipped the second because it is the one that makes fanatics out of so many people." The bishop was correct. We have so many blessings from our Lord that we cannot enumerate them all. A great

scholar, Dr. Sanday, in his commentary on Romans, says that sanctification is progressive justification. We grow in grace and in the knowledge of our Lord Jesus Christ. Paul says that man's first spiritual diet is milk and when he becomes a full grown man it is meat. Some of God's greatest men have had grievous imperfections in their lives. Abraham lied; Moses let his temper get the best of him; David sinned grievously; Peter denied his Lord; James and John were called the Sons of Thunder because of their impetuous tempers; Paul and Barnabas quarreled; Luther was boisterous; John Calvin was cruel and hard to those who differed with him. The Puritans burned old women as witches, cropped the Quaker's ears and banished Roger Williams. In spite of their weaknesses they still had an advocate. In the midst of weakness and sin they struggled for the light and for a stronger character in Christ Jesus.

Behind each soul there is a motive deep. It is not the gale but the set of the sail that determines the course they go.

"All that I could never be,
All that man ignored in me,
This I was worth to God,
Whose wheel the pitcher shaped."

The author of these lines was Robert Browning. In the city of Florence in Italy, there is a factory of hand-made laces, founded by him as a memorial to his father. The workers are not paid for the quantity but for the quality of their work. One day a poor old woman over eighty years of age came to sell her lace. Her husband had been drowned at sea, her sons had been killed in the war to make Italy free, and alone in her age with two small grandchildren to care for, she had brought her lace to sell. The pattern was elaborate and showed that she once had been a lace maker of skill, but the failing eyesight and the unsteady fingers had caused the lace to be crude, uneven and full of unsightly knots. "What shall I do with it?" said the lady superintendent, "I hate to send her away." Mr. Browning said, "Pay her for it and give it to me. She has done the very best she could." For several years the old lace maker came every three months, hobbling on her cane, bringing her laces and went away with gladness, with her money tied up in the corner of her apron. She had done what she could. Her motive and intentions were the best, even if her lace was not. Her efforts is our challenge. That is what our Master requires of us. The man of the one lone talent was not condemned because it was no more but because he misused his trust. Our lace may be gnarled, tangled and uneven when brought before the Master for inspection, but if we have followed the pattern and done our best the Lord will commend.

BUT AMID OUR IMPREFECTIONS, WE POSSESS A PERFECT GOAL. Paul exclaimed, "I PRESS TO THE MARK OF THE HIGH CALLING IN CHRIST JESUS." Christ alone is our perfect copy. Yes, how we remember the old copy books with the beautiful script copy at the top of each page. How we tried to make the shapely letters like the copy. The fingers were stiff, the pen moved all awry. The pattern at the top was always the best on the page even when well we improved. So it is with our divine pattern. No matter how far we may rise in the scales of goodness and righteousness his life always dwarfs us when we stand in his presence. The best of men are only the rudiments of him. Jean Paul Richter calls him, "The holiest among the mighty, and the mightiest among the holy, who lifted with his pierced hands empires off their hinges, and turned the stream of the centuries out of its channel and still governs the ages." He is the good paragon, the Christ.

I have not attained but I press on, says Paul. A Chinese statesman was comparing the merits of Christianity with Confucianism. He said that in his judgment Christ had blundered in making his religion too ideal, that it never could be reached. Even some Christians think that the Golden Rule is too ideal a thing for us to begin here. But the Chinaman and they are wrong instead of the Christ. Too many want his ideal to dwindle down to what he can reach

rather than being an inspiring ideal to lead us to become more like him. It was old Dante who likened the Christian life to a pilgrim on a journey who finds the path ever before him. Each house that appears in the way he takes for an inn, and not finding it to be so he journeys on and on until the close of the day when he reflects over the progress he has made. **Growth is the law in his life.** Perfection is the law of heaven.

One day the poet, Holmes, was wandering along the ocean's beach. He picked from the sand a shell which the tide had washed in—the beautiful shell of the Chambered Nautilus. As he gazed at its spiral coils his soul awoke in its echo:

"Build thee more stately mansions, O my soul
As the swift seasons roll!
Leave thy low-vaulted past;
Let each temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

"When that which is perfect is come, then that which is in part shall be done away. Now we see through a glass darkly, but then face to face. Now we know in part and we prophecy in part, but then shall we know, as we are fully known."

Clay City, Indiana.

Prayer for Spiritual Power

By Dwight E. Marvin

Without Thee, O God, I can do nothing. Endow me with thy Spirit, thy wonder-working spirit that I may serve thee with heavenly wisdom and heavenly power. I open my heart for the fullness of thy presence. Take possession of me and use me for thy glory.

Give me **love**: a large, strong, abounding, sacrificial love for those whom I meet in daily life and with whom I live and labor. Then shall I have power.

Give me **joy**: the joy of faith that shows itself in gladness of heart, buoyancy of spirit and unwavering courage. Then shall I have power.

Give me **peace**: the peace of God that passeth all understanding and that creates in me a consciousness of divine upholding and guidance. Then shall I have power.

Give me **endurance**: the endurance that suffers wrong and that suffers long with patience and hope. Then shall I have power.

Give me **kindness**: the kindness that is born of thy spirit and partakes of thy sympathy and that reveals itself in gracious words and helpful ministries. Then shall I have power.

Give me **goodness**: Thine own matchless goodness, that my character may reflect thy character and my life thy life. Then shall I have power.

Give me **faithfulness**: the faithfulness that knows no change, but serves thee, thy church and thy people with unwavering love and loyalty. Then shall I have power.

Give me **meekness**: that lowliness of heart that seeks not the applause of men but only the honor of God and the privilege of ministering to the need of others. Then shall I have power.

Give me **self-control**: the control that is mine because it is thine and that enables me to say "No" to my wayward will, and "Yes" to every holy impulse. Then shall I have power.

O God give me power, power from above, against which there is no law. Fill my life with the fruit of thy spirit through Jesus Christ. Amen.

Summit, New Jersey.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

A Contest Plan With Vital Objectives

By the Editor

There are contests and contests. Some have good results and some do not. Some tend to encourage permanent good and some only temporary. The contest idea itself is thoroughly Biblical, though it sometimes is not wisely worked out. The writer to the Hebrews urges that we provoke one another to love and to good works. And Paul pictures the Christian life as a contest, in which struggling and perseverance are important. Two primary considerations that determine the value of a contest are the objectives and the manner in which the contest is conducted.

For two summers the Ashland Sunday school has been conducting a contest as an incentive to the maintenance of interest and fidelity among the members. To insure wise conduct of the contest unaccompanied by some of the common defects great care was exercised in laying the plans. Every detail was thoroughly worked out, so far as they could be anticipated, and the rules governing the contest were fully explained so that all might understand every feature. In this way the dangers of misunderstandings were reduced to a minimum. Furthermore such objectives were selected as would encourage activity along very proper and essential lines. In fact the objectives as set forth below are vital to every Christian life. It was hoped that by encouraging effort along these lines, not only would interest be maintained in the Sunday school through the hot summer months, but a start would be afforded for the formation of certain habits that are essential to Christian growth and service.

Each class was thrown back upon its own record and by that was challenged to more earnest endeavor. At the close of the contest the total number of points each class has secured and the class enrollment at the outset will be used to determine the percentage gain. The class having the best percentage will be declared the winner. But all will receive commendation according to the effort manifested.

Our pastor, Brother J. A. Garber, suggested that we give the plan to the brotherhood, with the hope that it might be of interest to other schools. It is not necessary that it be worked in the summer; it could readily be adapted to any other season of the year. Following are the printed instructions sent out to the members of the school:

SECOND ANNUAL INTER-CLASS CONTEST

Of the First Brethren Sunday School July 3 to August 7

We enter upon a six-weeks' contest between the various classes of our school the first Sunday in July. As we love our church and school it is hoped that every member will enter heartily into this contest for the good it may accom-

plish. Zealously, but in a fair and Christian spirit, let us seek to provoke one another to good works as follows:

Aims of the Contest

1. Attendance counts 2 points.
2. On-time counts 1 point
2. Lesson studied counts 1 point
4. Daily Bible reading counts 1 point. Each member present, therefore, with a perfect record counts 5 points for the class to which he or she belongs.
5. A new scholar counts 25 points for the class of which he or she is a member.

Rules of the Contest

1. On-time means to be in or entering the assembly room at 9:15, or when the superintendent opens the school.
2. Any person having attended three Sundays may become a new scholar, except those having been members during the last six months, or those who are here only temporarily.
3. For this contest the class enrollments shall not include those who have been absent for six consecutive Sundays preceding the beginning of the contest, unless the class wishes to retain their names.
4. A person having been a member of any class within six months may not be counted a new scholar, but may be re-enrolled after attending three Sundays, and when re-enrolled his record for the three Sundays' attendance may be counted in the class record.
5. A visitor who has no intention of joining the school will be counted in the regular record of the class attended, but not in the contest record of that class.

Special Provisions for Our Little Folks

The Little Folks who are not able to read will not be required to contest on Studied Lessons and Daily Bible Reading, but will contest on the first two points as follows:

1. Attendance counts 3 points.
2. On-time counts 2 points.

A Sunday School Picnic for the whole school will be held near the close of the contest, on a date to be announced later.

A Special Recognition Service will be held on August 14, announcing and awarding honors to the winning class.

Our Slogan:

DUTY FIRST, THEN PLEASURE.

—THE SUNDAY SCHOOL CABINET.

Teacher Training Commencements. By J. A. Garber

They are "few and far between," because most of the schools are working on the Three Year course. So far we have had only two classes to complete the entire course.

Sidney, Indiana

The first was graduated at Denver, Indiana under the pastoral direction and instruction of Brother L. A. Myers. At the same time he conducted a class at Sidney. The class was organized with three students. One moved away and the other two members completed the course. Both are public school teachers and they enjoy the distinction of holding a grade of 100 percent in each examination. They are Eula Brown and Lenna Evans.

Berlin, Pennsylvania

On June 7th it was my privilege to share in the graduation of a class at Berlin. This class was organized and taught for a time by the late I. B. Trout. After his earthly departure the work suffered certain interruption and delay. With the coming of the present pastor, Brother W. C. Ben-shoff, the class meetings were resumed. Those graduating

were: Minnie Dickey, Mary Cober, Mrs. Henry Menges, Ethel Myers, Mrs. E. S. Kimmel, Margaret Goughenour, A. B. Cover. All received uniformly high grades. Brother Cover is the school superintendent and Associate Superintendent of the County Public Schools. He is a school man of marked ability. If the Berlin people will provide a Sunday school church such as they need and contemplate they can have one of the best schools in the brotherhood.

It is heartening to see various schools forging ahead with their training work. The village—rural school appears to do quite as well as the city school. The size of the school is not a determining factor. Determined effort on the part of those who are willing to keep everlastingly at it is the secret of success. Are there not persons in each of our schools who are willing to pay the price in time and energy? Now is the time to organize your class for the coming year. If you will certify the organization of such a class by General Conference your school may qualify on Point III of the Standard of Excellence for the present year.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

"The Value of the C. E. Society." By C. R. Koontz

(Address at the Maryland-Virginia Conference, Hagerstown, Maryland)

We are now in a Christian Endeavor session. We are assembled in the interests of the Christian Endeavor societies of our own district. The subject for our consideration at this present moment is one of great importance. Important because the value placed upon the society will be a determining factor in the progress of our C. E. work. Hence, the question: What is the Value of a Christian Endeavor Society?

This question is hard to answer satisfactorily because of a diversity of interest upon the part of church workers, and will doubtless raise other questions, such as: If valuable, to whom, or for whom is it valuable? Does it minister to the needs of the greatest number? Does its value remain constant, deteriorate, or increase? Upon what basis is its value to be judged? What do we mean by the term value? Do we ever "sit down and count the cost" of our religious organizations and societies as we do those of a political, economic or social character?

In order that the good, but cold, calculating mind may be satisfied, as well as the young enquiring mind enlightened, may we first consider this subject from somewhat of an economic standpoint. We are told that "value is based upon its efficiency in exchange; the power which an object confers upon its possessor to command the commodities and services of others." This of course is greatly influenced by the law of supply and demand, and gives rise to what is called "Objective Value" and "Subjective Value." Now objective value is based on its real or intrinsic worth, while subjective value is based on the feelings and preferment of individuals. This may seem rather distant from the question at issue but granting for a moment that it is a sound business definition or principle, may it not be applied to our subject, or rather subject our subject to such a test for the sake of satisfying those in our congregations who are forever asking the "why" of so many of our organizations or societies? The sentiment has already been voiced at this Conference that we have more machinery than we have power and that it takes all our power to operate the machinery. And in some cases I doubt not but what such is the case, but on the other side, is there not a need of a certain amount of well correlated machinery? Do we always want to take the electricity right direct from the generator, or is there need of a storage battery sometimes, into which current may be stored and then distributed as needed? Too much machinery is burdensome, but a certain amount is advantageous to get the best results from the power expended.

The first question for our consideration is "Is there any demand for the C. E. Society? If the answer is affirmative, based on the Sunday school's failure to meet the needs of the young folks in that its work, what it has done very creditably, has been impressional in nature rather than expressional. Undoubtedly the two should be emphasized, and so far in most cases the Sunday school has emphasized the former. The next question then will naturally follow, Can the C. E. Society supply the long felt need? Those of you who are conversant with the history of Christian Endeavor work will recall that it was for this very purpose that Dr. Clark called his young people together in 1881. He realized that there was a need of definite work upon the part of his young people. They needed it and the church needed it. This is the primary purpose of the Christian Endeavor society, for it was out of that meeting that the Christian Endeavor came forth with the slogan, "For Christ and the Church."

Is not the answer to the great "leakage in the Sunday school" to be found in the fact that those of the "teen age" have been given very little if anything to do in the Sunday

school? Are they not at that stage when they desire to "do something?" The work of the teacher is not only to teach and impress upon the young mind the truth as it is in Christ Jesus, but to enlist and train in active service which completes not only the idea of Prof. Weigle, who puts the aim of the teacher as the development of a personality, but is in full accord with our Greatest of all Teachers, Jesus, our Lord and Savior, who not only instructed his disciples, but took them with him on some of his trips and gave them the opportunity to express themselves in active service.

Having seen something of the great need or demand for an organization to care for the expressional side of our religious development, and that the Christian Endeavor society stands for that avowed purpose, may we next look at this question from a little nearer vantage point. In order to do so may I drop one word, and put the question this way, What is the value of Christian Endeavor? Does not this omission change our consideration a great deal? Has there not been the tendency upon the part of some to think so long and so much upon the subject of organizations and societies that they have forgotten their real mission?

It is only as we "Endeavor to do" that we are enabled to develop. This principle holds practically the world over. A similar saying, "Strike the iron while it is hot," is suggestive at this point. The time to train and develop is when the child is in the developing period; while he or she is susceptible to the moulding influences. The parent does not think of keeping the infant in the cradle all the time but is anxious to see him learn to walk. Likewise with the intellectual and social sides of life, there is the desire to see development. Are not the parents of many sons and daughters made glad at this season of the year to see honors and degrees conferred upon their offspring by some school, college, or university? But, alas! When it comes to the religious side of life, how many will encourage, both by presence and word, their sons and daughters in the church and seminary? How many ever heard a statement similar to the following: "I was glad when I came into the church and saw my little niece leading the (C. E.) service."

The value of Christian Endeavor is twofold. First, to the individual; and secondly, to the church. It is of inestimable value to the individual. The true and complete value cannot be computed until the close of life: yea, even in eternity, because of its far reaching influence. When the mission of Christian Endeavor is taken seriously; when the slogan, "For Christ and the Church" is lived up to, it will mean the development of a life that in turn will influence many other lives. It would be interesting, if we had the time to inquire into the lives of many of our younger ministers and Christian workers, to see just how many of them "found themselves" in the Christian Endeavor, and learned to render Christian service by "doing." It doubtless was only a little service at first, but after we had used one talent, we were given two talents and so on up the ladder of service. Some one had very nicely put it in this way: "The secret of a successful life is not the filling of some great position or doing something great, but the doing of little things in a great way." Therefore, Christian Endeavor is valuable to the individual because it renders assistance in the development of a Christian personality.

The true value of Christian Endeavor to the church is not hard to see by those who are interested in the church. It is not to be considered valuable in that it provides another meeting for the minister and "faithful few" to attend, but in that it provides a meeting in which the young folks may have "the right of way." The church that is making constant progress, is the church that is constantly sharing its work with the young folks and preparing them for the lar-

ger positions in church work. Brethren, do we realize that our young folks of today will be the "grown ups" of tomorrow. It will be upon their shoulders that the mantle of church care and responsibility will fall in a few years.

Many parents think a great deal about leaving a fortune to their children. They look to the future for great things. Are we here today only to lay plans for the present age of our church, or are we in the laying of our plans mindful of the future? Ought we not to consider the leaving of a work behind us that will be a profitable heritage to those that follow, as well as to work for the present? If so then there is great need of taking the young folks into our careful consideration. For

"If we work upon marble it will perish,
If we work upon brass time will efface it,
If we rear temples they will crumble in the dust;
But if we work upon the immortal mind,
If we imbue it with just principles,
With the fear of God and the love of fellowmen,
We engrave upon those tablets
Something which will brighten to all Eternity."

We shall then be leaving a heritage that is of more value than silver or gold; a possession, the value of which shall be reckoned in the light of the "Unsearchable Riches of Christ" that shall be given those who have given a life of service in the Master's vineyard.

Union Bridge, Maryland.

Plans for the Committees

(JR. C. E. WORLD)

By Frieda E. Price

For the Lookout Committees

At the beginning of the season whether or not the society has had a vacation, try this plan of taking stock of the society. The committee will prepare, with the consent of the superintendent, cards or sheets of paper with the following items on them. Give one card to each member and ask the members to take them home, read them carefully, and put an "X" at the items they promise to work on, sign, and return the cards to the lookout committee. The committee will see that all cards are returned. Other items besides these may be added: 1. I will try to keep the pledge better, especially to pray and read the Bible. 2. I will work on one committee at least. 3. I will try to win more members to the society. 4. I will try to bring more visitors to the society. 5. I will try to offer prayer in the society when asked. 6. I will try to attend the church services more regularly. 8. I will try to be a sunshine Junior and do a good turn daily.

For the Missionary Committee

Why may not your society follow the example of an Australian Junior Society which wrote to a missionary and asked him how their society could help him. He replied to this letter and asked the society to send him two large maps showing the journeys of Paul. These maps cost more than \$5 each, but they were sent. Some societies already write occasionally to foreign missionaries. Try it and offer to do something—whatever the missionary thinks the society can do—for the work. This is a fine way to bring the society into direct contact with the mission fields.

Nappanee, Indiana.

Christian Endeavor and General Conference

When the program appears nEdeavorers will please note the sessions devoted to our work in the coming General Conference. The program planned for the several days of the week promises much help. Each speaker will do his best to instruct and inspire, but we must assist with our presence and an attentive hearing.

The inspirational meetings of Sunday will be found decidedly interesting. In the afternoon Miss Frieda Price will have charge of the Juniors and Mrs. Cora Stuckman will direct the program for the Intermediates. Society superintendents are asked to correspond with these leaders, informing them as to the probable attendance from their society and of any part their members may be willing to present, such as readings, special music, etc. The young people are requested to co-operate with Brother Belote in making the evening prayer meeting measure up to the highest ideals.

Provision is being made for the social and recreational activities of the young people. Hikes, outings and "get-together meetings" will form a part of the varied schedule. Brother F. A. Pfeiderer will be general director again this year. He will be assisted by associate committeemen selected from the various societies.

These hints are sufficient to give our young people a foretaste of the good times and helpful meetings in store for them at Beautiful Winona. Each succeeding year witnesses the presence of an increasingly large number of Brethren young people, who through social contacts in a wholesome environment form closer acquaintance and happy friendships. We trust that each society will strive to send at least one delegate, and as many more as possible. You are not limited to any particular number. Instruct your delegate or delegates as to your thought with regard to our general work. The delegates will be expected to decide important business matters. Among others, to what extent the local society would be willing to assume financial support for a Field Secretary. Shall we have one? Will your society help to support him?

J. A. GARBER.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

The New Building At Riverside Institution, Lost Creek, Kentucky

Early in the morning of July 5th, Elder S. A. Lowman, Clinton Thompson, Charles Hill and Earl Hampshire, of Pleasant Hill, O.; John Shell and the writer, from Dayton, left for Riverside Institute, Lost Creek, Ky., to erect the new addition to the Girls' Dormitory. The need for more room was urgent. The Kentucky Committee, composed of Orion E. Bowman, chairman, Amos Fudge and myself, prayerfully considered the earnest appeals for more room, and finally suggested to the Home Mission Board that we enlarge the Dormitory. The majority of the Board approved the project and the new addition was the result. We had no suitable room for the

laundry and the kitchen was dark and an unhealthy place to work. Rats were numerous. The new addition provides for a large rat proof storage room in the basement, a dining room 28 by 40 on the first floor, an extension of 12 by 16 for the new kitchen, and seven additional dormitory rooms on the second floor. The old dining room, which was too small even last year,* will be converted into a laundry room.

Brother Lowman was the ideal man for foreman. Everybody worked long hours, faithfully, in the hot sun (and it was hot too), not even stopping long at noon to rest, for we wanted to complete the building if pos-

sible in a week. The Brethren had volunteered to donate their services for one week, but when we saw that it would take more time, even with the faithful helpers living in the vicinity of Lost Creek, they agreed to remain two days longer for a small remuneration. To all who have contributed all or a portion of their time gratuitously, we are indeed very grateful, and the good Lord will surely bless them for their loyalty and devotion in behalf of our missionary activities in the mountains of Kentucky.

The outlook for our mission at this point is better than it has ever been according to the judgment of your humble servant. Never

before have the local people contributed so largely and so willingly. When we were about to plan for the new building, we wanted to know if it would be possible for them to raise \$500.00 of the amount need. Now that looked pretty big to them, but they held several meetings and wrote us that they thought they could do it, and before we left Riverside, they had about four-fifths of it provided for and were planning to raise the balance.

Some time ago they organized a Foreign Missionary Society and pledged themselves to support a Foreign Missionary, and Sister Hillegas, who was for a time, a missionary in the Kentucky mountains, and who is now in Paris, France preparing to go to Africa, was selected as the one whom they will support. This takes \$350.00 a year and a considerable portion of this amount has already been sent to our office for the first year's support. Praise the Lord for the willingness of these dear people to help in the spread of the Gospel in heathen Africa. They are not neglecting to send us a check monthly for the support of their local work. Many of them must work much harder than most of the people out of the mountain district. How many of our women would wash and iron a Sunday shirt for five cents as does one of our good Sisters at Lost Creek? Were it not for the many calls for help from other worthy points in our brotherhood, we could conscientiously spend more of our mission money in the Kentucky field. At one time, about 16 years ago, when Brother and Sister Drushal started work in the mountains, Breathitt County was considered the toughest county in the State and perhaps in the U. S., but thank the Lord it no longer holds that place, for they tell us that the adjoining county is now much worse and I am willing to believe it for I spent several days in it and observed some of the conditions.

On Sunday morning Brother Lowman and I preached to an interesting and attentive group of loyal Mountaineers in the Chapel, and in the afternoon, Drushal, Lowman and I went to Big Branch school house where we had a good attendance also. Brother Allen is doing splendid work there. From this point Brother Lowman left for Krypton to preach on Sunday evening, and I returned with Brother Drushal to Riverside. Brother Zephie Landrum, the S. S. superintendent at Riverside, accompanied our good Brother Hampshire of Pleasant Hill to Clay Hole where S. S. services were held. On Friday morning after five of our party left for home, Brother John Shell and I went to Krypton mission,

where Brother Rempels are holding the fort. Rempel had been down to Riverside to help us for several days with the building, and while there we planned to make the trip on Friday and Saturday to the Presbyterian Mountain Mission School at Buckhorn. After assisting Brother Rempel in the funeral services of a small child, we took our mules for the 17 mile journey across the mountains, stopping at Bowlingtown Mission school where we gave the pupils short addresses, after which we continued our journey to Buckhorn. This was a great experience, especially for Brother Shell and myself, for we had never ridden more than several miles on a mule's back. It was a pleasant trip and the scenery was very beautiful. Many good lessons can be learned by visiting a school such as they have at this place. They have about 300 pupils enrolled in the school, and they have orphanages for boys and girls. Men of wealth in New York City are financing the place. How we wish Riverside might have some of the things they are enjoying at Buckhorn. It is a very beautiful place and they have a splendid corps of teachers and mission workers who are accomplishing much for the people of the mountains. We put our mules up for the night and after having been shown through some of the buildings the next morning, we mounted our sure-footed animals and returned to Krypton, pretty well tired out, but happy. Before reaching Krypton we heard that a Baptist Mountain preacher had shot and killed a Holiness Mountain preacher. That is surely going the limit, when preachers begin to kill each other. The Baptist preacher is the policeman of Krypton, and while endeavoring to arrest the drunken Holiness preacher in the poolroom, the scramble took place and the Holiness preacher was shot twice and died soon after. The wife of the dead preacher has six children to support and most of them are small. She asked Brother Rempel to take charge of the funeral services in the cemetery on the mountain side near Krypton, stating that she desired that all the preachers present should speak if they would. In addition to Rempel and myself there were several Holiness preachers present, and after a brief song service which was held while the grave was being finished, Brother Rempel asked me to speak a while, which I did and then he followed with a short message which I am sure must have stirred the hearts of some of the people who were scattered around under the trees. Brother Rempel then asked one of the Holiness preachers if he had a word, and

preached until it was dark. It was a sad occasion and liquor was the cause of it. Rempel stated that we would likely hear of more killings before we left the town, and sure enough on Sunday afternoon while on our way to Meadow Branch S. S. where Rempel's are conducting a splendid S. S. every Sunday afternoon, we were told that a man by the name of Combs had just shot and killed another man by the same name. Both were running for the office of County Jailer together with 13 others. Some one remarked that this number would be considerably reduced before the primary election on August 6th. I could write more thrilling news but must forbear or this article will be entirely too lengthy.

Krypton's mines are all closed and the statement was made that there were 60 schools in Perry county alone without teachers and it was the time for schools to begin in the Mountain districts. These conditions will help to increase lawlessness and crime. Let us pray much for Brother Rempel that the Lord will use them mightily in holding up the Christ in the face of discouraging conditions. They are working hard and according to statements from some of the influential people, no one, not even the best man in our Brotherhood could do a great work at this time at Krypton. Let us hope that ere long conditions will improve. Bad as it is, Krypton is not the worst place by any means, and we believe that our work there has kept it from being the worst. A town of about 3500 people 17 miles farther up the railroad is begging Rempels to come and hold services for them, stating that they would pay his expenses. They have no S. S. or church services of any kind, and it must be a very wicked place, for on our way home a railroad man told me some of the things that are being done at that place. The Kentucky committee is anxious to arrange some way to have Brother Rempel to go and hold services for them on Sundays. We understand that Brother Allen at Big Branch, stated that he would be willing to help Brother Rempel at Krypton, and Rev. Allen is considered a fine preacher.

We must close this article with the suggestion that we pray more earnestly, give more liberally, and that more young consecrated lives will be ready to work for their Master in His vineyard in the Kentucky mountains.

WILLIAM A. GEARHART.

General Missionary Secretary and Secretary of the Kentucky Committee.

NEWS FROM THE FIELD

SPOKANE, WASHINGTON

Feeling that perhaps the brotherhood would be glad to hear of God's work in this place since our last report we are glad to write regarding the blessings we have received.

Shortly after the close of our revival with Brother A. V. Kimmell, as evangelist, we took up our Foreign Missionary offering. This offering was the largest we have ever taken until now. Our Sunday school gave \$260.00.

Our general offering was in the neighborhood of \$300.00 with some still coming in. The Berean Class in the Sunday school, an adult class of young married people, will have given about \$90.00 during the year, besides \$100.00 from the Women's Missionary Society, which are not included in the main offering. Thus, our Foreign Missionary gifts this year from this five-year-old church will be in the neighborhood of \$750.00.

The next thing on the program was a parsonage for the pastor, for these people here are not satisfied unless they are doing something extra for their Shepherd. As their ability has increased, so has their generosity and love increased. While I was absent in California in evangelistic work, they started the work on the parsonage. One brother excavated the basement free of charge and did all the hauling of materials. Another brother

who is a plastering contractor did the plastering free of charge. Another who is a building contractor put up the walls free of charge (and the walls are of brick), another brother is installing the electric wiring and fixtures and all the rest with picks and shovels and hammers, etc., put in the concrete basement walls, laid the floors, put on the lath and all manner of other work, so we are about ready to move into a brand new parsonage for which we bless God. Not only this did they do, but they increased our income to the extent of \$400.00 per year.

It is surely a joy to work for a people like this.

Our prayer meetings are assuming such proportions that the old prayer meeting room will hardly hold them any more. The spirit and power present at these meetings is blessed indeed. It is hard for the Devil to hurt a church that is loyal to the prayer meetings and knows how to pray.

Our Northwest District Conference has just been closed here in Spokane. It met July 6th to 11th. It has been by all means the greatest Conference that we have ever had in this district. With Joseph Cohn of New York with his stirring messages and brilliant mind and whole-souled consecration, Elias Zimmerman, another converted Hebrew and Martin Ekvall, a recently returned Missionary from China, bringing to us the deplorable condition spiritually and physically in that darkened land, as well as the sad fact of the betrayal of the true faith on the part of so many missionaries in the field, with these besides the stirring messages of Brother Bell and Brother Ashman, a Conference which stirred the whole city was made possible. This Conference has awakened a great interest in our work in this city of 100,000 people as nothing else has yet done. We closed the Conference with a great united Communion which was a mountain-top experience with hardly a dry eye in the whole gathering. Testimonies were given and hearts were melted as we have seldom seen. It shall never be forgotten. With the loyal hearts that are present in the people who make up this congregation of God's own, God is doing a great work which is a glory to himself and a joy to the heart of our Savior.

Sincerely yours in Christ Jesus,
R. PAUL MILLER.

THAT CANTON-LOUISVILLE PICNIC

Contests in which brute force is a factor oft times leaves a feeling of antagonism rankling in the breast of the contestants; but a friendly contest in which a goodly portion of the love of Christ is mixed and which is conducted for the betterment of both individuals or group of individuals, will result in a closer fellowship and even in a rejoicing on the part of the loser. This was proved conclusively when the Canton and Louisville Brethren came together for their annual picnic in the beautiful grounds of Nimisila Park in Canton, Tuesday, July 26th. It will be remembered that from January 1st to April 1st of this year a fine spirited Sunday school contest was conducted between the Canton and Louisville schools which resulted in a

victory for Canton but in which both schools reaped a rich reward. Many times when contests of this sort are closed there follows an ill feeling between the contestants, but such a result was farthest from our thoughts.

Despite the lowering clouds that threatened all morning, the early afternoon found a fine representation from both schools on the grounds for the beginning of the "festivities." Each succeeding year the tie of fellowship and love is being drawn a little closer between these two congregations and when we get together it is like one big family. As the afternoon wore on the crowd gradually increased until when the welcome cry "supper is served" came the space allotted to the tables spread with good things to eat would not accommodate us all. One hundred and forty feasted at the first table and forty-four at the second, bringing the total to one hundred and eighty-four. This is the largest yet. In order that we might get up the proper appetite for the feast the members of the two schools participated in the following contests: Needle threading contest; clothes pin race; ball throwing contest for ladies (we have some pitchers among the ladies); horse shoe pitching for men. A lively indoor baseball game between two picked teams resulted in a score of something like 40 to 45 in favor of the winner. The following officers were chosen for the coming year: Frank E. Smith, of Canton, President; Miss Louisa Schwab, of Louisville, Secretary. The date for next year's picnic is July 25th at Nimisila Park.

F. C. VANATOR.

MT. ETNA AND UDELL

Dear Brother Editor:—As I am finishing my work with the Mt. Etna and Udell churches, thought you might enjoy having a report of the work of these points. The Mt. Etna church is a new church as you will remember. Brother A. T. Ronk and myself organized this work last winter after a very successful evangelistic meeting. Two have been added to the church since the meeting bringing the membership up to forty-five. We have an average attendance in the Sunday school of more than sixty, with an equal number in the mid-week prayer meeting. These people are all new in the Lord's work and it seems to me that they are the stuff out of which a strong church could be built. Mt. Etna is a little inland town about twelve miles from Corning, the county seat of Adams county. The future may develop a field in Corning.

I am living about half way between Mt. Etna and Udell dividing time with them. This makes me a drive of eighty-five miles to one and sixty-five, to the other, but the little old flivver turns the trick. These people need some one to take this work that can stay on the job. I must have better school than either of these places afford. If some one without a family or whose children are too young for the higher grades could be found there is a big opportunity for them. These people will build a church building and go to any length for the Kingdom.

Udell is an old church that has been pastorless for some time. I held a meeting there

last winter and as has been stated, have been serving them this summer. The work is doing fine again and I certainly regret to see it go back. This church has suffered from removal and death of its members but there are enough left to make a strong congregation. There is considerable wealth in this church and a very liberal spirit prevails but they have been without a pastor for so long that some of the members have lost interest.

In closing I would like to announce that I am open for a call to any church that could let me have time to hold two or three evangelistic meetings during the year. I have been doing evangelistic work for the last five years and think it time to change the diet a little. However until such arrangement can be made, I am open for evangelistic meetings.

Yours for the Kingdom,
F. G. COLEMAN.

ALTOONA, PENNSYLVANIA

Reports from the church of Altoona, Pa., have been few for ten months owing largely to the fact that we have been without a pastor. But the work is still very much alive, and although we can not report accessions, we have held our own in membership, as well as attendance, and the Sunday school has had a steady gain. All auxiliaries have been doing good work. We have not missed a single Lord's Day service, having been supplied principally and alternately by Brother Baker and Brother Dannenbaum from Johnstown. Brother C. A. Byers, president of Morrison Cove College gave us valuable assistance also.

Some time ago a call was sent to Brother E. S. Flora of Beaver City, Nebraska, which was accepted by him and we are now preparing to greet him on the first Sunday in August and we are thus hoping that the faithful efforts of our people who have stood and labored together so faithfully for nearly a year without a pastor, will inherit a reward well earned through the help of Brother Flora. Indeed too much credit can not be given our people who have remained steadfast in the faith and fellowship of the Master's business.

We are hoping for many good things in the near future when we again shall be under the guidance of a shepherd.

L. Z. REPLOGLE.

MT. OLIVE, VIRGINIA

I beg room for only a few lines, thinking possibly that it would be in place to say some thing relative to our work here. Possibly some one will remember that this church had been without a regular pastor for about two years until Nov. 1, 1920 when we came on the field. To say that the outlook here is all bright or all dark would be misrepresenting facts. We have both our bright and dark days. Just about one month ago death claimed one of our strong leaders, Brother Russell Baker. Russell Baker.

Brother Baker had been a faithful worker here. For years he was superintendent of the Sunday school and also our church clerk. On the 4th Sunday in June, with his Sunday school, he conducted one of the most interest-

ing programs of the season. The following Sunday death claimed him. Thus ended the earthly life of a faithful servant of God, a good neighbor, a devoted father and a loving husband. His good standing in the neighborhood was evidenced by the large crowd that attended his funeral. He leaves a dear old mother, one brother, a wife and five children and a host of friends to mourn their loss. Now we wish to step from beneath this gloomy cloud, and speak of something brighter. First, we would like to say that we are glad to note the fine spirit in which the church seems to move along. The Sunday school, which is now under the superintendency of Brother John Hartman and Brother Walter Koontz, is growing in interest and attendance. Our Christian Endeavor Society is doing well. We are planning to have a "Foursquare C. E. Society." One thing I would not like to overlook—the fine clock that was given to the church by Sister Luther Baker, which was greatly needed and much appreciated. Thanks to Sister Baker. We appreciated very much the improvements that are being made at the parsonage in the way of a new out building. On Sunday, July 24th, at our regular meetings two young ladies came out and confessed Jesus as their Savior. One was already awaiting baptism, which made a total of three that were baptized Sunday evening at about 6 o'clock. Brethren pray for us, that the victory may be ours.

G. W. CHAMBERS

Penn Laird, Va.

ABOUT THE KENTUCKY WORK

After reading Sister Remple's letter about the work in Kentucky I want to say a few words through the Evangelist in favor of the missions there.

I have been a contributor to Riverside Mission in a small way ever since it began; and I will be until the end, God helping me. I know it is the Lord's work, and if the brethren fail to support it they surely will be held accountable in the day of Judgment. My grandfather, Michael Peebler, lived in Kentucky more than a hundred years ago; I do not know just where, but near the Mammoth Cave. He was the father of nine children, all of them belonging to the Dunker church, and not one departed from the faith that came over from Germany with our ancestors. The grandchildren are largely Brethren. But the great grandchildren have mostly gone into other denominations because their parents married outside the Dunker faith. My grandfather sold out his farm then because he did not believe in owning slaves, and did not want to be called "poor white trash," by the Negroes as well as by the rich white people. He moved from Kentucky and settled near Springfield, Illinois. Then later to Iowa and entered government land where he went home to his Father's house. Now what I want to say, The faith of the Dunkers died out in Kentucky entirely as far as I know. But now it is being resurrected on a better and broader platform by our faithful workers at Lost Creek and at Krypton. We should rally to their support and keep the home fires burning in our own beloved land,

as well as on the foreign shores. How I wish I were young that I might answer the call as teacher at Riverside. But not being young any more, all I can do is to send my mite and pray God to increase it a thousand fold and put it in the minds and hearts of young people to think it a privilege to help enlighten the minds of those true American citizens and bring them to Christ. For the time is drawing to a close when Jesus will call away his Bride and there must be some of the Bride class in those old hills of Kentucky, where the faith was one time preached. We must not be found wanting in spreading the Gospel in the dark corners of our own land. This had you ought to have done and not to have left the other undone, were Jesus' words to the Pharisees and we can apply them to ourselves in this day and age. Praying God's blessing on the work in Kentucky, I am,

ANNA E. GRUBB,
3739 2nd Ave, Sacramento, California.

FOSTORIA, OHIO

Just because you have not heard from Fostoria does not say that we are dead. The work is marching on with marked progress. We did have the symptoms of the "Summer Flu" but it never got any farther, for we at once took a dose of pep mixed with a lot of enthusiasm. Have we maintained our average? I say we have, and more too. The attendance at Sunday school and church has increased over that of the first of the year but we have been at work. The Sunday school is becoming better organized all the time; because we are growing this has been made possible. Our superintendent, Mrs. Earl Green, has been laboring and has accomplished almost inconceivable results. She has gathered together a band of splendid workers and all are busily engaged in the work.

We began to work several weeks ago to set the church in order and are constantly making a few needed improvements and this winter we are hoping to be able to make a good many more. We have the building; we have the beginning; we have some pep and enthusiasm; we need a larger portion of the Holy Spirit and then time and you will see a fine Brethren church at the corner of Liberty and Perry streets, Fostoria, Ohio.

FLORIZEL PFLEIDERER.

ANNOUNCEMENTS

PASTORATE WANTED

I am returning to the States by General Conference time and expect to continue church work. I will be glad to correspond with any church desiring my services as pastor. Address me as follows:

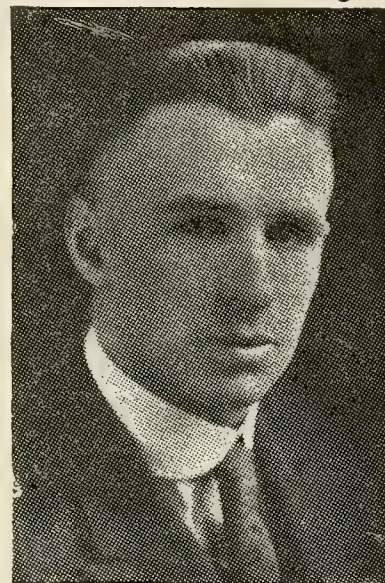
B. H. FLORA.
Cando, Sask., Canada.

ATTENTION BRETHREN

Within the last week, National Conference credential blanks were sent out to all pastors and congregations on our mailing list. No mailing list is permanent, consequently, there will very likely be some pastors or congrega-

tions who have not received the blanks by the time this paper reaches you. If any one is missed, it was not done intentionally. Simply send a card stating your needs to the address below and the blanks will be mailed promptly. Again, some pastors who do receive the blanks may not have enough. To those, we will be pleased to mail more, if you state your need.

E. G. MASON.
West Salem, Ohio



A NEW FACULTY MEMBER

Above is a likeness of Mr. Arthur Murray, A. B., a graduate of the College of Wooster, Ohio, in the class of 1920.

Mr. Murray was a member of the A. E. F. and saw service overseas. He is an active Y. M. C. A. man and a member of the Christian church. He comes to Ashland this fall to supervise the physical education and athletics of the school, a department of which Mr. Walter Leckrone had charge last year. Mr. Leckrone resigned from this department in order to enter newspaper work and while it is with regret that the College loses the services of Mr. Leckrone, yet it is fortunate in securing Mr. Murray. Everything promises well in this department this year.

Mr. Murray will occupy the place in the Hall which Professor Haun had last year as the latter does not expect to live here this coming year. In addition to the physical education of the College, Mr. Murray will teach some of the Academy classes taught last year by Miss Lucile Teeter. Miss Teeter resigned her place here and expects to enter some university for graduate work this fall. She not only acquitted herself well in the Academy, but did a fine piece of work in the department of physical education for women, of which she had charge. It is with genuine regret that the College loses the services of Miss Teeter from its staff.

EDWIN E. JACOBS.

"Billy" Sunday's Camp Meeting

"Billy" Sunday closed a four day Camp Meeting in the Winona Tabernacle Sunday, July 24 with three meetings which taxed the capacity of the building. There were over five hundred trail hitters as a result of the impassioned appeals of the evangelist. Dr. G. Campbell Morgan referred to Mr. Sunday's preaching on John 7:17, "Whoever willeth to do His will shall know," as "a wonderful sermon by the greatest evangelist in the world." The sermon had a characteristic Sundayesque title, "Nuts for Skeptics to Crack." Mr. Sunday's messages, honored by the Holy Spirit of God, aroused the careless, awakened the sinful, revived hope and compelled decisions which revolutionized lives. When Mr. Sunday sticks to his text he is a prophet dramatic and compelling. In his appeal he is a winsome soul winner; in his preaching he thrills, awakens and inspires.

A great departure from the usual distribution of the collection was noted. Up to the last day \$2,115.00 had been given, of which "Billy" and "Ma" gave \$900.00. On the last day he stated he and Mrs. Sunday would give dollar for dollar in the collection. The congregations gave \$3,000.00 on the closing day so as a result of the efforts and gifts of the evangelist and Mrs. Sunday, Winona Bible Conference and Assembly are richer by \$8,115.00. This splendid gift of Mr. and Mrs. Sunday makes certain that the world's greatest Bible Conference will have open gates for all. There will be no reserved seats as the expenses are on deposit in the bank before the first speaker takes his place on the platform. He struck the keynote of the coming Bible Conference with his evangelistic message. He was ably assisted by the indispensable "Rody," with his inseparable trombone, and "Rody" Rainbow orchestra from his Practical Training School. The "Camp Meeting" will be an annual event at Winona.

Those Short Skirts

The newspapers tell us of certain women's organizations over the country that are setting the stamp of their approval on short, and ever shorter skirts. One club has declared that "short skirts are much better looking than long skirts; short skirts are more sanitary, economical, and convenient." Well, maybe all this is true. And, if true, we go on record as being heartily in favor of all that is "more sanitary, economical and convenient." However we shall not fail to render our protest against that which is immoral. And, that which excites lust is not moral. And while men are men, and women are women—not yet angels—that which uncovers perilously near to nakedness is not moral. That which reveals certain outlines of a woman's body, until it stirs thoughts in men that had better lie dormant is not holy. We know the sort of sneers that will greet us from certain elements when we say these things—sneers about "weak men," etc., but it is just because men are weak that we take the position we do. Let us remind you that the prophet was no fool who uttered the warning in Isaiah 3:16-26. And history records only

too vividly the fact that the ungodly dressing of the daughters of Israel therein described finally brought forth the awful penalty herein threatened. If women must dress "more sanitary, economical and convenient" let it not be in defiance of all the laws of modesty.

L. S. Bauman in Weekly Calendar of Long Beach Church.

THE TIE THAT BINDS

MAYER-PECKENPAUGH—On June 2nd, 1921, occurred the marriage of Mr. Ervin D. Mayer, of Chicago, Illinois, and Miss Charlotte Peckenpaugh, at the bride's home near Oakville, Indiana. Both are graduates of Purdue University, Lafayette, Indiana. Miss Charlotte has taught school for several years. Both are accomplished young people. They will make their home in Lafayette this fall and winter. May the Lord's richest blessings be upon them, in a long, useful, happy life in his name. Ceremony by the undersigned.

W. R. DEETER.

SHERRY-JOHNSON — CARTER-JOHNSON — On the evening of June 4th, 1921, at the home of the two brides, in Newcastle, Indiana, a double ceremony took place, in which Paul Sherry and Alice Johnson and O. G. Carter and Flora Johnson were united in the holy bonds of wedlock.

Mr. Paul Sherry is the son of Henry Sherry of near Millville, Indiana, and a member of the Brethren church at Oakville. Mr. Carter is a railroad brakeman in Kentucky. The former and wife will make their home near Millville for a time and the latter and wife will live in Kentucky. The occasion was a simple home affair, but very sacred, indeed. May their lives be spent in the Name of Jesus, whom they serve. Ceremony by writer.

W. R. DEETER.

IN THE SHADOW

WOODS—Harley Dell Woods, born in Oakville, Indiana, October, 1889, departed this life, July 16th, 1921, aged nearly 32 years. He joined the Brethren church when seventeen years of age, and died in the faith that Jesus was his Savior and Friend. He will be missed, as he was useful in church and Sun-

day school work. His voice often sang praises to God in duet, quartette, and chorus. He was president of the Men's Progressive Bible Class. His rewards will follow him.

He leaves here a wife, three daughters, a father and mother, one brother and one sister. On the day he crossed over he reached out his hand and said, "I am reaching for Jesus." One of his last joys was to see his brother acknowledge Jesus as his Savior, and accept his promises, at his bedside. His words of commendation to him were, "Jesus will be better than all the world to you, because these things pass away, and he will always be near and dear."

Funeral service at the Oakville Brethren church with the pastor in charge. Text, Psalms 39:4. Burial in Miller Cemetery.

W. R. DEETER.

JONES—Earl Jones, son of Rev. and Mrs. George H. Jones of Conemaugh, Pa., passed to his reward on June 11th, 1921, at the early age of twenty-one years. During his last illness which lasted eleven weeks, he manifested a Christian fortitude and patience as is seen only in those who know how to lean heavily upon God for help. His suffering was intense from day to day, but through it all his faith did not waver. For weeks there was every reason for him to believe that his end would come sooner or later and he often spoke of being ready to go, if the Lord so willed.

His passing seemed indeed untimely, for when his parents were about to realize their fondest dream for his life, he was taken. His intentions were to enter Ashland College this Fall and prepare for the Christian Ministry. He had planned for this for over a year and had been working and saving so that he would have sufficient means to see him through his course.

He was laid to rest in beautiful Grandview Cemetery, amid the tears of hosts of friends and relatives. The services were held in the Conemaugh church, of which Rev. Jones is pastor. It was one of the largest funerals I have ever held, showing the respect with which he was held, and the sympathy of those whom Brother Jones has ministered to in the past. The services were in charge of the writer and Rev. Coleman, pastor of the Evangelical church, who was a close friend of the family.

J. FREMONT WATSON.

EDENFIELD—Robert Norman, youngest child of Edward J. and Minnie P. Edenfield, passed to be with the Master July 15, 1921, aged 8 months and 16 days. His earthly pilgrimage was too brief to have sensed the depth of life's sorrows, but long enough for him to have grown dear to the hearts that are sorrowing at his unexpected leaving. Funeral services from the parental home on July 16, conducted by the undersigned.

DYOLL BELOTE.

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Dean of the Seminary

EDWIN ELMORE JACOBS,
President

VOLUME XLIII
NUMBER 31

AUGUST 10,
1921

The **BRETAREN EVANGELIST**

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Winona Lake, Indiana

AUGUST 29 to SEPTEMBER 4

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DELEGATES COUNT

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ACCOMMODATIONS MADE ADEQUATE

By Special Effort

(SEE PAGE 12)

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George S. Baer, Editor

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EDITORIAL

Is America Becoming Pagan?

The question may seem startling. But, it is asked in all seriousness, **Is America becoming pagan?** We call ourselves a Christian nation; but, are we? We fawn over the Bible; but, do we believe it? We call Jesus Christ our Lord; but, is he?

Paganism denies the personality of God. Christianity makes a personal God the very basis of her faith. Pantheism, pervading all paganism, teaches that God and the universe are identical; and, dying, we return back into "the all." In the past few years, through "Christian Science" (so-called), Spiritualism, and kindred cults, to say nothing of the "new theology" of many of the "Higher Critics," a vast literature has sprung up, and by it multitudes are being led, consciously or unconsciously, to the point where the idea of a personal God in their faith is nil. Question them closely, and you will find that their real faith is pantheistic, in one form or another.

Paganism accepts no revelation as coming direct from God. Christianity presents us with a revelation from God, and declares it to be inspired to its last "jot and tittle." Buddhism utterly repudiates all claim to supernatural revelation. Confucianism makes no such claim. Christianity presents us with a Book which it claims to be "the word of the Lord" from cover to cover. In America, in scientific, educational, and (saddest of all) religious circles, the claim of the Bible as a supernatural revelation is being repudiated. A faithful few in each of these circles, are clinging to their faith in a supernatural relation, but are held up to scorn and accusations of ignorance, bigotry, and intolerance. Just beyond lost faith in the supernatural origin of the Bible, lies the dark night of heathenism.

Paganism denies God-creation, and holds to atheistic evolution as the solution for all beginnings. Christianity affirms God to be the direct Creator of all things. "The Buddhist Catechism" of Subhadra Bhikshu speaks officially for paganism: "Everything originates and develops by and out of itself. . . The doctrine of a creation out of nothing is a delusion." Buddhism teaches that the vilest worm may become a man or a god. In America's public schools and colleges, millions of our children sit helpless, while this pagan poison is instilled into heart and brain. William Jennings Bryan recently made the statement: "Teachers and professors, in schools supported by public money, are turning the youth of the land out into a starless night, robbing them of their faith in immortality and a Heavenly Father, and substituting a cold clammy materialism which reduces Christ to a mere man, and gives him an ape for an ancestor. The Darwinian theory is not scientific. It is wilder fiction than the Arabian Nights."

Paganism either denies or makes light of sin. Christianity declares that sin is not only a terrible reality, but is back of all sorrow

and death. The pantheism of India teaches that sin is neither real in itself, nor is it capable of reaching what is real in man. Confucianism has no decided tone with regard to sin, and beyond social retribution in this life, knows no punishment for sin. This sort of paganism is being popularized in America, not only by "Christian Scientists" (so-called) with whom it is dogma, by Spiritualists, Theosophists, and a lot of other oriental cults, but, by a large coterie within our Christian churches. Consider the fact that today men and women within the churches may continue their fellowship therein, and yet live practically as they please. We wink at the fast growing laxity in moral and sexual relations. We tolerate conduct within our churches today that no decent set within or without the churches would have tolerated a score of years ago. As we lose our sense of sin, we likewise bid farewell to the idea of future punishment for sin; and, preaching hell is not to be tolerated in any "nice" pulpit.

Paganism knows no mediator, no vicarious atonement, and makes man his own Savior. Christianity from beginning to end protests against the possibility of a man saving himself, and presents Christ as the only Savior. Christianity makes the bold statement: "For by grace are ye saved through faith; and that **not of yourselves**: it is the gift of God: **not of works**, lest any man should boast." Any doctrine that makes works the basis of salvation, is pagan. And when you accept that doctrine, you become pagan,—no matter how much you may palaver about being a Christian. And all America's religious life is being thoroughly leavened with this paganism. Here is a sample of it. Several years ago, "The Daily News" of Portsmouth, Ohio, printed an advertisement, calling for ten thousand people to attend a great Sunday School Rally, and began the call with the following statement: "People used to think—and quite a few folks still think—that through atonement hell could be sidestepped and paradise attained; but it is now quite generally conceded that every fellow has got to work his way through the Golden Gates and grab a harp all by himself." Simon pure paganism! And, yet, in all that great assembly, not a voice was heard condemning it.

Paganism, especially the paganism of China, teaches us that we should place our interest in society here on earth, and let the next world, if a next world there be, take care of itself. Christianity calls upon us here and now to "set our affections on things above, not on things of the earth." Paganism declares that living this world best prepares us for the next. Christianity declares that living for the next world, best prepares us for this world. Confucius said: "To give one's self earnestly to the duties due to men, and while respecting spiritual beings, to keep aloof from them, may be called wisdom." Jesus said: "Thou shalt love the Lord thy God with all

thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Confucius' interest lay altogether in human society, not in religion. He was an ancient sociologist. He was a pagan, not a Christian. When the Interchurch World Movement sent forth its famous declaration, "All remedies are makeshifts except the Golden Rule," the pagan ghost of old Confucius arose to cry, "Amen!"

Paganism teaches that this world is never to be destroyed, but that man is to perfect it, and some day will himself bring it to its estate of righteousness, and dwell upon it forever. Christianity teaches that this present world is doomed to destruction, and that Christ will come and will personally bring forth the new earth wherein dwelleth righteousness. Some of the foremost Christians of China and Japan, when recently listening to certain "Christian" teachers of the popular social gospel that scoffs at the second coming of Christ in person, and sets forth the kingdom of God to be as the coming triumph of human effort, openly declared to these American preachers: "Such a gospel is not better than Confucianism, which we have already abandoned for Christianity."

Paganism teaches that Heaven is a blissful state of mind, and in no sense to be considered as a locality. Christianity teaches that Heaven is a place. Mrs. Eddy's teachings, that have been captivating hundreds of thousands in America in recent years, declare, "Heaven is not a locality, but a divine state of mind." Therefore when the Bible tells us that Christ ascended into Heaven, it means merely that he ascended into a "divine state of mind!" "Christian Science" (so-called) and its kindred cults are not alone in this teaching. Many evangelical preachers are tainted with it. Dr. Andrew Gillies, writing in "The Christian Advocate" of New York, says: "In practically every important pulpit on the two continents, the 'golden-paradise' business has been tabu for twenty-five years or more." And, Dr. Fosdick, of Union Theological Seminary, grieves over the fact that "We still hear the old appeal that men should come to God because they thereby save themselves for future bliss in a golden paradise!" Too bad! Too bad!!

Paganism teaches constant communication with the dead, and with all sorts of spirits, good and bad. Christianity denies the return of the dead or communication with the dead, but does not deny the possibility of communicating with demons. Spiritualism is sweeping America, as it has swept the rest of the world, as a wild-fire. Even the mass of scientists who were but recently intensely materialistic appear to be rapidly becoming quite spiritualistic, and stand awed before the strange world they are touching. The spiritual hosts of wickedness against whom the Christian must wrestle, plainly set forth by the great Apostle Paul in his letter to The Ephesians,—this mass of deceiving, seducing spirits, imitating the dead,—have well nigh captured the mightiest of the "wise," whose religion is based upon intellectuality rather than faith in Jesus Christ. We are told that factories have been and are working day and night to turn out ouija boards for the American people, thousands upon thousands of whom are members of churches. Members of the faculty of the University of Michigan found it necessary to solemnly warn their students against the use of this board. One of them said: "Ouija boards are becoming more plentiful in fraternal and society homes and in the rooms of independent students than the Bible or prayer books, and are more frequently consulted. It is becoming apparent that the organization of a 'National Society for the Suppression of the Ouija Board' is necessary for the elimination of a national pest." And this ouija board, or planchette, unheard of in America until the past several years, was well-known in China over three thousand years ago. The heathen in that land of demon possessions, used it in exactly the same way it is being used in America today. Similar devices were well-known to other pagan peoples. It is a pure relic of paganism,—nothing more.

Paganism denies the resurrection of the body from the dead, and makes the consummation of our eternal bliss dependent upon it. Buddhism says, "Look to find deliverance from all bodily life, present and to come, as the greatest of all blessings, highest of all boons, and loftiest of all aims." Christianity connects its greatest blessings with the coming resurrection of a "body fashioned like unto his own glorious body." "Christian Science" (so-called), Spiritualism, Theosophy, Russellism, and all kindred cults, to say nothing

of the hundreds upon hundreds of preachers and teachers in this country, who are denying the resurrection of the body—the promised eternal tabernacle of the spirit—are all in line with pure paganism at this point.

Paganism has ever been loaded down with a weight of the paraphernalia of formalism. Christianity is the uncompromising foe of all formalism. The most powerful religious body in America today, influencing the state as no other, is simply pagan,—the wolf in sheep's clothing. It has its worshipped pictures and images, its holy water, its tonsured priests, its "pontifex maximus," its college of pontiffs, its stately robes, its crosiers of office, its worship of the "Queen of heaven," its votive offerings, its rural shrines and processions, its pretended miracles, its speaking, weeping, and bleeding images, its begging orders and fictitious saints,—just the same as paganism has always had.

It would not be enough to deny that America is becoming pagan because her ethical teaching is superior to that of pagan lands. A close examination of the ethics of pagan lands, and their comparison with the best ethics of America, might astonish us. Most of the ten commandments are to be found within the ethics of pagan peoples. The damning influence of intoxicants has been less hindered by American, than by pagan ethics. Long centuries ago, Buddhism placed the drinking of intoxicants among its five unpardonable sins. No religion has more strenuously opposed the taking of life than this same Buddhism. Heathen visitors to our lands have gone back to their homes shocked time and time again at sight of our American dances and theatrical exhibitions. No people on the face of the earth exceed the American people today in the number of divorcees and consequent broken homes. We are fast becoming a nation of free-lovers. True, we also are shocked at their vices; but, little less are we shocked than they. Missionaries from African and other fields tell us of the blight of "American civilization" when the heathen comes into contact with it. We superior Americans have long connected nudity with paganism; but from recent reports from Chicago of bathers and dancers on her beaches, from sights to be beheld at all our bathing resorts, and from what can be seen among women these days on any city street in America, we dare affirm if nudity proves a people pagan, we have not far to go.

Ethical teaching, no matter how pure, has never yet saved a people from sin, and never will. Witness Greece, Rome, China, and Buddhist lands. Mere systems of government, or morals, of philosophy, or even of religion, will never save any nation from the gross darkness of paganism. It takes all that, and more. Christianity is a system of government, of morals, of philosophy, and of religion; but, it is also more,—it is a LIFE,—a life energized by the holy Ghost,—LIFE FROM GOD! This is its saltiness. There is no other. Only by a humble acknowledgment of our sinful apostacies, and a return to the old-time faith in an inspired Bible, a divine Christ, an atonement for sin through the shedding of the blood of God's own Lamb, a new birth, through the energy of the Holy Ghost, a firm faith in a resurrected Christ, and the purifying hope of his return, can America be saved from the blackness of the night of heathenism now threatening her. LOUIS S. BAUMAN.

Has your church elected its delegates to General Conference? Then do it now. Let us make this our slogan: **Every church represented by a full delegation.** We have assurances that accommodations will be adequate to our needs and expenses practically normal. "Come on; let's go!"

Editorial Review is omitted this week for lack of space, but don't let your church omit its Educational Day offering, and be sure that you are up on all the other special offerings and that you have reported statistics, organized for Bicentenary work and in every other way have a **par value church.**

Sister Drushal reports numerous items of interest concerning the work at Lost Creek. Everything seems to point to the best year in the history of the mission.

God never promotes a man to greater responsibility until he has sought to better equip and train himself. The lazy, indolent servant never rises.

Convey thy love to thy friend as an arrow to the mark, to stick there, not as a ball to bound back to thee.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Odds and Ends

According to my counting, this will be the last message from my pen before Conference. It is to prepare the churches and pastors for a good report there, that I write. I have headed this article, "Odds and Ends." I guess there are a good many, and still I hope that this will help to get rid of a good many of them. To be forewarned is to be forearmed,—IS IT? If it is, then there will be no odds and ends.

Mistaken

A good many of our pastors and churches seem to think that it is all right if we do and all right if we don't. Well, if that is so, I am done with it at the end of this year. If there is to be no determined aim to make things go right all the way through the three years, I know well enough that I am wasting years that will accrue to the good of the Master's work if used in the pulpit to which I am not averse, even though I have served now, twenty-five years in the ministry and twenty in the active pulpit work. It is for the sake of such as may have dared to believe that it was all right any way, that I am writing this page, this time.

N-O-W!

A recent page was written to the topic, N-O-W. It is now several weeks since I wrote "now." Of course you said **now**, means, **pretty soon**. So, this means **right off**. Have you any odds and ends with regard to this Movement? If not, you will receive the "well done" of the Directors. If so, look out. The whistle is blowing the danger signal, now!

Up?

Are you "up" with your organization? If not, you have not done as well as we think you ought. If you have not your seven or more, studying the problems and working towards reaching the aims of the true church wherever it may be situated, you are losing valuable time. This is one of the big aims of the Movement. It is right in line with the oft-repeated text, "Study to show thyself approved of God, a workman that needeth not to be ashamed." The truth is large and needs more than one channel of expression; Christian work is wide and needs many forms of activity; therefore, this Movement offers and insists on the cultivation of ALL at the same time. We see no reason why some one should not be studying the Publication Problem in each church and getting things done for a greater propaganda than we have had. But while that one is specializing, thus, we see no reason why another in the same church should not be addressing himself to Education or Benevolence. Until we are better equipped everywhere, we need just that sort of thing among us. So, if you have not yet organized, get "up" on that.

Family Altars

How many more have you this year than last? How many of the pastors know? This is but one of at least fifteen distinct things this Movement is trying to get. How much have you tried to get this thing that is the crying need of the modern home and the basis of all the rest of the good and great things we are aiming to secure in these years? If I were not so sure that too many pastors have not preached about this all the year through, I might not make it a separate topic. But I sense the need and know the difficulty of getting far on this. But if anyone will refer to the Spiritual Life Objectives, as made plain in the

Hand-Book by Dr. Miller, they will see that it is not an impossible task. Some preachers do not have Family Altars; they ought to resign!

As to Finances

The last number of the Evangelist, gives a sorry picture as to two of the aims of this Movement with regard to some of its finances. Under the heading of, "The Educational Day Offering," Dr. Shively tells us that only forty of the congregations have, to date, sent in their offering. With all the appeals and advertisements carried by the Evangelist during the last several months, if there are no more than forty congregations that intend to help on this need of needs, then we are in a sorry state. Again, looking at that report, how many have really tried to meet the askings of the Directors? If only forty of the congregations are going to try and if the trial of these forty is to be no more than a passing of the hat, then, we are done with education right now and our professors may as well go, this year yet, where they can get the right kind of salaries, and all you who thought you were getting somewhere as a church may as well open your eyes and see your fate! I have even heard of one Official Board that allowed their pastor to observe the day and allowed no offering. What will be the fate of such a church? Ask the statistics as to the church very like your own that does not believe in education. It is no use to say you believe in it if you will not do something for it. So, if this is an "odd" or an "end," be sure that you have done your part. If your offering is not up to 50c per member, remember that you have not finished your work. 50c does not represent the need. It ought to have been one dollar this year and would have been had your Executive Secretary had his way.

Benevolence

This offering should have been taken early in the calendar year. Yet, while we have a fine showing, Roscoe reports in the last issue of the Evangelist that "Quite a number of the churches have not sent their offering for the Superannuated Minister's Fund." That is not a nice report. Is it the fault of the pastor? If it is, he ought never to be taken care of, if he gets old and needy. Is it the fault of the congregation? Then they ought never have the chance at a poor-house, if they become disabled. Sure as you live, it is somebody's fault, and whoever it is, ought to be ashamed. The position of leadership and authority is not one to be disdained; neither is it to be used to save money. It is to be used in the fear of God as his steward, and when you have an office, it is responsibility multiplied. Be careful as to your standing before God! I do not want to judge you nor to admonish you but it is the height of ingratitude to use a preacher as most congregations do, until a younger one can do better and then throw off him, who led you to victory, on to his relations or abandon him to the poorhouse. God have mercy on all such!

Publishing House

Dr. Teeter does not say much lately about the deficit he was trying to meet last Conference. Did your church take an offering for that? No goal was set but an offering asked. Just give the people a chance to let go the cash they wish, was his plea. Did you give them that chance? Of course you thought there should have been no deficit; or that it ought to be met some way or other; well, that did not get the cash to go ahead with our publishing plant. We have been the poorest propagandists in the world and I

guess too many want to keep the record. We shall, if we keep ourselves in debt.

Recruits

How are we coming as to recruits for the ministry and missionary service? Too few! All too few! Is there a reason? Do you know the reason, if your church has not sent recruits to these necessary offices? I do. Some of our lar-

gest churches and oldest ones are the greatest sinners along this line. Read my last article if you want a diagnosis of the case. Unless the pastor loves his ministry enough to keep it afront his people and especially, his younger folks when they are making the decision of a life work, the reason is plain. But my space is taken. Look up the odds and ends.

BAME.

GENERAL ARTICLES

Worshipful Church Music. By Marie Lichty

In the average church service today, about one-half of the period is given over to some form of music. This fact makes clear to us our duty to keep that portion of the service in tune with the idea of the whole that of worship. In a majority of the churches we cannot and do not expect recitals of the most difficult music or discourses of the highest oratorical nature. That would be folly, and would no doubt carry us from, rather than toward, worship. Our one desire is to worship in the spirit of meekness and holiness, the Giver of all gifts. And for this service, which we offer, we want none but the best. Poor in spirit indeed is he who feels that aught but the very best is sufficiently good for such a service.

I wonder how often we look upon our church music as worship. Too often it is regarded as the only adequate beginning and closing of a service, or perhaps a mere interlude between the prayer and the sermon. I have heard some take advantage of a hymn or of the offertory, or some special music for a conversation. Perhaps you have too. We look with disapproval upon such infringements during the sermon or prayer. That same disapproval should be given to the acts of those who forget that we are called to worship him with song and instrument.

Perhaps one factor that might help to keep our music periods worshipful, would be to have music which inspires worship. It is easily agreed that not all harmony does this. There are two classes of music employed in the service, the

instrumental and the vocal. There is a tendency in these jazz times to put "life" into the music. We need life in our music for our melodies speak of courage, faith and power, but we need that life in the tempo in which the composer wrote it, rather than in a rag syncopation. Do we really need the "catchy" tunes and tempos in our sacred services? Everyone of us needs to guard the dignity and character of our church music.

In the field of the instrumental there are countless arrangements of the most beautiful and most sacred melodies. There have been few of our great patriarchial composers who have not left preludes, melodies, or choruses which always glorify by their use. I like the idea of the prelude, calling us to prepare for the period of meditation and worship just ahead. Then too there is the Offertory and for many, the Postlude for all of which Schubert, Gounod, Schumann, Haydn and many others have written eternal scores.

Those same composers, along with others whose works have not attained such prominence, have been inspired to give us some of our most reliable, some of our most beautiful and purest hymns. And by hymns I do not mean every song which is found in a church song book, many of which are set to a popularized time. But I mean those real hymns that swell with praise and majesty, that lift us up and glorify, that truly, "Crown Him Lord of All." This is the type of music I would call worshipful. To use it in a service seems to me to help make our worship more worthy.

Falls City, Nebraska.

The Deity of Jesus. By H. E. Eppley

(Address at Evangelistic and Bible Conference, Warsaw, Indiana, May 4-6)

This subject, the Deity of Jesus, which has been assigned to me, is one the scope of which is far beyond the confines of a single address. In importance to adherents of the Christian faith it cannot be excelled. The dignity and sublimity of the subject are such as to command the best and most highly consecrated effort of man. Your servant feels unworthy of the task. Confidently relying upon the Holy Spirit to perform his office work and guide in the preparation of the message needed for the hour, this task is undertaken.

All quotations from the scripture are from the American Revised Version. Paul wrote to Timothy saying: (11 Tim. 3:16, 17, margin) "Every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Peter wrote "to them that have obtained a like precious faith" saying, "for no prophesy ever came (or was brought) by the will of man: but men spake from God, being moved by the Holy Spirit" (11 Peter 1:21). Paul, in writing to the Hebrews, testifies concerning the power of the Word thus: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). And Jesus, while on the earth, testified as to the longevity and indestructibility of the word in this forceful comparison: "Heaven and earth shall pass

away, but my words shall not pass away" (Matt. 24:35). Believing the word of God to be true; and that we are living in an age when the world should be given the preeminence; and that its free, uncompromising, unlimited, faithful and fearless use will be more forceful than the arguments of men, this address will be a study of the subject according to the word as recorded by John in the confidence of the prophet Isaiah who wrote, "so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The purpose of John in writing the fourth Gospel is set forth in the twentieth chapter and thirty-first verse: "but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

The deity of Jesus is here set forth. "John characterizes Jesus, the object of faith, in such a way as to indicate the two phases which has constituted the development of his own faith: first, the Christ, then, the Son of God. The first of these terms recalls to mind the accomplishment of the prophecies and of the theocratic hope. It was in this character that the faith of the disciples had at first welcomed him (1:42-46). The solemnity with which this notion of Messiah is called to mind in this verse, the summary of faith, absolutely sets aside the idea of a tendency opposed to Judaism in the author of the fourth Gospel. But the recognition of the Messiah in Jesus had been only the first step

in the apostolic faith. From this point John and his associates were soon raised to a higher conception of the dignity of him in whom they had believed. In this Messiah they had recognized the Son of God. The first title referred to his office; this one refers to his person itself. It is especially since the fifth chapter of our Gospel that this new light finds its way into the souls of the disciples under the sway of the declarations of Jesus. It has reached its perfection in the words of Thomas—My Lord, and my God—which have just closed the Gospel. If these two terms had the same meaning, the second would here be only a mere tautology. The first refers to the relation of Jesus to Israel and to men, the second to his personal relation to God" (Godet pp. 435, 436). The purpose of the author of the fourth Gospel is a worthy one. With a firmness of conviction and faith, is the purpose set forth. Jesus is the Messiah, the Christ, whose advent has been foretold by the prophets. And more, he is the very Son of God. This statement expresses in the absolute an intimate, personal relationship to exist between the man that is called Christ and God. Such a statement does more than imply deity. It acknowledges, sets forth, states conviction and acclaims faith, in the proposition as a fact.

From the author's purpose we turn to the prologue. "... Though the term 'these' (used by the author in the statement of his purpose) refers only to 'the signs narrated by the evangelist, it may be certainly inferred from the uniform tendency of the Gospel that the writer's choice of 'the sayings,' as well as of 'the signs' to be recorded by him, was influenced greatly by the object which is here named." "With this the prologue agrees; for it introduces the narrative which is to prove that Jesus is the Christ, the Son of God, by a statement concerning his being and work which, for simplicity, completeness and depth, has never been approached" (Omer. Com. p. 57).

The prologue opens with the statement "In the beginning was the Word, and the Word was with God, and the Word was God." That the term "the Word" (or Logos) refers to Jesus the Christ, is clear. "... It is employed by St. John to denominate the Son of God, both before and after his incarnation" (Hast. Vol. III, p. 133). "St. John's peculiar use of Logos is found six times: four times in the prologue of his Gospel, once in I John 1:1, and once in Revelation 19:13. In Revelation 19:13 the term is applied to the conquering Christ, ... while the reference in I John 1:1 to the personal Logos is disputed. ... It is, however, from the prologue of the Gospel that we must derive St. John's doctrine of the Logos. ... Nowhere else in New Testament is the term Logos certainly applied to Christ" (Hast. Vol. III, p. 133).

John introduces his prologue to the Gospel with a statement setting forth the pre-existence of Jesus. "In the beginning, i. e., at the time of the creation of the universe. Compare Gen. 1:1, where reference is had to the same great time-period. But here the expression has necessarily a more enlarged signification, comprehending the whole eternity past, when as yet no created being or thing had been called into existence" (Owens Com., p. 2). "This expression affirms the existence of the Word at the time referred to in the opening verse of Genesis, when God created the heavens and the earth. He, the Word, was already in being when that which before was not began to be. His existence, therefore, is without beginning, or eternal. ... The eternal existence of the Word is, therefore, logically implied and verbally suggested in the first sentence of this Gospel" (Amer. Com. pp. 58, 59). "This bespeaks his existence, not only before his incarnation, but before all time. The beginning of time, in which all creatures were produced and brought into being, found this eternal Word in being. The world was FROM the beginning, but the Word was IN the beginning. ... The Word had a being before the world had a beginning. He that was in the beginning never began, and therefore was ever, without beginning of time" (Matthew Henry. John 1:1). The imperfect was must designate

according to the ordinary meaning of this tense, the simultaneousness of the act indicated by the verb with some other act. This simultaneousness is here that of the **existence** of the Word with the fact designated by the word **beginning**. 'When everything which has begun began, the Word WAS.' Alone then, it did not begin: the Word WAS already. Now that which did not begin with things, that is to say, with time, the form of the development of things, belongs to the eternal order" (Godet, p. 244). "The Hebrew of Genesis 1 denotes the beginning of that movement of the divine creative energy from which sprang the visible universe. The evangelist's words take us beyond this definite point into the immeasurable eternity. In the beginning the Word WAS. The Logos was not then called into being. He existed 'before all worlds, (17:5-24) i. e., before time, which measures the visible universe, had begun. As eternity has neither beginning nor end the Word is eternally existent" (Preach. Hom. Com. John, p. 13). "In the beginning was the Word." This evidently alludes to the first of Genesis. "But John elevates the phrase from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence before any creation, which is not mentioned until verse three. This beginning had no beginning. ... 'In Genesis 1:1, the sacred historian starts from the beginning and comes downward, thus keeping us in the course of time. Here he starts from the same point, but goes upward, thus taking us into the eternity preceding time' (Milligan and Moulton). This notion of 'beginning' is still further heightened by the subsequent statement of the relation of the Logos to the eternal God. The beginning must refer to the creation—the primal beginning of things; but if, in this beginning, the Logos already WAS, then he belongs to the order of eternity. 'The Logos was not merely existent, however, in the beginning, but was also the efficient principle, the beginning of the beginning. The beginning, in itself and in its operation dark, chaotic, was, in its idea and its principle, comprised in one single luminous word, which was the Logos. And when it is said the Logos was in the beginning, his eternal existence is already expressed, and his eternal position in the Godhead already indicated thereby'" (Lange). (Word Studies, Vincent p. 24). "St. John's doctrine is that Jesus Christ is the real incarnation of an eternally divine person. ... who has ever been the medium through whom God. ... has exercised his activity in relation to the finite universe, and who, as the perfect manifestation of God's nature and will, is called the Word (Logos). In vv. 1, 2 of the prologue the relation of the Logos to God is stated. 'In the beginning' of all finite, temporal existence—a phrase suggested doubtless by Genesis 1:1—the Logos WAS. He belongs, therefore, to the super-finite category of being, and is an eternal person. His existence is then more specifically defined as to both his personality and essential deity" (Hast. p. 133). Each commentator quoted has placed the existence of Jesus, the Logos, prior to the beginning of finite things, of time. Each is agreed that when time began he already WAS. John's purpose was to establish Jesus as the Son of God. This means ascribing unto him Deity. The first statement in the prologue sets forth his pre-existence and thus ascribes unto him deity.

The second proposition in the prologue—And the Word (Logos) was with God—deals with the personality and relationship of the Word. "The Logos was with God, i. e., eternally in relation to God, and, therefore, a distinct personality from God ('O Theos) but in intimate communion with him" (Hast. p. 133). "The distinct personality of the Logos is here affirmed. He was not a mere emanation or personified attribute of God, but a distinct, living, self-existent person, who was with God in the whole eternity past in substantial, inseparable, and ineffable union. The preposition rendered **with**, is not the usual one expressive of accompaniment or connection with, but one which denotes the closest proximity, at, with, by the side of. When, as here, it is followed by the Greek accusative, it signifies a contin-

ual cleaving or adherence to the object towards which the relation of union is expressed. It therefore denotes the closest and most indissoluble union, together with distinct and independent personality, which latter idea would have been obscured, had the form of expression been 'was in God,' that is, included in the Godhead" (Owen's Com. p. 3). This second expression of John "brings to mind the words of Genesis: 'Let us make man in our image.' For the preposition here used points to intimacy, and so to distinction of a personal nature between the Eternal Word and the God revealed by him. If the evangelist had said 'in God,' it might have been supposed that he had in mind some attribute of God, e. g., reason; if he had said 'from God,' it might have been supposed that he had in mind something impersonal, issuing from God, as creative energy; but he had used a preposition which 'expresses, beyond the fact of co-existence, or immanence, the more significant fact of personal intercommunion'—Lidden" (Am. Com. p. 59). The preposition "WITH" does not convey the full meaning, but there is no single English word which will give it better. The preposition *pros*, which, with the accusative case, denotes motion towards, or direction, is also often used in the New Testament in the sense of with; and that not merely as BEING NEAR or BESIDE, but as a living union and communion; implying the active notion of intercourse. . . . Thus John's statement is that the divine Word not only ABODE with the Father from all eternity, but was in the living, active relation of communion with him" (Vinc. Wd. Studies, p. 33.) This second phrase, "And the Word was with God," is the second step in John's progression. In the first clause, as we have seen, he makes the Word to be pre-existent without ascribing to him either personality or relationship. In the second clause he rises one step higher and ascribes to the Word both personality and relationship.

The third proposition, "And the Word was God," proclaims the nature of the Word. "The Logos (i. e., Jesus) was God (Theos), i. e., in his essential nature he was Deity. The formality of these condensed statements, as well as the emphatic repetition, 'the same was in the beginning with God,' forbid the idea that they are not to be taken literally" (Hast. p. 133). "And the Word (Logos) was God," "This is the only correct translation of the clause; and it would have been difficult for John to construct a more definite and emphatic assertion of the proper deity of the Word. For the terms of this clause are so arranged in the original that, according to the laws of the Greek language, the emphasis falls upon the term, God. Hence the evangelist pronounces the pre-existent Word to be strictly and fully divine. Although distinguishable in a personal respect from the Father, in essence and nature he was truly God" (Amer. Com. p. 59). " . . . The predicate is emphatically placed in the proposition before the subject, because of the progress of the thought; this being the third and highest statement respecting the Word—the climax of the two preceding propositions. The word God, used attributively, maintains the personal distinction between God and the Word, but makes the unity of essence and nature to follow the distinct person, and ascribes to the Word all the attributes of the Divine essence. 'There is something majestic in the way in which the description of the Logos, in the three brief but great propositions of verse 1, is unfolded with INCREASING fulness'" (Myer). (Vinc. Wd. St. p. 34). "The supreme divinity of our Lord Jesus Christ is here declared in the plainest and most unequivocal terms. No criticism has availed to destroy or impair the testimony of these few simple words, as to the dignity of Jesus Christ, and the place he should occupy in our idea of the great and eternal God. . . . Had the words before us been, 'AND GOD WAS THE WORD,' there would have been, as Alford remarks, an obvious contradiction to his previous assertion, by which he distinguished between God and the Word. The three clauses of this verse have a well marked correspondency, the first teaching the eternity of the Word; the second, his personality and companionship with God; the third, his supreme divinity. . . . To sum up then the doctrine of this great pas-

sage, the first clause teaches the uncreated and pre-existent nature of the Logos; the second, his distinct personality; the third, his supreme divinity. Such an amount of truth, and of such vast and sublime import, is condensed nowhere else in so brief a compass" (Owens Com. p. 4). "To the plenitude of the divine life, therefore, there appertains the existence of a being ETERNAL like God, PERSONAL like him, GOD like him; but dependent on him, aspiring towards him, living only for him. And this being it is whom John has recognized in that Jesus whom he knew as the Christ. . . ." (Godet, p. 246).

It would be difficult to find stronger testimony, in any more compact form, substantiating the Deity of Jesus in the highest sense, than that given by John in this first verse of the Gospel bearing his name. The testimony of unbiased commentators only tends to strengthen and beautify the doctrine of the Deity of Jesus as set forth by him. How precious the doctrine! It is the very core of our Christian faith. It is the foundation upon which rests the entire structure of "the faith which was once for all delivered unto the saints" (Jude 3).

The second verse in the prologue, "The same was in the beginning with God," seems to be the result of either one or two thoughts in the author's mind.

Since a creative work is to be ascribed to him as well as an incarnation and sojourn on earth, it will be necessary to re-emphasize what has been set forth in verse one. "The three propositions of the first verse are here reduced to one, and solemnly re-affirmed. For the pronoun (*autos*) translated THE SAME, appears to represent the Word as he is described in the last and highest assertion of the verse, an assertion which, on account of its meaning and position, must hold the first place in the mind of writer or reader. This Being, himself by essence and nature God, was in the beginning with God, which emphatic repetition of the first verse prepares the way for the statement that follows in verse third. And the practice of repeating an important truth for the sake of emphasis, or of preparing the mind for some connected truth, is characteristic of this evangelist's style" (Am. Com. p. 60).

The other thought is well expressed in these words: "The writer seems to anticipate an objection, that it might possibly have been some other being than the Incarnate Logos, who was thus essentially one with God. But the strong demonstrative affirms that it was the Logos and no other, who was with God in the beginning" (Owen's Com. p. 4). And such an objection did arise. The Jews to this day are looking for the prophesied Messiah to come. This known fact should serve to strengthen our faith in the authenticity and infallibility of the recorded word of God.

Before leaving this study of the prologue—and the study is scarcely more than begun—John's record in the third verse ascribing creative power to the Logos should be noted. If Jesus possessed, 'in the beginning,' this creative power, Deity most certainly must have belonged to him, yea, more, is his possession NOW. If he did not possess this creative power then John was mistaken and the very foundation of our Christian faith has been undermined.

"All things were made through him; and without him was not anything made that hath been made" (John 1:3). "The evangelist now proceeds to ascribe to this Being, whom he has declared to have been with God from eternity, and to be himself verily God, the works of creation, thus furnishing additional and confirmatory truth of his supreme divinity. By ALL THINGS is here meant. . . . the whole universe both moral and physical. This was called into existence by the creative power of the Divine Logos, who in the first verse is declared to be God. The worlds that fill the immensity of space, the suns and systems of the universe, the countless intelligencies that stand in God's immediate presence, or dwell in those portions of his dominions assigned to them, are all the work of his omnific and creative power. WERE MADE; literally, BEGAN TO BE, CAME INTO EXISTENCE. The verb here implies not

(Continued on page 8)

THE BRETHREN PULPIT

The Sanctuary of the Heart. By J. E. Eikenberry

TEXT: But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear.—1 Peter 3:15.

The subject which we have under consideration at this time, it seems to the writer, is of very great importance, and to it there should be given much attention:

We might look at the meaning of the word, **Sanctify** as it is used by the Apostle Peter in our text. The word is used to imply a setting apart of a definite fixed place in the heart where the Lord God is ever kept in the foreground of all our words, thoughts and actions. All through the Scriptures this word is used in such a way that God himself might be made and given first place in our lives.

The request here made by Peter naturally suggests two questions: 1st, Why in the Heart? and 2nd, What for? The first may be answered readily; because it is the best place. The second would take pages to cover all the good reasons no doubt. First, why is the heart the best place? There is a song that we sometimes sing like this, "Would you lose your load of care, fix your eyes upon Jesus, etc."

Now then, let us notice Jesus and see how he answered people when they wanted to know about great things. We notice he always struck right at the heart. When the rich young ruler wanted to know about eternal life Jesus replied, Sell all thou hast and give to the poor; come and follow me, and thou shalt have eternal life. That is the last we ever heard of him; whether he did or not we do not know. How many of us preachers talk like that? But we notice Jesus always did, he struck right at the center of things and placed the truth upon the heart. Therefore when Peter felt led of the Holy Spirit to say what he did, where else could he have focussed the truth than on the heart? Jesus said, Love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength, and that this is the first and most important thing if we are to be children of God.

Then we want to know what for? Let us notice how different Peter talks since Jesus picked him up at the seaside, or after his conversion. Does his preaching at Pentecost sound like that of Jesus? Seems to us it does. Then turn to the first and second chapters of his first Epistle. First chapter, second verse: Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace be unto you and peace be multiplied. Then the second chapter and first three verses: Wherefore laying aside all malice, all guile, hypocrisies, envies, and all evil speakings, as newborn babes, desire the sincere milk of the word that ye may grow thereby, if so be, ye have tasted that the Lord is gracious. How different these words of his sound from those which he spoke when he was warming his hands at the fire, as the dearest of all friends of earth and his own dearest friend too was being led into the Judgment Hall. Think of it. He even told a young maid he knew not this Jesus and beside all this he swore and blasphemed about it. What for? That's what for, so that he as well as we might give an answer to every man that asketh us a reason for the hope that is in us with meekness and fear. What for? Let us again fix our eyes upon Jesus and hear what he has to say about it. Turn with me to John 17:17. When Jesus is praying his intercessory prayer to God his Father, among many other things he asks the Father to sanctify them through the truth, and says Thy word is truth. Also in the 19th verse, he says, For their sakes I sanctify myself, that they also might be sanctified through the truth. What? Our Lord and Savior sanctifying himself,—that forgiving, loving, truthful, spotless and sinless one? Yes indeed, not for himself, no, never, but for their sakes. That's why.

Then we come back again to our question, What for? It seems to the writer that no man is as well equipped to tell the world about Jesus and his crucifixion, as one who has met with Peter's request: Sanctify the Lord God in your hearts. Will we suffer for it? Possibly, but what is the benefit derived from doing the thing that the Apostle Peter asks us to do? Also the sanctifying of the Lord God in our hearts enables us to withstand all the fiery darts of Satan, such as insults, lies, slander, jealous deeds, hateful words, mad threats and possibly scourgings such as the great Apostle Paul withstood and yet be kept sweet. When this settlement apart in our hearts has been done, it then helps us to be more and more like Jesus. My, how it must pain him, Jesus, I mean, when he sees some of us lying, slandering, reviling and backbiting and refusing to do the very thing that the Apostle Peter here asks us to do. We leave all kinds of rubbish to accumulate in our hearts and then what happens? Just what happened at the mouth of the Mississippi River many years ago, when it had filled up with mud and debris until the great steamboats could not get through with their heavy loads of food for the people of our land. Will you please tell me how the Lord God can get through the avenue of the heart when all this rubbish has accumulated? He can, but he positively will not. He will not stay in one corner so to speak, and the devil in the other. He must have entire possession of us in order to get into our hearts with all of his great blessings of revelations, prosperity, love, grace, and spiritual growth, in order that we might be made into the likeness and stature of the man Christ Jesus. He wants opportunity to come in and to baptize us with his Holy Spirit and with fire, as recorded in Luke 3:16 and Matthew 3:11. This will cleanse our hearts so as to be used as sanctuaries of the Lord God. Show me a man of this type and I will show you such a man as was Paul and Peter and all the rest of the apostles, a man having all the dross burnt out and enough steam and zeal created not only to blow the whistle, but also to move and set in motion the deadest church in our brotherhood.

One of the greatest things needed in our brotherhood is that we shall do as the Apostle Peter has bid us to do, "Sanctify the Lord God in our hearts so we may give an answer to every man that asketh us a reason for the hope that is in us with meekness and fear."

Dayton, Ohio.

The Deity of Jesus

(Continued from page 7)

such origin as results from natural causes, or what is termed the laws of nature, but that which is produced by a special and efficient agency, declared here to be the divine Logos. The nature of the subject forbids our referring it to a mere chance from one form of existence to another, the idea being most evidently the production or creation of the universe out of nothing. In this same sense the verb is used in verse ten. BY HIM. The scriptural representation is that the universe was created by the Father through the Son (Eph. 3:9; Heb. 1:2); not in such a sense, however, as to make the latter a mere instrument or agent. The idea seems rather expressive of a concurrent unity of purpose in the work, the decree of creation, so to speak, being issued by the Father, and the Son carrying it into execution. This concurrent unity of purpose in calling the material and intellectual universe into being, by which the Father is said to have performed the work of creation through the Logos, is not to be lost sight of in the text before us; but yet both here and in the passages above cited, the contest refers it to an

independent creation, furnishing the very highest proof of the supreme divinity of the Word. To regard it as teaching that the Word performed the work of creation by derived or delegated power, would bereave it of all pertinency, as confirmatory proof that the Logos, the Creator of the universe, is the true and supreme God. The pronoun HIM, refers to the Logos as a distinct personality, and thus furnishes additional proof that the WORD WAS not a mere external manifestation of God." (Owen's Com. p. 5).

John records in the Gospel relative to the earthly existence of Jesus and his sayings claims for himself that he was the Christ; that he was equal with God the Father; and that he possessed a supernatural power.

While sitting by Jacob's well in Sychar of Samaria, conversing with the Samaritan woman who came to draw water; unfolding in a way that mystified her, the past of her life; by the supernatural wisdom which he possessed touching the innermost secrets of her life; in a way which she could not understand drawing from her confessions of wrong living and at the same time of an inner faith and hope which is made clear in her exclamation—"I know that Messiah cometh (he that is called the Christ): when he is come, he will declare unto us all things" (John 4:25); Jesus unhesitatingly declares himself to be the Christ. In answer to her expressed hope in the coming Messiah he declares—"I that speak unto thee am he" (John 4:26). No plainer declaration of fact could be made. He was the prophesied Messiah, the Christ, the Son of God.

This Messiah claims for himself an equality with God. "I and the Father are one" (John 10:30). "But if I do them, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father" (John 10:38). "... this is no more than could be certainly concluded and known from the works of Christ, when fairly interpreted by the light emanating from them, and from all the circumstances of the case. But, as Jesus here assumes, this interpretation and mutual indwelling of Father and Son is not all that his words have taught. Something more than this was meant by the declaration, "I and my Father are one," to wit: that in their power, in their action, and in that which is the seat of power and the course of action, their mysterious and divine essence, they are one. This could only be learned from the testimony of Christ himself" (Am. Com. p. 224).

Being equal with God it seems no more than natural that he should claim for himself supernatural power. "For as the Father raiseth the dead and giveth them life, even so the Son giveth life to whom he will" (John 5:21). Whether this refers to the resurrection of the body at the last day or to such an event while he was here in the earth, a supernatural power would be required and Jesus claimed to possess it. A more startling claim is made by him in John 10:17, 18. "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "He had power to keep his life against all the world, so that it could not be wrested from him without his own consent. Though Christ's life seemed to be taken by storm, yet really it was surrendered, otherwise it had been impregnable, and never taken. The Lord Jesus did not fall into the hands of his persecutors because he could not avoid it, but threw himself into their hands because his hour was come. . . . He had power to lay down his life. He had ability to do it. He could, when he pleased, slip the knot of union between soul and body, and, without any act of violence done to himself, could disengage them from each other: having voluntarily taken up a body, he could voluntarily lay it down again, which appeared when he cried with a loud voice, and gave up the ghost. . . . He had power to take it again; we have not. Our life, once laid down, is as spilt water upon the ground; but Christ, when he laid down his life, still had it within reach, within call, and could resume it. Parting with it by a voluntary conveyance, he might limit the surrender at pleasure, and he did it with a power

of revocation, which was necessary to preserve the intentions of the surrender" (Mat. Hen. John 10:17, 18).

At the marriage in Cana of Galilee six vessels of water under the power of the Master became the best wine served at the feast and brought from the ruler of the feast the congratulatory remark: "thou hast kept the good wine until now" (John 2:10). Five thousand hungry people are seated before the Master on the grass. The only available food is five small loaves and two fishes. Jesus takes the loaves and fishes, gives thanks for them, begins handing out to the hungry crowd, they eat until they are satisfied, the fragments are gathered up and twelve baskets are filled. A little food plus the supernatural power of Jesus accomplishes the feast (John 6:5). According to the laws of gravity the human body sinks in water, yet Jesus walks on the sea as though walking upon the highway and his disciples are afraid when they behold the sight (John 6:19). A home is blessed with a baby boy. In time the happy parents are made sad by discovering their son to be blind. He grows to manhood and is of age. A little spittle and dust form clay with which the sightless eyes are anointed. "Go, wash in the pool of Siloam." "I went away and washed, and I received my sight." Jesus, clay, obedience, sight (John 9:1). A king's officer's son is sick and is "at the point of death." In his distraction he beseeches Jesus to come and heal him. He does not go but says to the father, "Go thy way; thy son liveth." The next day the officer's servants meet him before he has reached home and say, "Yesterday at the seventh hour the fever left him." An officer's appeal, a command from Jesus, an officer's belief, and a sick son liveth (John 4:46). Another home rejoices at the birth of a son but when he should walk he is found to be infirm. He is in this condition thirty-eight years. One day Jesus finds him at the pool of Bethesda and asks, "wouldst thou be made whole?" "Sir, I have no man. . . to put me into the pool." "Arise, take up thy bed, and walk." Strength, for the first time, surges through his limbs, he rises, takes up his bed, and walks as other men. Jesus has conquered again (John 5:5). Two sisters and a brother have their home together. The brother becomes sick and dies. Sisters and friends of the dead man are heartbroken. The body has been in the tomb four days. Jesus, the two sisters and a company of Jews all go to the tomb weeping. Jesus even groans as he approaches the sacred spot. Presently he breaks the period of weeping. "Take away the stone. Father, I thank thee that thou heardest me. Lazarus, come forth." A hush falls over the group. Hearts are pounding within trembling chests. As the sound of the Master's voice dies away he that was dead rises and comes forth. Even death is overcome by the power which HE possesses. This victory of the Master led many of the Jews to believe on him (John 11:45). Did HE manifest a supernatural power? Was HE the Son of God? Did HE possess Deity? "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but THESE (signs) are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30, 31).

Huntington, Indiana.

TAKE THE CHILDREN TO CHURCH

The argument that children acquire an aversion to the church by being obliged to go to church by their parents, is ridiculous. Children are told by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school and going to bed. It is not apparent, however, that they therefore acquire a rooted aversion to wholesome food, to sleep, or to an education. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to adult years, constitute the absentees from church attendance and services. The argument is simply a plausible little fiction. Our Lord, when only twelve years old, worshiped in the temple with his parents.—The Lutheran.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Adult Responsibilities. By S. M. Whetstone

(Address at Convention at Flora, Indiana)

It seems to me that here rests practically all of our Sunday school, as well as church and national problems. We cannot for this age place too much responsibility upon the adults, especially THE HOME. And in dealing with this subject I shall dwell almost wholly with the home, because I am convinced that when our homes are right our church and Sunday school problems will be solved.

That is precisely where religious education had its beginning. The first religious instructors were parents, and throughout the ages since God instituted the home and placed upon it the high standard that he did, THAT OF RELIGIOUSLY TRAINING THE YOUTH, man has not been able to produce a better PLACE, or PLAN, for its promotion than the HOME.

True we have builded some mighty fine machinery in the last few years; we have some splendid organizations, which are good in their place, and important in the work of religious education, but I am convinced that there are some things in the great plan of salvation that organization cannot do. I am not opposed to organization; I believe in it, but it seems to me that many Sunday school leaders are relying more upon organization today than upon the SAVING POWER of Jesus Christ.

There are only three avenues by which we can approach the youth of our land, and bring to them the message of Christ: THE SCHOOL, THE CHURCH, and THE HOME—these three, but we can readily see that the greatest of these is the HOME. The great religious leaders of today are teaching that the MAIN AIM and OBJECT of the home should be that of religiously training those that God has placed in its care and keeping. The home should exist for spiritual ideals, and in Christianity it should be INSEPARABLY connected with the TEACHINGS and IDEALS of Jesus. The home is essentially an institution for religiously training the young.

We are not left in the dark when it comes to God's plan for the home. The Word of God is full of instruction. In the sixth chapter of Deuteronomy, we have some instruction given to the Israelites that is well for us to consider in this day and age. Deut. 6:6-7, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It seems to me, that within this divine commission to parents we have the very BASIS and FOUNDATION for the parents of today. It includes everything that is aimed at in the program of the Sunday school today, and it occurs to me that it is driving it right to the proper place,—to the parents. The more we consider these wonderful words, the more we are led to believe that it is God's plan that religious education, or call it what you will, SHOULD BE DILIGENTLY, FAITHFULLY, and EVERLASTINGLY, taught in the home by the PARENTS.

Every home should be a center of religious training. We are not to train the child for OURSELVES, but for GOD. I insist that PARENTS are to do a great deal of this training. The servant of God did not say, "Thou shalt have them taught." Yet how many parents leave it to someone else to teach their children those things that have to do with eternal life. I am in no wise opposed to this method, but these words are, "THOU shalt teach them," and not only on Sunday morning, or when the minister comes, but, "Thou shalt teach them DILIGENTLY." Neither did he say, "Thou shalt talk about thy neighbors' short-comings when thou sittest in thine house." Although this is the common conversation in far too many homes. The admonition is, "Thou shalt talk of THEM," the WORDS of the

Lord. Nor are we only to talk of temporal things, "as we walk by the way."

To me the latter part of these words endorses the custom of teaching children to offer up evening prayers. Surely the last thought on the mind before retiring for the night should be a thought of God, so also should be the first thought upon rising to face the new day. Oh! for those good old days to come again when the entire family gathered together for family worship. In these days we have allowed the things of the world to crowd out the plans of God. I am emphasizing the FAMILY ALTAR, because it is the one thing resting upon the shoulders of the ADULTS that will do much to save the youth of our land for CHRIST and HIS SERVICE.

Some one has well said, "America's failures lay at America's doors." It is also true that the SLOW progress of the Brethren church lays at the doors of the BRETHREN HOMES. Too long we have left the work of religiously training our children in the hands of the Sunday school and it has failed, because that is not its work alone. It is true that it CAN and MUST do FAR more than it is doing, to reach, to teach, and to train the child, but it is not in a position to do it all, and God never intended that it should do it all, God placed the responsibility upon the parents, and they cannot delegate it to another. Man cannot improve on God's plans for doing things; our great purpose therefore, should be to elevate the Christian principles of the HOME.

Every child finds his or her ideal in the likeness of some adult, and in most cases, in its parents; therefore, dare we be careless about the teaching we give them, both, by precept and example? How much influence is that parent going to have with his boy who gives the lad more to spend for the "movies," than for the Sunday school and church? How much weight is your instruction going to carry with it, if you tell your child to read God's Word, when you are spending your time reading the Sunday paper? The power of example is a great deal more powerful than we many times think. I believe in a practical religion; where the love of Jesus is LIVED as well as TOLD.

There are possibly three angles which should lead us into a full realization of our duty. First the angle of PRIVILEGE. It is a most blessed privilege to have a part in this character building, to have the privilege of leading some one to the throne of Grace, to have the privilege of serving one's fellow-man, and at the same time pleasing God. Second, the angle of OBLIGATION. We, as adults, are under obligation, both to God and man. We were called to "follow" him; we are to be the "light of the world," the "salt of the earth," and then the last great commission, "Go ye, therefore, and make disciples of all nations." That responsibility is still resting upon the shoulders of the adults today. Christ grants no exemptions from service. That "Go ye" includes each and every BELIEVER, and therefore makes us responsible for those who have never heard the plan of Salvation. Last, the angle of LOVE. It was LOVE that caused God to GIVE his Son. It was LOVE that caused Christ to GIVE his life a ransom. Beloved, It is LOVE that will lead us into SERVICE. WHEN WE LOVE, WE GIVE.

In closing, allow me to say, what the BRETHREN CHURCH NEEDS, as well as every other church, is not larger churches, not more money, not higher salaries, but BETTER CHURCHES, and that will be only when RELIGION IS TAKEN INTO THE BRETHREN HOMES, and this responsibility is resting upon the adults. May God help us to feel our responsibility.

Tiosa, Indiana.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Impressions of the World's Christian Endeavor Convention

OUR NEW YORK SYMPOSIUM

By G. C. Carpenter

The young people (young in spirit) of the Brethren church should enjoy the messages from several of the Brethren delegates who were present at the Brethren Rally on Friday of the great World's Christian Endeavor Convention.

Christian Endeavor originated the slogan "A Dry America by 1920." The goal was realized and ahead of time. Near the close of the convention Dr. Clark announced a new watchword: "A Warless World by 1923."

He pleaded that all Christians strive toward "A Universal Brotherhood."

The last words of Dr. Clark's closing message were, "Never, Never, Never say 'No' to God!"

We would suggest to all our Endeavor presidents and leaders that they have a Convention night (special) on a Sunday evening soon and have these reports read and also have someone or several give a digest of the report in the Convention number of the Christian Endeavor World.

Dr. Clark's "Four-Square Program" should be given a prominent place, not only in that meeting, but in our Endeavor work during the next two years.

Peru, Indiana.

FROM MRS. E. M. RIDDLE

This was a trip much anticipated by Mr. Riddle and myself and I must say the realization far surpassed our anticipation.

We arrived in New York at 6 P. M. on the evening of the opening session of the Convention. After landing at the Hotel Imperial where all the Ohio delegates were registered we had dinner, then rushed off to the Armory Building where the great convention was in session. Having registered prior to the Convention we soon received our badges and programs and were ushered to the main auditorium, only to find every available space occupied on first floor as well as first balcony. A few places in second balcony were vacant to our delight and from this lofty seat we listened to the addresses of welcome by Mayor John Hylan, The Rev. Finis Idleman, and the Honorable Fred A. Wallis, who is the Immigration Commissioner at Ellis Island. One statement which the latter made that greatly impressed me was this: "Our welcome for the Convention is as long as Broadway, (the longest street in the world), as high as the skyscrapers, as deep as the subways, and as broad as the sea."

Dr. Clark gave the closing address of the evening. His theme being "Christian Endeavor Four-Square." The message indeed was inspiring and in spite of the intense heat more than fourteen thousand listened to this splendid address by the "Father of Christian Endeavor."

Another session which greatly inspired us, was the Brethren-Conference on Friday morning, when about fifteen Brethren from Indiana, Ohio, Pennsylvania and Maryland assembled to discuss and solve problems relative to our own Christian Endeavor societies, and to the Brethren let me say that instead of the number which we had and were glad to have, we all wished that every Christian Endeavor society in the brotherhood had been represented.

Under the leadership of Brother G. C. Carpenter, the hour was more than profitably spent. One thing which was largely discussed was how to make and keep a live society. The main solution for this was to give every individual something to do in order that he may feel a certain responsibility for the success of the work.

The Convention itself was the greatest of its kind ever held, and a trip to the Metropolis where we find the greatest wealth, the finest buildings, the longest streets, the most people and languages, and where one is privileged to go

through the Metropolitan Museum of Art, the most wonderful and complete of its kind in the world, the Cathedral of St. John the Divine, another wonderful building, the Public Library, Grant's Tomb, The Aquarium and many more places of interest,—we will all say it was a wonderful privilege and an opportunity which should never be lost.

Christian Endeavor societies should start now to plan to attend the World's Christian Endeavor Convention in 1923 at Des Moines.

Yours for better Brethren C. E. societies.

Mrs. E. M. RIDDLE,

Louisville, Ohio.

FROM REV. RIDDLE, QUIET HOUR SUPERINTENDENT

To give to my readers all the good things of this most wonderful Christian Endeavor convention would mean to give more than a complete report of every message and every act during our stay in the Metropolitan city. Therefore just a few of my impressions may help others to appreciate the size of Christian Endeavor in the world.

As I entered the Convention hall, gazing over a throng of people numbering 14,000 which was a capacity house, I was forced to ask myself, Can all this be for Christian Endeavor? The preparations, decorations, booths, programs, indeed every detail showed that Christian Endeavor had arrived in New York city from every state in the Union and every country from pole to pole.

I was again impressed when the president and founder of Christian Endeavor, Dr. F. E. Clark was introduced to the awaiting army of Christian soldiers. Just to think that a suggestion from such a man 40 years ago should grow and bring forth fruit to the extent that this great assemblage could be possible, was no small inspiration. Dr. Clark's charming personality, his splendid physique, his optimism, his spirit-filled words and life caused me to feel the pressure of his first Scriptural quotations as he began to speak, "not by might, nor by power, but by my spirit, saith the Lord."

Again I was impressed with the personnel of leaders who served on this program. Besides Dr. Clark, permit me to name, E. P. Gates, Amos R. Wells, S. D. Gordon, Robert E. Speer, Samuel Zwemer, Daniel Polign (absent in person because of an accident enroute to Convention), Frederick A. Wallis, Guy Inman, Wm. J. Bryan, N. Dwight Hillis, Homer Rodeheaver, Percy S. Foster and others who are no doubt just as worthy of special mention. No one doubts that we heard stirring messages and inspiring singing from such talented, influential people.

Now, if no one objects at this rather selfish spirit, I will tell you that I was impressed with the response from Ohio at this Convention. We were there approximately 250 strong. Friday night after the program, all Ohio delegates with several invited guests, Dr. and Mrs. Clark, Hon. and Mrs. Wallis, Stanley Vandersoll, Percy Foster, Mr. and Mrs. Frank Freet, met in the parlor of the Imperial Hotel where an informal program and "iced-ade" was enjoyed by all. Ohio's Christian Endeavor ideals were lauded and praised by every speaker.

Not the least of my impressions came from our own Brethren Conference. This meeting was in charge of Brother G. C. Carpenter. The many fine Endeavor sentiments that were expressed and the unanimous desire of each one to make known the real issues of this World Convention to all Christian Endeavorers among our own church people was characteristic of our group.

Endeavorers! The more you study and know of the Christian Endeavor organization, the more you will appreciate it. Do not feel, if a cloud eclipses part of the light from your society, that it is hiding the light the world over.

Usually it is a local condition. Cheer up, bigger things are yet to come! Get into the army for Christ and the church.

Sincerely,

Louisville, Ohio.

E. M. RIDDLE,

FROM MRS. GROSSE, FIELD WORKER OF WESTERN PENNSYLVANIA

There are those who will say Christian Endeavor is dead, or at least on the decline. To this I will say, "Go to a World's Convention."

Go back with me if you will to the convention of July 6-11, 1921 at New York, where 25,000 or 30,000 Endeavorers gathered from all parts of the world.

There they all met on an equal plane, all countries were represented and all colors and races. All were brothers for the common cause of Christian Endeavor. Think if you will of an army of fresh, healthy, young Christian people, 18,000 strong, marching to hymns sang by themselves and to bands and drum corps. All were dressed in pure white with the bright colors of C. E. and the various state colors.

New York will not soon forget the impression left behind by the great parade up Fifth Avenue, nor will anyone who was there.

To live for a week in company with our splendid leaders and enthusiastic Endeavorers, gives one a glimpse of heaven. The wonderful music, the inspired speakers and the enthusiastic audience can scarcely be described. Greetings were given and received from every nation.

But wonderful as all this may be; not all our time was spent listening to wonderful speeches. There were also provided for those who wished to enlarge their usefulness for Christian Endeavor and their church study classes in all branches of the work. These were largely attended and were found to be very helpful.

Our own denominational meeting was quite well attended. It was led by our Brother Carpenter. This was very inspirational and plans were laid to benefit our work.

We covet for our beloved denomination all the good things for Christian Endeavor and our young people. Oh! for a larger, broader and deeper interest in Christian Endeavor in churches.

New York has seen the strength of Christian Endeavor. May the Brethren Christian Endeavorers see the same and grow in strength and grace.

There was also the inspiration of our dear Dr. Clark. Surely his heart must have beat faster for joy as he looked out over the sea of faces representing such a great movement, inspired by God and worked out through him.

Plans were laid for the Four-Square program and loyalty is our watchword.

And now a word to our Christian Endeavor societies of Western Pennsylvania. I, as your field worker, would like to hear from every society in existence. If you need help, call us. If you think you do not, then at least tell us the names of your officers
MRS. CARL GROSSE,
2512 8th Avenue, Altoona, Pennsylvania.

FROM FRIEDA E. PRICE, JUNIOR-INTERMEDIATE SUPERINTENDENT

So many good things can come out of a world's convention that it is difficult to say just which thing impressed one most.

The coming in contact with thousands of others who are all gathered together for one large purpose is in itself an experience and an inspiration never to be forgotten. When we are in our own local societies we are prone to lose the thought that there are thousands of other societies with many of the same problems to contend with that we have. The saying that "seeing is believing" was proven out a thousand fold.

The personality of Dr. Clark seemed to permeate the whole convention. Time after time he was presented with gifts and banners from all parts of the world, which he so graciously accepted. Thus was shown the appreciation of his noble leadership, for forty years.

Personally the convention was an experience that has given me a larger vision and is serving to make me more interested in Endeavor work as well as that of the church. I sincerely hope that more of our denomination will be at the next one.
FRIEDA ELIZABETH PRICE,

Nappanee, Indiana.

NEWS FROM THE FIELD

CONFERENCE SCARE BLOWN OVER

The secretary of the Executive Committee, Brother Dyoll Belote, is in the editor's sanctum as he writes these lines and the information concerning conditions at Winona Lake for the accommodation of our conference is first hand and accurate. Brother Belote has just come from there where he and Brother J. L. Kimmel, chairman of the Executive Committee, with the assistance of Brother A. E. Thomas and his brand new Ford Sedan surveyed the situation and came back with an understanding and arrangements that takes the scare out of our Conference prospect. In Brother Belote's last communication he quoted, through no fault of his, the very top-notch rates that have been charged at the Presbyterian Assembly. These rates were quoted to him and that was all he had until he went to Winona and made a personal investigation. It was found that notwithstanding the rather high rates that some of the members of the other denominational conferences are being compelled to pay, due to their own arrangements, the rates that are to be charged our own people will be practically normal. "Our committee found a decided feeling in favor of our people, many of the cottage owners saying, 'We are going to take

care of our Brethren friends. They come here every year and they have treated us fine, and we are not going to turn them down.'"

Rooms and rates.—For one in a room \$2.00, \$1.50 and \$1.00 per day down to \$.50 per week. For two in a room, \$1.50, \$1.00 and .75 per day for the individual down to \$.50 per week for the room, with the two sharing the cost. There are many very good rooms at \$.50 per week, and you can take a "buddie" or occupy the room alone. Difference in prices of rooms depend on number of windows, size of room, conveniences, etc. There was found rather general objection to small children. This is unfortunate, but perhaps some folks have helped to bring about this attitude by allowing children to run uncared for, or have left them to be cared for by the hosts. There are some rooms with two beds and a cot. But provisions are scarce for those who desire to come only for a few days and bring most of their eatables with them, and only limited provision for those who desire to do light housekeeping for the full week.

Board and Meals.—From 50 cents per meal for transient boarders to \$7.00 and \$8.00 per week. The Old Homestead serves meals for 30 cents. Most of the rooming places do not

give board, but in every case board can be had at a convenient place. Meals at the Garfield and The Inn are \$.80 per week, tickets transferrable upon arrangements with the managers. All the customary boarding places will be open.

Courtesy will demand that all brethren accustomed to the use of the weed shall refrain from its use in the rooms. This in some cases is demanded.

Do not put off getting to Winona until Monday evening, if possible to get there earlier, in order that you may make arrangements for your room and not be embarrassed by night coming on without having a place to stay. Arrangements will not be so easily made as formerly, because of the crowded condition, but accommodations can be had by coming in time or by writing Brother Dyoll Belote at 61 Highland Avenue, Uniontown, Pa., stating your wants. He will make assignments as nearly in accordance with your wishes as possible. He will establish headquarters in the lobby of the Auditorium, so it will be advisable for you to go there and make definite arrangements immediately upon your arrival, if you have not done so by mail. If you have written for assignments, you get your assignments at Brother Belote's

headquarters when you arrive. If no provision can be made for your wants you will be notified. Persons accepting assignments will be expected to remain there throughout the entire conference, or throughout the time they engage the rooms for unless they make satisfactory arrangements with the renter. It will be advisable to come prepared to pay room rent in advance, as it may be demanded in some cases. You will be more certain of being taken care of if you write for your rooms, as our committee has agreed to co-operate with the Disciples of Christ, who have said they would take all rooms we do not use. So do not procrastinate. If you have already made provision for your rooms you need not pay attention to these directions, for the committee is informed about your arrangements and they will stand. Accommodations are available for 375 people, but of this number about 100 have made their arrangements, so that there are still accommodations for 275. If you have been presuming that your rooms are being held for you because of understandings during past years, you had better write for them, for they may have been taken. Do not put this matter off. Take care of arrangements for your room in advance and you will be taken care of when you get there, and there will be no trouble, but if you let the matter rest thinking that you will run the risk, you may find yourself without a place to stay. Let no one fear to go to Conference for lack of accommodations. We are assured that all our people will be taken care of, and the committee has made definite arrangements to that end. All that is necessary is that you write to Brother Belote for your rooms. "Now then do it," and "Do it now."

—The Editor.

LAVERNE, CALIFORNIA

Just a line to let you know we are still busy in this part of the Master's vineyard. Work in the Sunday school, Christian Endeavor and Missionary Society as well as the church is in a healthy condition. We have a bridge plan in Sunday school to help us bridge the summer months. Much interest is being shown in it.

At the quarterly business meeting our pastor Brother Broad was asked to again shepherd us through another year making his twelfth year of service with us. We had a most blessed communion service at the end of the second quarter.

A good number of our church people were privileged to attend the Southern California Conference held at Long Beach last week and it is the general opinion that this one was the best conference yet. What spiritual feasts we did have! Dr. Myers, Dr. Pratt and Dr. Farr, to say nothing of our own preachers, gave us some wonderfully helpful and inspiring messages, each one staunch on the "faith once for all delivered unto the saints." Although we hated to leave the mountain top yet we all felt better prepared to go down into the valleys and stand stronger in defense of the gospel than ever before. That our Brother Beal was re-elected conference moderator for another year testifies to his ability and the satisfaction he gave in this year's work. Oh, that we might have

more of these Bible Conferences where the Word of Truth is rightly divided.

May He keep us one and all faithful until He comes.

MRS. GLADYS GOOD.

Pomona, California.

PLEASANT GROVE CHURCH

Since my appeal in The Evangelist for a minister, God has answered our prayers in the person of Sister Grace Slack of Long Beach, California. She came to our church as a visitor, and the church realizing in her a woman versed in the word of God, and filled with the Spirit, called her to fill the pulpit. Until God calls her on other fields she graciously abides with Pleasant Grove. She is an untiring worker and several of us have fallen into the habit of having Bibles, pencil and paper when we listen to her expositions.

I also wish to make mention that there is a parcel post to Africa now. Up to two pounds, 32 cents and war tax. From two to eleven pounds, 12 cents per pound plus 52 cents and war tax. Twelve to twenty-two pounds, 12 cents per pound, plus 94 cents, plus war tax. War tax is one cent per 25 cents or fraction. See page 158, Postal Guide, 1920, if post master is unfamiliar. Recently I sent a guitar that way. I want to send a Corona typewriter soon. Some Brethren dealer please price one with two extra ribbons to me. Any one knowing make and style of folding organs best adapted to tropical countries, please inform me. This should be one reasonably easy to take apart and assemble again, so I can send it by mail. To insure proper carriage of all small packages they should be sewed in cloth and addressed on the cloth, wrapped in paper and addressed again. Many times addressed tags reach Africa with nothing attached.

ERNEST E. MYERS.

Williamsburg, Iowa.

NEW LEBANON, OHIO

There has been quite a lapse of time since you have heard from New Lebanon, but we are still working for we are assured it is not in vain.

We have a Sunday school enrollment of 230 and the attendance has been very good considering the hot weather. We have been averaging about 154. While there are some who leave after the Sunday school hour there are always those who fill their places by coming only for the church service. Our pastor, Rev. G. W. Kinzie, has been bringing us some eloquent messages and takes such an interest in the great work. We feel confident that no shepherd could guard his flock more sincerely than does Rev. Kinzie over the people at New Lebanon, and we are so glad to report this as we well can be.

Since our last report there have been three confessions which is a splendid addition to the church.

Every Wednesday night we have prayer meeting, following this we have a chorus practice. It is the aim of this chorus to offer special selections during the church service. We also have a men's chorus which has been organized just recently and are doing splendid work, they have sung for us twice.

We find this a great help to the church as it makes every one feel a greater responsibility to be at the service and be there on time. It also gives more individuals an opportunity to do and help in the church.

Just recently we fitted our church basement for Sunday school rooms and the children are taken in the basement and there they have their Sunday school service. To be on the first floor and hear the children's voices ringing through the church is surely a great inspiration.

Yes the church at New Lebanon is thriving and prospering in the faith of our Lord Jesus Christ.

LAURA B. CONOVER

TRAVEL FLASHES

North Manchester

We are still traveling. Going some, was the word, some months ago. Being advised several times by parties "out West" that it was a poor time to "make" that country, I have been doing what I can right here in Indiana. The next Sunday after my return from the East, I gave the Bicentenary Message to my home congregation, at North Manchester. I was glad to have the unreserved commendation of the new pastor and assurance that even though he was but a few weeks old in the denomination, "our church can not afford to throw aside." But the thing that "gets me" is that so many of our churches are whiling away their time in getting the "go" into the thing. Saying "we will," is not equivalent to saying, "we are." Almost every copy of the Evangelist is saying we have appointed our secretaries, but nearly a year has passed and when that has gone, one third of the time for the program has gone. The job is too big for two years. I am glad to remember that North Manchester was one of the ranking churches in the Four Year Program and I see no reason why she should not be one of the top-notchers in this. They are out of debt and getting congregational expenses at a lower figure than they used to and therefore, ought to do the big thing this time.

Warsaw

In the evening, I was with Thomas and his people at Warsaw. Here, on a very hot Sunday night, we found a good audience gathered to hear Percy Morgan who was side-tracked for me, for the date. A number of folks were present from Winona which made this meeting less Bicentenary in character than it would otherwise have been. But nevertheless, I stressed the needs of our country and the need of our doing our part, as other denominations are trying to do in their Movements. Warsaw is another of our good congregations that are not at it as they might be—still unorganized, they are like too many more of our churches. I can see why some of the very small missions should not need much organization, but why large churches that want to do their part should delay, I cannot figure out. Of course, Warsaw will. But my contention is that it ought to "has."

Goshen

Our next trip was to Goshen. Here we found an organized church. Brother McInturff was mighty glad it was. I had a small congregation to address because of the ex-

treme heat and the nearness of Winona, with Billy Sunday as an attraction. My message was well received, however. One man said Goshen had put off her local program for the sake of the larger one of the denomination. I feel that this is the right thing. Not because we want a jubilee, but because we must become efficient as a denomination so we can do larger and better things locally. Nothing is so important now, that we can not put it off two years so that we may all have a part in the making of the more efficient denomination. Goshen is one of the churches that can and will do big things and McInturff is the man to lead them, it seems from all I know. He has the mastery of the situation and rings true to the ideals of the church.

Clay City

Our next place was Clay City. Over last Sunday, we motored to that most southern of the Indiana churches. Somewhat isolated, we decided to give them a full Sunday. We had a splendid time with Brother Henderson and his people. Young, this church is not small in her opportunity. Few churches, perhaps, have more talented people to the membership. Here we found some very fine church of the Brethren people working with ours and a fine place for a "working agreement." I believe that this will be one of the next places where it can be put into operation to advantage to both of us. With strict rulings, the sister church has nearly put herself out of commission and the way, to my mind, to conserve the situation, is to husband all together in our church under the leadership of our pastor and save all to the faith. More hospitable people than these we did not find anywhere. We enjoyed every minute of our stay among them and found ourselves wishing we might have planned to stay a week as they insisted we should. If they need me any time to help them, they will not need much to coax me to go again. Here we found more of those fine young people who ought to be in Ashland College. Some of them will go this year, to some college. Some others ought to and Ashland will give them a good start in the right direction if they can not take them all the way. But here they are, right among the colleges and universities of Indiana. Their ground may not be as productive as some parts of this great state, but events are proving that they do raise men and women of caliber. Brother Henderson has another year's call in his pocket for this charge which is fine evidence of their esteem of him. May the good Lord speed them in the good work of His Kingdom and all of us do our part. More later.

BAME.

LOST CREEK, KENTUCKY NOTES

Mr. and Mrs. Akens are taking a little vacation, visiting home folks in the west. They were accompanied by their young son, David Strode Akens, who arrived at the boy's Dorm. a few months ago.

Miss Elizabeth Haddix, whom many in our brotherhood know, is very low with tuberculosis.

Our Sunday school had, as usual, a big picnic here on the campus the fourth of July. Quite a number of visitors from Jackson Hazard, and other towns in Breathitt and Perry

county were present to enjoy the big dinner and program.

The people here are still trying to raise the \$500 which the Board asked patrons of Riverside to give toward the new building.

Our Missionary Society is growing in numbers. We now have about thirty members. This cannot be called a Womans' Missionary Society, for the men started it, and a large number of the members are men. Any Christian can become a member by paying ten cents a week toward the support of our missionary, Miss Charlotte Hillegas. The children under twelve can become members by paying one cent or over a week.

The Big Branch church also organized a Foreign Mission Society with about twelve members. These two churches are working together for our African work, and especially for Sister Hillegas. Since we have undertaken this foreign work, our offerings for home support have gradually increased.

School at Riverside opens July 18. The corps of workers as far as we know is as follows: Miss Anna Bethke, matron; Miss Huldah Ewert, cook; Mr. Akens, financial secretary and high school teacher; Miss Thelma Lichty, primary teacher and music; Miss Miami Livengood, 7th and 8th grades; Mrs. Birdie Divine, 4th, 5th and 6th; Mrs. Akens will also assist some with the high school work. The faculty is not complete at the present time, but we hope to have definite word from a high school teacher by the last of the week.

A former student of Riverside has been having a little Sunday school at Clay Hole, about four miles above us, and entreated some of Riverside's workers to come up and help them. Miss Bethke and Miss Ewert went last Sunday.

We are glad for the many enquirers who have asked, "What can we do?" To all of these we have sent personal replies and should there be others who have asked themselves the question, we will say, There will be six new rooms in the girls' dormitory to furnish with beds and springs and mattresses, blankets, quilts, pillows, etc. The mattresses in both boys' and girls' dormitories are almost worn to shreds. Any one who has bought new style beds and don't know what to do with their old iron beds, can ship them to Riverside at once.

The following is our semi-annual report of things received for the work. This includes all things received since November 2, 1920. The gifts of money include the following: \$5 for self from Miss Ruth Wright; \$3 at one time and later \$5 for Bibles from Buds of Promise Class, Eaton, Indiana; \$15 for Bibles from the Misses Olive and Jennie Garber, Sapulpa, Oklahoma; \$20 Miss Ida Shank; \$5 Miss Gertrude Leedy; \$25, L. B. Smith; \$5, Mrs. C. A. McConnel; \$5 for self from Sisterhood, Canton, Ohio; \$10, Miss Ida Shank for Library books; \$1, from Gordon Ball for Library book; \$5, for Elizabeth Haddix from Intermediate C. E., Nappanee, Indiana; \$5, I. D. Bowman, which we will use for library books; \$1.50, Mrs. John Homberd for library books; \$10, from John Homberd for library books; \$100, from Joshua Long for Grade teacher.

The following Sisterhoods of Indiana have

furnished rooms at the Girls' dormitory; Roann, Warsaw, Flora, Nappanee, North Manchester, Elkhart, Eaton, Wabash, Peru, and Marion. The last named was not really a Sisterhood Society but three Sisterhood girls, Miss Ruth Bixler, Miss Wolfe of North Manchester, and Miss Ada Ebbinghaus, combined their efforts and furnished the matron's room. Beside the usual window curtains, draperies, rugs and pictures, etc., which all have so kindly sent, these three girls added a good Congolium rug, sanitary cot with pillows, comfort, etc., varnished the woodwork and floor, calcimined the walls and are planning on making other improvements later on. The box of furnishings contained some lovely stationery for the matron and myself.

Other useful articles have been received: 1 comfort, Martinsburg, Pa.; 2 bags clothing including towels, wash cloths and rugs from W. M. S., Mexico, Indiana; 1 box clothing, 2 comforts, 1 quilt for dormitory; 1 comfort and pillow slips for self from Willing Workers Class, Waterloo, Iowa; 1 suit clothing, R. B. Rittenhouse; 1 box of miscellaneous articles which we gave out to girls at Christmas time, and towels and wash cloths for dormitory, W. M. S., Hudson, Iowa; box of dolls, S. M. M., Nappanee, Indiana; box of picture cards, books etc. from Intermediate and Junior C. E., Nappanee; box of clothing with a little treat for ourselves from Mrs. Geo. Baer, Ashland; 1 comfort and box of toys, Mrs. H. B. Richmond; Cap and pin cushion for one of the girls from W. M. S., Hudson, Iowa; 1 box of clothing, Flora, Indiana; 1 box clothing, L. C. Moore; 1 box shoes, bbl. clothing, two comforts, W. M. S., Carleton, Nebraska; the shoes and caps in this box were donated by Swanson Brothers; the Carleton Young Ladies, also 11 towels for dormitory; 1 bbl. clothing, 2 comforts, 2 dolls, dried fruit and vegetables from Claypool, Indiana; 4 boxes books, Pittsburgh, Pa.; 1 comfort, Milledgeville, Illinois; A nice outfit of clothes for little David Akens from third Junior Class of Girls, North Manchester, Indiana; box clothing, Buds of Promise Class, Muncie, Indiana; 3 Scripture Text calendars, one for each of dormitories and one for self, from Miss Clara Schroyer; package books, music, papers Sisterhood, Johnstown, Pa.; box tea-towels, Ever-Faithful S. S. Class, Martinsburg, Pa.; box of White Gift offering Allentown, Pa.; 24 towels, S. M. M., 6 sheets, W. M. S., Louisville, Ohio; 2 comforts for cots, 6 towels, 2 sheets, W. M. S., Bellefontaine, Ohio; 11 towels, Sisterhood, Canton, Ohio; bbl. clothing, including rug, comfort, 5 towels, 3 wash cloths, 14 handkerchiefs, 1 small blanket and quilt, and bunch of baby clothes from LaVerne, California; bbl. clothing, Mrs. D. L. Fox; box of clothing with eatables from Kings Daughters S. S. Class, McKee, Pa.; box clothing containing also Bibles and Testaments, 4 sheets, 30 towels, 5 wash cloths 1 bolt roller towelling, with thread, buttons, needles, etc. from C. E., Philadelphia, Pa.; 2 comforts and a few pieces of clothing from Sisters of the Church at Brooklyn, Iowa; 19 towels, Sisterhood of Dayton.

While we have written our thanks in each case, we also feel like giving public thanks for all of these useful things which helped the work go forward.

MRS. G. E. DRUSH.

OAKVILLE, INDIANA

The silence of our voice through the church paper does not indicate silence on the field. We have spent a very busy season in the Lord's work since last we wrote. We have observed the special days with profit—and others besides. The church work in general is keeping up well, though we have dispensed with the mid-week regular service; nevertheless we have on an average from two to four nights a week of activities of some kind.

Our church building program was deferred last spring on account of unsettled conditions in labor and materials. So our 'new church' is on the waiting list for a time, at least. Some things which the church has done and no doubt will be of interest to others, are the giving us a call to remain another year beginning October 1st; and the approval of a Boy Scout organization with the pastor as Scout Master, and the decision to stand back of the Movement. We expect to put on a public demonstration of what the boys are taught soon, as many people seem to have a clouded vision of the real purpose of 'Scouting.' We require the boys to be at Sunday school, and at church services at least once on Sunday. This has been a help in keeping them intact with the religious part. It also enables the pastor to get next to the heart of the boy in an out-door life. We like it, and recommend it to others.

The Sisterhood girls are doing some real work too. They recently had a picnic supper of their own on the creek; then later gave a pageant to their mothers and members of the W. M. S. in Brother Noah Swain's park. The mothers furnishing the eats. The pageant will be given at the church later on.

The Sunday school is keeping around the 100 mark every Sunday. A new class was organized, and will have a charter soon. Two of the Junior classes meet at the parsonage each Sunday for the full hour. We have a Teacher Training Class, and the school will reach the 100 per cent standard this August, the first time for several years.

The Sunday school has over \$1000.00 in the Church Building Fund. We are also adding some new books to the library collection.

The W. M. S. is doing regular work and getting along nicely. They observed their special day in June with good interest and motive for the good of the cause locally and at large.

In a recent visit in pastoral calling, a whole household, consisting of a mother past 80 years of age; a father past 78; a son, 37, and his wife, accepted Jesus Christ—before witnesses—as their Savior and Friend. In the words of Jesus, "This day is salvation come to this house. . . ." We can bear testimony of the truth of his Word. The next day we led them all, including the mother of the young wife, whose son and parents we mentioned—into the waters of baptism, according to Matthew 28:19-20. The following evening we confirmed them and received them into the church. Five precious souls added to the great band of believers who trust in him and follow where he leads.

That visit was like the angel's visit to the hippian jailer, when the keeper and his household turned to the Lord. Like the angel

that came to Abraham, and brought him 'good news.' Brethren, spread the 'Good News' to those who are unsaved that they too, may rejoice with you. It will always be a great marking place in memory. Happy is that soul who succeeds in turning others from the error of their way, to life and salvation.

There are others who are near the kingdom. We have prayed and talked with them in their homes; in the hospital; on sick beds; in normal health, and praise the Lord one awaits baptism soon, whose confession we took by the side of his dying brother in the hospital one bright morning not long ago.

May the aftermath of our sowing bring nothing but peace and joy. Workers who are faithful and willing to labor will receive rewards which the world cannot give or even dare to offer.

Clouds often overshadow; but O, the joy of sunshine! Hallelujah!

W. R. DEETER.

—:— PROGRAM —:—
Of The
THIRTY-THIRD GENERAL CONFERENCE
Of The

:: :: BRETHREN CHURCH :: ::
To Be Held At
WINONA LAKE, INDIANA
AUGUST 29 to SEPTEMBER 4, 1921

Conference Text
I Tim. 6:12

Conference Officers

Moderator William H. Beachler
Vice Moderator Arthur V. Kimmel
Secretary E. Glenn Mason
Assistant Secretary E. M. Riddle
Treasurer H. F. E. O'Neill
Statistician H. E. Eppley

Committee on Credentials

A. V. Kimmel, Chairman
C. E. Kolb C. C. Grisso
W. E. Thomas Jas. S. Cook
Perry Horlacher

QUIET HOUR, 6:15 A. M.—Leaders

TUESDAY, A. T. Ronk.
WEDNESDAY, A. T. Wirick.
THURSDAY, Jos. L. Gingrich.
FRIDAY, R. Paul Miller.
SATURDAY, G. L. Maus.
SUNDAY, Martin Shively.

Sermons and Lectures

MONDAY P. M.
8:30—Sermon—Arthur V. Kimmel.

TUESDAY
3:00—Lecture—Dr. Evans.
8:30—Sermon—B. T. Burnworth.

WEDNESDAY
3:00—Lecture—Dr. Evans.
8:30—Sermon—George W. Rench.

THURSDAY
11:00—Lecture—Dr. Evans.

FRIDAY
11:00—Lecture—Dr. Evans.
8:30—Sermon—Alva J. McClain.

SATURDAY
11:00—Lecture—Dr. Evans.
8:30—Sermon—Jesse F. Watson.

SUNDAY
11:00—Sermon—C. H. Ashman.
4:00—Lecture—Dr. Evans.
3:30—Sermon—A. E. Thomas.

DEPARTMENT SESSIONS

LAYMEN'S SECTION SESSIONS

Tuesday 8 A. M.
8 to 8:15—Devotional—President Alvah Evans.

8:15 to 8:40—Fellowship.
8:40 to 9—Election of Officers.

Wednesday 8 A. M.

8 to 8:15—Devotional—President elect.
8:15—"Laymen's Part in the Bicentenary Program"—Rev. C. A. Bame.
8:35—Discussion led by H. V. Wall and H. F. E. O'Neill.
8:45—Open Discussion.

Thursday 8 A. M.

8 to 8:15—Devotional—C. W. Abbott.
8:15 to 8:35—"Laymen's Opportunity in the Home."
—(a) Obligation of Parents to Children—E. G. Mason.
8:35 to 8:50—(b) Obligation of Children to Parents—Joe Kosher.

Friday 8 A. M.

8 to 8:15—Devotional.
8:15 to 8:35—"Opportunity of Laymen in the Community."—A. H. Lichty.
—"Opportunity of Laymen on Sunday."
8:35 to 8:45—(a) In the Home—George Urey.
8:45 to 8:55—(b) In the Church—B. F. Puterbaugh.

Saturday 8 A. M.

8 to 8:15—Devotional.
8:15 to 8:35—"Laymen and Missionary Education"—Mrs. I. D. Slotter.
8:35 to 8:55—"Laymen and Religious Education"—Prof. J. A. Garber.

NATIONAL MINISTERIAL ASSOCIATION SESSIONS

Tuesday 8 A. M.

Devotions—S. M. Whetstone.
"The Minister's Responsibility to Church Auxiliaries"—J. A. MacInturff.

Wednesday 8 A. M.

Devotions—George Cone.
Report of Sec.-Treas.—Elections.

Thursday 8 A. M.

Devotions—W. R. Deeter.
Report of the Committee of twenty-five.

Friday 8 A. M.

Devotions—O. E. Sibert.
"Dignifying the Communion Service"—L. G. Wood.

Saturday 8 A. M.

Devotions—H. M. Oberholtzer.
Reports of committees—Special Business.

SUNDAY SCHOOL SESSIONS

Tuesday—Teacher Training.

2:00—Devotions.
2:10—Address, "Supervised Teaching"—L. L. Garber.
2:40—Conference, led by J. A. Garber.

Wednesday—Children's Division

9:00—Devotions.
9:10—Address by Miss Nora Bracken.
9:40—Conference, led by Miss Nora Bracken.

Thursday—Young People's Division

2:00—Devotions.
2:10—Address, "Personality and Methods of the Teacher of Young People—Orion Bowman.
2:40—Conference, led by Geo. H. Jones.

Friday—Recognition Services

9:00—Devotions.
9:10—Recognition of Front Line Schools.
—Address—H. H. Wolford.

PUBLISHING INTERESTS SESSION

Thursday P. M.

7:00—Devotions.
7:15—Business Manager's Report and Address—R. R. Teeter.
7:40—Editorial Address—Geo. S. Baer.
8:10—Music.
8:15—The Service of Religious Journalism—A. D. Gnagey.
8:40—Music.
8:45—Round table on the Publishing Interests.
9:30—Closing.

EVANGELISTIC AND BIBLE STUDY
LEAGUE SESSIONS

Wednesday

9:00—Address—Chas. H. Ashman.

Thursday

9:00—Address—L. G. Wood.

Friday

9:00—Address—C. C. Grisso.

Saturday

9:00—Report of Officers:

Secretary—H. V. Wall.

Treasurer—N. H. Neilsen.

Field Secretaries—

W. S. Bell.

I. D. Bowman.

C. H. Ashman.

New Business.

FOREIGN MISSIONARY SESSIONS

Thursday

3:00—Our South American Work—J. Allen Miller.

3:30—Our African Field—Alva J. McClain.

Friday

7:00—General Session.

GENERAL MISSIONARY SESSIONS

Tuesday

7:00—Devotions.

7:10—The Consecration of Life and Possessions to the Task of Home Missions—H. H. Wolford.

7:30—Recruits for Home Missions and How To Secure Them—E. A. Rowsey.

7:50—Problems of Consecration and Extension and How to Solve Them—G. T. Ronk.

Friday

3:00—Our Kentucky Missions:

I—S. Lowman, G. E. Drushal, John A. Rempel.

II—The General Missionary Secretary's Message and Report—William A. Gearhart.

III—Missionary Resources and Liabilities—Geo. C. Carpenter.

CHRISTIAN ENDEAVOR SESSIONS

Wednesday

2:00—Song and Prayer.

2:10—Educating the Missionary Impulse—L. R. Bradfield.

2:35—Missionary Meetings and Methods—G. C. Carpenter.

Thursday

9:00—Song and Prayer.

9:10—Securing the Needed Specialized Workers—M. P. Puterbaugh.

9:35—Conference on Life Enlistment—Edwin Boardman.

Friday

2:00—Song and Prayer.

2:10—Young People and their Recreations—Eleanor Wilcox.

2:35—A Sample Case of Socials—E. A. Rowsey.

Saturday

9:00—Song and Prayer.

9:10—A Service Set-up—Chas. W. Abbott.

9:35—Committees that Serve—J. A. Garber.

Sunday

2:00—Junior Endeavor—Frieda Price.

—Intermediate Endeavor—Mrs. Cora Stuckman.

3:00—Conference of Junior and Intermediate Superintendents.

7:00—Model C. E. Prayer Meeting—Dyoll Belote.

WOMEN'S MISSIONARY SOCIETY
SESSIONS

Tuesday

4:00 P. M.—Reports.

Wednesday

4:00 P. M.—Missions.

Thursday

4:00 P. M.—“Feast of Ingathering.”
Recognition of Banner Societies.

Friday

4:00 P. M.—Missions.

Saturday

4:00 P. M.—Business Session.
Outlining of Year's Work.REPORT OF THE EVANGELISTIC AND
BIBLE STUDY LEAGUE

At the recent election held by the Evangelistic and Bible Study League, the following officers were elected for one year:

President, A. V. Kimmel; First Vice President, J. Allen Miller; Second Vice President, Orion E. Bowman; Third Vice President, Martin Shively; Treasurer, N. H. Nielsen; Secretary, Henry V. Wall; Directors, (elected for three years), J. F. Watson, Horace Kolb, W. C. Benshoff, H. M. Harley, and Wm. A. Gearhart.*

The following directors hold over as a result of the election last year: Geo. W. Rensch, Chas. A. Bame, W. S. Bell, E. M. Cobb, L. S. Bauman, Ed. L. Miller, Geo. T. Ronk, A. J. McClain, Chas. H. Ashman, and A. E. Thomas.

The wonderful success of the League during the past year has been due largely to the efforts of W. S. Bell, I. D. Bowman and Chas. H. Ashman, who did the evangelistic work for the League.

Brother I. D. Bowman was employed for forty weeks, Brother W. S. Bell for twelve weeks, and Brother Chas. H. Ashman for fourteen weeks.

As a visible result of the efforts of these men, more than six hundred confessions were taken by them. God alone knows how many discouraged ones have been helped and started again with renewed energy. One could better understand the way the work of the League is appreciated, if he could read the many letters of commendation which we received during the year.

The work done during the past year by these three Brethren represented only a little more than a full year for one evangelist. Suppose we had ten such evangelists in the field full time. On the same basis this would increase our membership approximately five thousand each year.

This is not a dream, it is a possibility easily within our reach. If you would like to see this plan a living reality in our denomination, first of all PRAY, PRAY, PRAY. Then give of your money, as God prospers you.

If you do your part, rest assured that God will do His.

If you have not paid your membership dues please do so at your earliest convenience.

A full report of the League work will be given at our National Conference.

HENRY V. WALL, Secretary.

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EDWIN ELMORE JACOBS,
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VOLUME XLIII
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AUGUST 17,
1921

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



(FROM WOMAN'S OUTLOOK)

MOONLIGHT ON WINONA LAKE, INDIANA

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George S. Baer, Editor

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EDITORIAL

Conference Spirit

The revolving wheels of time are bearing us to another General Conference of our beloved church. No doubt there arises in the minds of many the thought, What will this Conference accomplish? What particular feature will distinguish it as marking progress? Will it be a gathering that will glorify the Master? The purpose of this editorial aims to express the writer's view relative to a matter of grave importance. What should be the pervading Spirit of our Conference?

It is an undisputed fact, that in every gathering where men and women assemble there is prevalent some underlying tendency or spirit. That spirit may be elevating and devotional or it may be selfish and destructive; to make it the former selfish motives and vain ambition must give way to the Christ-spirit. If his presence is felt in each heart then self, and the sinister motives will vanish, and only the spirit of tolerance, forbearance, and brotherly love will reign supreme. Where love dwells there is God: "God is love." Do we vary in individual opinions? Then let us differ, but in the spirit of charity. "Love worketh no ill to his neighbor," much less should it to a fellow-being in Covenant relationship. Frequently, we find individuals who still conceive the idea, that to be constructive, we must be destructive. The smooth sailing course in the realm of shallow-thinking lies in destructive criticism; thus, such resort to controversy. May we as Brethren put on our charitable "Thinking caps" and seek to promote our share of God's Coming Kingdom, and he will abundantly bless us in Conference assembled.

In these gatherings, we mingle with brethren in the faith, not a faith. This should be a source of strength and inspiration to each one. "In unity is strength," and in fraternal greetings, comfort." During the years, we as laborers for the Lord meet our problems. Ofttimes discouragement marks our pathway; how consoling to fellowship with those who can touch our aches and pains with a sympathetic hand, yea the uplifting hand. We realize that the spirit of mutual helpfulness may be prevalent in our social as well as our ecclesiastical relationship. Furthermore, in the days of indifference and cold, ungodly materialism, we rejoice in the thrill of mutual faithfulness. The Bible, "The Whole Bible, and nothing but The Bible" plea should distinguish us in a particular light. A plea without the evidence avails nothing. If we are a Gospel people in faith, let it mark us in works (Conference deliberations).

What should be the spirit of our sessions? Several things may be essential to the best interests of all. First, we would place, loyalty.

Churches send delegates, with the expectation that they attend the sessions. Habitual absence betrays the trust of churches sending delegates, robs the speaker of his opportunity to impart that which has cost him toil and pain, and the Lord of service. There should be faithful attendance at all sessions. Promptness should be made a virtue by Conference delegates. Too often we begin our sessions with a very few present, and then there is a continual interruption by those who persist in getting in a bit late. Well, the Foolish Virgins were just "a bit" late and were shut out of the Kingdom; and it means foolish men as well as foolish women. Attentive listening inspires the speaker. How humiliating to the speaker who has put forth brawn and brain in the preparation of a message, and then to find a heartless response from an inattentive audience. Brethren, let us be thoughtful along these lines. We are in the King's business in Conference, as well as in our local work. Issues of world-importance are before us. Men and women representing our churches should keep this clearly in mind. May we be conscious then that in our sessions, we are in God's school receiving instruction and may the spirit be such that "the truth" may be impressed upon our minds and hearts in a manner that we may go to our respective fields of labor better fitted and qualified to do the Father's will.

A Conference is not only retrospective but also prospective. We review the work of the past in our various reports; these should stimulate us to greater efforts whether they be encouraging or the opposite. In the Lord's work there is no looking back after putting the hand to the plow. It is a matter that should cause general rejoicing, that God, through our faithful heroic workers in Africa has opened a door of ripened opportunity; that he likewise is blessing work and workers in South America; and furthermore that the evangelistic efforts have been blessed throughout our church in the face of the Great War's aftermath. What of the future! If we remain true to the Word and stand steadfast in allegiance to our Lord Jesus Christ, blessings will continue to be showered upon us. May the Spirit of God direct us then that in our deliberations and in our looking forward we may be in accordance with God's plan. We should keep in mind that God reveals himself in proportion to man's spiritual capacity. Sacred history reveals to us that sometimes revelation was withheld during an entire century. May our church in these ominous days know but one message, "Jesus and him crucified," and that our plans for the future may be in harmony with that message.

One thing that should determine the nature or character of our conference is the fact that we are Brethren. Why are we affiliated with this particular church? Is it the church of our choice? Should we be loyal to her plea. How often the pastor meets with the expression, "One church is as good as another." We advise such to belong to the other. We stand upon a Bible platform; that may not be big enough for some well-intentioned folks, but we believe it an unshakable tenet; "Heaven and earth shall pass away but my Word shall abide forever." If we believe this then let us be true to the doctrines and their expression in the ordinances as taught by the Word and practiced by our church. When we find that we cannot stand upon that platform then let us at least be courteous enough to honor the founders changing our thinking and practice without violating theirs. Jesus said, "My peace I leave with you." May his peace comfort and sober our hearts.

Once more, let this thought be uppermost in each delegate's mind, that we live in perilous times, that the Master's commission to the church is unchanged, and that he demands of each one his or her very best; "Present your bodies a living sacrifice, which is your reasonable service." If we shall do this, then we shall promote thereby the spirit that will make this coming Conference one redounding to the glory and honor of God, the Father, God the Son, and God the Holy Spirit.

A. B. COVER,

Hagerstown, Maryland.

EDITORIAL REVIEW

We are in receipt of another issue of Brother H. M. Harley's church bulletin which he publishes by means of a duplicator. This issue is given over to a financial report of the various organizations and the showing is very commendable.

Brother Homer Anderson is greatly pleased with the splendid spirit of co-operation and support that he has found in the Campbell, Michigan, church. He finds an excellent fraternal spirit also existing between the two branches of the Brethren fraternity there.

The work at Clay City, Indiana, is moving forward under the leadership of Brother S. C. Henderson, who has been retained to serve the church another year. One interesting feature of the work at this place is the large community Teacher Training class taught by Brother M. R. Goshorn.

Brother S. M. Whetstone reports his work with Tiosa, Teegarden and New Highland churches of Indiana. Substantial progress is being registered in all these fields, and the spiritual atmosphere is being deepened by the promotion of the prayer service. Brother Whetstone remains with these people for another year.

A very successful evangelistic meeting was recently conducted in the Roanoke, Virginia, church with Miss Emma Aboud as evangelist. Twenty-four made the good confession and the church was greatly strengthened and encouraged. All departments of the work have been maintained with splendid interest through the summer.

From Louisville, Ohio, comes a splendid report of excellent work. Brother E. M. Riddle, the pastor, is aggressive and wide-awake, and his people are following hard after him. He was superintendent of the Community Vacation Bible School which was conducted there this summer. He reports an enrollment of 170 and that the instruction was done by volunteer teachers.

The letter from Africa tells us a number of things, but the one thing most important is the absolute dependence of these workers on God and the great place that prayer has in their lives. They are waiting for recruits and must be disappointed by the delay of their arrival. How must our Lord feel to be disappointed so many centuries by the tardiness of his servants in taking his gospel to the ends of the earth!

From Brother C. F. Yoders' letter we learn that our Rio Cuarto mission has lost one good family and gained another. Much attention is being given to religious education and training for service. In the

mayor who is a friend of Brother Yoder and would like to attend the mission if he did not fear the ridicule of friends, we find the parallel of the Bible record of the man who worshipped Jesus "secretly for fear of the Jews."

Brother A. B. Cover, who recently announced his resignation from the pulpit of the Hagerstown, Maryland church, has been employed as district evangelist for the Maryland-Virginia district, with headquarters at Washington, D. C., according to the announcement from the Mission Board in this issue. Churches of the district are requested to make use of their evangelist. We feel sure that Brother Cover will do a constructive work wherever he goes.

On to Conference! August 29 to September 4. Accommodations adequate to our needs and prices practically normal. Every church should be represented as nearly as possible by a full delegation. If you have not secured your rooming quarters write Brother Dyoll Belote, 61 Highland Avenue, Uniontown, Pennsylvania, and if you have not your credentials write Brother E. G. Mason, West Salem, Ohio.

Do It Now.

At Burlington, Indiana, Brother W. T. Lytle is still leading his people forward by his enthusiasm and vision. One thing especially that points toward progress is the fact that the church is beginning to consider full time pastoral service. This ought to be the ideal of every church that is compelled to divide its pastor with another congregation—to grow to that extent where it could command the services of a pastor for full time. But until that time arrives for the Burlington church, Brother Lytle is open to a call to another church for part time.

Have You Tried the Plan?

Have you tried God's plan for financing the Kingdom? There are a multitude of plans devised by church leaders driven to their extremity to know how to save the church from embarrassment and to make possible the forward steps that opportunity offers. They have their bazaars, suppers, food sales. And there are times and emergencies when these seem to be necessary. They have their subscription papers, regular offerings and special efforts. And these are perfectly legitimate and essential. They budget their expenses in a very business-like way and then seek to cover the entire amount with pledges, encouraging weekly payment by means of the weekly envelope system. This is as it should be, so far as the church's system is concerned. But still many are finding it hard to do any more than break even. Where is progress to come in? Must we ever do little more than mark time? Try God's plan for individual giving, and see what changes take place. Give to God the tithe and see how the individual and the church will be blessed. The windows of heaven are open to those who will make the venture and if those tithes are brought into the storehouse of God, all problems of church finance are henceforth settled. Try God's Plan.

Jesus looking upon wicked Jerusalem wept over it, but we are rather fascinated by the glare and glitter of the city's wicked life.

We cannot have friendship with Jesus while we harbor thoughts and deeds that are diametrically opposed to his spirit and teachings.

We should honor all men because of the heavenly image they bear and thus impress upon them the fact of their high calling—that they are called to be sons of God.

We are very anxious for the guidance of our heavenly Father when the way is dark and rough, but when the sun is shining brightly and the road lays smooth and unobstructed before us, we are quite confident of our ability to find our way alone.

How like the sons of Zebedee we all are inclined to be! When we meet those who do not fall in with our ideas of Christian courtesy and hospitality, we usually feel like calling down upon their heads the fire of wrath, while our Lord is patient and forbearing.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Have We a Parallel?

On the thirtieth of June this year, on Trafalgar Square, alongside of Nelson's, there was unveiled a statue of George Washington, presented to the people of Great Britain, by the people of Virginia. The speech of presentation was made by President Smith of Washington and Lee University, in which it is reported in the Literary Digest that he said, The statue was the effigy of one "who forsook Great Britain's flag, rejected her sovereignty, and fought against her King," but that "with splendid and characteristic magnanimity she had answered the challenge by placing the one-time rebel on a pedestal amid the mighty monuments and memorials of Trafalgar Square." With this gift, he said, his committee brought assurance of "the undivided fellowship and friendship of the great body of American citizens," since "the shrill cries of hate that were sometimes heard were but the clamor of a narrow and turbulent shore-line, not the voice of the great deep that lay beyond." Claiming to speak for "the thinking millions of America," he added to his message the plea that "the English-speaking nations of the world, so recently united in war, should unite again for the more complex tasks of peace, and in closest and most unselfish co-operation enter at once upon a joint program of world leadership and reconstruction."

Lord Curzon was the speaker for Great Britain and was as magnanimous as the occasion demanded. He said, Some might ask why it was that Englishmen "gladly and proudly welcomed the statue of Washington." The answer, he went on to say, was—

"Because he was a great Englishman—one of the greatest Englishmen that ever lived; because, though he fought us and vanquished us, he was fighting for ideals and principles which are as sacred to us as they are to the American people, and which are embedded in the very fibers of our common race."

Speaking of the statue as a symbol and a sign, he continued:

"It is a mark of the fact that the two branches of the great English-speaking race are now and henceforth indissolubly one. It is now more than a hundred years since we last fought, and that conflict was one of which none of us are proud and of which some of us are very much ashamed. We can never fight again. But not merely can your nation and mine engage never to fight and never to quarrel; we can do a great deal to prevent other nations from fighting. That, I submit, is the main function and duty that lies upon us in the future. It is by the example we set, by the common sacrifices that we have endured that we should endeavor to see that the peace of the world is assured."

"We see the American Revolution now in its true perspective. It was only one of our domestic quarrels, an episode in the long struggle of Englishmen for freedom and self-government. In the end democracy triumphed in Britain, as it did in America, and privilege and oligarchy were vanquished in the one country as they had been in the other."

"So, naturally, what little bitterness has been left by the memory of that old conflict, in which we were worsted, should long since have died out. In Great Britain that is the case. . . So we welcome the gift which the Virginians have so gracefully and generously bestowed upon us, and rejoice to have the image of Washington set up in the very center of our capital, a memorial of a hero who belongs to our race and speech, and a memento of an honorable feud which is passing into a still more honorable friendship."

I have been both generous and reckless with this speech

of Lord Curzon. I have first quoted more generously than my space would allow, and have not done justice in this "garbling," to this wonderful address. But the purpose of the address was for the same reason that I have asked that this might be put on this page. It was a speech of much reconciliatory power. It finds a response in my heart as an American. As I read it, I said in my heart, sometime, somewhere, there will be a speech like that made for the founder or leader of the Progressive Movement, in the Dunker fraternities.

Recently, I stood in Berlin, Pennsylvania, in the cemetery there and thought again of the work done by Henry Holsinger; how he had quickened the spirit of Education, Missions, Sunday Schools, and thus Bible Study, Evangelism, and thus almost every objective of the Bicenentary Movement, not only in our own division, but also, and perhaps more so, in the larger fraternity of the Church of the Brethren, and I wondered if we did not, or by working together, we may not yet, have a wonderful parallel.

Echoing the speech of President Smith, may it not be said now by us? "We shall never fight again." Aye, I believe that it can be said by both. Indeed, we have nothing to fight about. That is apparent to students of each other, right now. We should "unite for the tasks of peace" is another fine sentence that needs to be re-echoed. "In the closest and most unselfish co-operation, enter at once upon a joint program of leadership and reconstruction." The big words of this sentence can not too clearly nor too early be sensed and vivified. It is the right thing; it is the sane thing; it is the saving thing for us both. **At once**, is the right time.

Passing over to the speech of Lord Curzon, no Progressive would ask any Conservative to say that of him; were he living, or could he come back from the dead, he would not ask it. Much could be said of him, doubtless that would parallel the words of Curzon about Washington. The mark by which we need to show the obliteration of our unfriendliness is not a monument nor fine words, but acts. Action? What we need is not the laudation of dead heroes, but the acknowledgement of our task to bring together a divided brotherhood. "We shall never fight again," but more, said he, "we can prevent other nations from fighting." We shall never quarrel, but by a united front of a whole unemasculated gospel, we could go on to keep others fighting for that same platform with a courage and faith that would more speedily bring in the kingdom.

Curzon said, "We now see the American Revolution in its true perspective." That, I feel, is the thing most needed to the division of Dunkerism. See it as the thing that brought us quickly to our senses, the needs—the advances that had to be made before the church could go forward, and thus undo, all the little that needs to be undone. Let Dunkers everywhere realize that the progress that has been made could never have come to pass without the separation and then, undo the separation, and we have seen the division of 1882 undone. "Democracy triumphed in Britain as it did in America," he said. Liberty triumphed in one branch as it did in the other, let it be said, and we shall bless the Lord that he has led us to see it. Oh, I have neither the time nor the inclination to enlarge on the paraphrases, but my prayer is that many will supply them all as they ought to be and that the time will soon come that all can be written that ought to be, about the reunion that will save ourselves and help to save the world.

BAME.

GENERAL ARTICLES

The Place of the Bible in the Life of the Child

By William H. Beachler

It should be a very large place—very much larger, I am persuaded, than Protestant Christianity has for a long period recognized. However, there is much occasion for encouragement in the fact that there are signs of a great awakening at this point. On Sunday School Convention and Institute programs everywhere there appears such a topic as we have before us today, and others closely allied to it: Which fact furnished strong proof that a great and imperative awakening is under way. And needless to add, that the bringing of the Bible back into its large and rightful place in the life of the child will be conducive to immeasurable blessing both to the church and the world. How eagerly God has been awaiting the return of this day is not difficult to surmise. But I shall venture that God's eagerness for its return does not surpass the great need of childhood for its return.

I repeat that the place of the Bible in the life of the child should be a very large place. I go back into the very morning of the history of true religion for my warrant for this claim; and I find there that God himself ordained that it should be a large place. I invite careful attention to the immortal words in Deuteronomy 6:6-9 "And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." In Deuteronomy 11:19-20 we find that virtually these same words are repeated.

Now then, let us pause for a brief analysis of this language. First, we have here a solemn commission to parents, a grave responsibility laid at the door of parents. Parents are to diligently teach God's commandments and God's revealed truth to their children. I quote the following as the literal meaning of the words, "Thou shalt diligently teach them etc." "Literally, thou shalt sharpen them into thy children, impress them upon them, send them into them like sharp weapons." Moreover, parents are to make God's commandments the theme of conversation with their children in their homes, and as they journey together by the way; and in the night time before sleep has come, also in the morning in the first wakeful moments the theme of conversation shall be God's commandments. And these

same commandments shall be bound as signs upon the hands and as frontlets between the eyes; and they shall be put on the posts of the houses and the gates. To the end that, it shall be impossible for childhood to grow up in ignorance of the will and the commandments of God, and the relation of those commandments to their own prosperity and well being. In the light therefore of this great commission to parents, it is inconceivable that the Bible should ever be a mere incident in the life of the child. Nor is it less conceivable that God can be satisfied when the Bible has in the life of the child any place short of large and preponderant.

As further ground for my contention I want that we shall now think for a moment of the Bible and the child in their relation to each other. On the one hand here is a book offering the child that which no other book can offer. And on the other hand here is the child whose needs no other book on earth can satisfy. The Bible is a book vitally, fundamentally different from all other books. It is THE Book of books. From the standpoint of the historical and literary value of the book, and from the standpoint of the Bible's rare adaptability to the child, it is at once a priceless treasure belonging to every child by right of inheritance. But if I stopped there I would be stopping short of that one great consideration which makes the relation between the Bible and the child a most unique relation. The Bible is a book for a sick and lost world. The Bible reflects on its sacred pages the true light of God to man. It leads man to the Cross, and the Savior, and the Divine Physician. It supplies to man the foundation materials for a true, enduring life structure. It sets before man those ideals and standards which must govern him in his entire life if he will be an acceptable and noble son of the Most High. It provides for man the inspiration, the grace, the impetus to subdue

the lower elements of his nature and to endeavor to become more and more like the Divine pattern. Being also man's greatest source of comfort amid the emergencies and trials of life, it is also the basis of man's eternal hope. Great and wonderful heritage is this book of all books! And the child, because he is a child; because he is different from what he will be during all of his future life; because he is impressionable, and teachable, and plastic; and because his heart is tender and the Divine is near about him—the child needs that this great book of books shall have the largest possible place in his life. The heart of the child is the most fertile

The Days That Are No More

BY S. J. FISHER

"The days that are no more," she softly sings,
As o'er the ivory keys her skilled hand strays;
And while her heart recalls those happier things,
The vision fades of radiant by-gone days.
"The days that are no more," the sad refrain
Adds its despair to joys that ne'er return again.

"The days that are no more," the shadow falls
Upon the eyes so unrelieved by tears;
While from the past alone each great joy calls,
And silence broods above the engulfed years.
"The years that are no more," each seems so sweet,
The joys that vanished with such scurrying feet.

"The joys that are before"—a richer thought
Lends a new cadence to her voice once more.
True life is Janus-faced; and light is brought
Both from the past and all that lies before.
"The days that are before," lift heart and eyes,
And catch the gladness of the distant skies.

"The days that are gone before"; then should we care
That joys are gone, and much so dear has passed,
If when we turn, there rise the hopes so rare,
And round the future love its radiance cast?
"The days that are before"—the best is there.
Into the future ride, o'er-arched with heavenly care.

"The days that are before"; let us believe
Beyond the hills more glorious days shall rise;
Nor tongue can tell, nor heart conceive
The joys which starlike fill the future skies.
"The days that are before"; rise hearts forlorn.
God's sunlight is no sunset, but a morn.

—Presbyterian.

and promising of all soil for the planting of Divine truth. And when God commissioned parents to diligently teach his law unto their children ought it to become at once conclusive that the most effective way to perpetuate true religion is through the children.

This leads me to say that the Sunday school, though actuated by the best of motives, has, like many other good agencies and movements, been greatly abused; and with that abuse there has followed one of the gravest and most sorry failures into which parentage could fall, viz., the failure to make in the lives of their children a large place for the Bible. The Sunday school was never intended to lift from the shoulders of parents a responsibility which Divine hands had laid there. But alas, how many parents (even Christian parents) have washed their hands of all responsibility in the matter, and have complacently delegated to the Sunday school the work of determining what place the Bible is to have in the lives of their children. In this connection I call to your attention the significant words of the late Theodore Roosevelt. In presenting a famous painting to a High School he said—"I have a weary contempt for the cuckoo type of parent, the father or mother who deposits the child in school and then goes away with the feeling of satisfaction that all needed for the moral and intellectual development of the child has been done." I may add that the illustration gains its force in the fact that the cuckoo bird lays its eggs in the nests of other birds, thus permitting other birds to hatch out and rear their young. And while I surmise that Mr. Roosevelt was thinking of parents in their relation to our public schools, the illustration is nevertheless strikingly applicable to parents and our Sunday schools. Someone has well said, "All honor to the sacrificing, painstaking Sunday school teachers who patiently train the young of the Christian and non-Christian parents, but let them say to the parents, 'I will co-operate with you in teaching John and Mary the way of life, but I will not promise to take from you the responsibility, which God in his word, has placed upon parents.'"

Parents fell into a grievous error the day they concluded that the most the home could be expected to do would be to merely supplement the work that the Sunday school is doing. For after all the most the Sunday school can hope to do in the painfully limited time accorded to it, is to try to teach something of the Bible to the boys and girls of non-Christian parents, and to supplement the work done by Christian parents in the home. And be it said here and now that, not reflecting in the least against the Sunday school, the boy or girl who must look to the Sunday school solely and entirely for what Bible instruction he or she is getting is absolutely not getting the Bible he or she needs or is entitled to. Here is a woeful failure and the results that have followed are far-reaching and deplorable.

I want in briefest form to point out a few things that happened the moment Christian parents ceased to be Bible teachers to their children. First, the moment Christian parents began to be lax in this very important matter, their religion became a less and less vital and real factor in their own lives. Faith, and the Christian life generally speaking, need just the expression and exercise afforded by instructing the children in the Word of God. So that, to get parents back to teaching the Bible to their children will do the

parents fully as much good as it will the children. And second, the moment parents cease to maintain Bible instruction in their homes, that moment there begun to germinate and grow a crop which has developed and ripened into an appalling harvest of Bible ignorance. The reports that come from chaplains and Y. M. C. A. men with reference to the Bible ignorance they found among the eight millions of English speaking soldiers in the recent world war are exceedingly disheartening. Nor is our embarrassment relieved in the least when we are assured that hundreds of thousands of those boys came from Sunday schools, and churches and Christian homes. The testimony seems general that the ignorance found of the Bible and the simplest Christian truths was appalling. Is not that a part of the harvest that has followed the decline of Bible teaching in our homes? And holding still to the thought of results, the more ultimate harvest that is bound to follow from this widespread ignorance of the Bible is not so easy to define. This we know however, that God was careful to point out to Israel that their happiness, and peace, and prosperity would be dependent upon their remembering his holy commandments to do and to keep them. And therefore how much of harm, and loss has come to the rising generation of youth, and to us, and to the church, and to the world because of ignorance of his word and his will only God knows.

What are we to do? We must keep on keeping on. We must make the present awakening which is yet only partial, a real, far-reaching, general awakening. We must lend every possible assistance to the movement which aims to re-enlist Christian parents everywhere in the great work of making in the lives of their children a far larger place for the Bible. The church must take up anew her great teaching function. There must be more of teaching in all of our pulpits. And our ministry must lay greater and greater emphasis upon the need of parents co-operating in a very large way with our Sunday schools in teaching the Bible. Just as there needs to be sounded and resounded the fact that young people have no right under heaven to marry and bring children into this world unless they are willing to assume their moral, spiritual obligation to those children unless they are willing to teach those children that Book of books which God has given to the children of men.

These are a few things that we can do, and it is imperative that we should be busy at them. If the Bible is to have its rightful place in the life of the child, we must fall back on the home. To Timothy, St. Paul wrote, "And that from a child (a babe) thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Be it remembered that it was in the home of Lois and mother Eunice that Timothy got his early knowledge of the Scriptures. God, at the knee of Godly, pious grandmother, give us many, many, and still more homes like that. I close with the following word: "No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that as schoolmaster and as Governor I know that my feet must rest with the feet of my fellowmen upon this foundation, and upon this foundation only, for the righteousness of men must take its course from these foundations of inspiration."

Waterloo, Iowa.

"Let God." By W. M. Lyon

EXPLANATORY

I refer to the Bicentenary program. That all may know just why the church in Washington City is not in the movement, let me say, it is simply because, by God's help, we have advanced beyond it. In making this statement, my dear brethren, it is not with any boasting, (God knows), excepting as we may boast in Jesus Christ, who always gives the victory. Yes, by the power of the risen Christ alone, we can truthfully say that we are in advance of that movement. It is the privilege of every church to take the same position. Step out boldly and stand by faith on God's promises.

The giving is God's; ours is the taking (Joshua 1:3). Why not appropriate? Today, as never before, it seems to me that the very heart of God must be longing to find people who will actually believe just what he says! And, be it understood here and now, that in this short explanation, it is far from my desire and purpose to criticize. If we have the spirit of humility we dare not, cannot do that. And we simply ask that we may have the same spirit manifested in return.

But in regard to this question, let me ask what "movement" was it that brought such marvelous results in connec-

tion with the life of George Muller? Many others of that same type might be mentioned. What is the lesson for us today? Has God changed? Is he a respecter of persons?

My son, Thoburn, the Lord willing, will soon begin to publish a small paper in the interests of the Washington church, the name of which reveals the secret which has given us the great victory. And this is the name:

"LET GOD"—Isaiah 2:22.

Yes, every church that pays the price will be in advance of any such program or movement. "Not by might, nor by power." Why not believe God? The dear Lord would still have us learn the lesson taught Gideon of old, when instead of **increasing** his army of thirty-two thousand, he reduced it to three hundred. A lot of **knowing** (?) people today would surely balk at such a plan as God gave Gideon. Don't you really think so? Why not still believe Ephesians 3:20? Just give him that same chance and he will still do "exceedingly abundantly above all that we ask or think."

The greatest missionary church of which I have any real personal knowledge, a church with a membership of less than three hundred, (not rich people either) to my certain knowledge, this same church has for many years given annually upwards of ten thousand dollars, and mark you, that very same church in all these years, has not had a missionary society, not even a committee of any kind! And, by the way, it has been the privilege of your unworthy servant to be, for fifteen years, a member of the Bible class taught by the pastor of that church. I have listened to the teachings of many of the world's greatest Bible teachers, and yet, in the judgment of many others, none greater than he who was instrumental in giving me this secret of victory.

Beloved, when we really learn to "Let God" do things it will produce a wonderful change. It may cause a great fire, but better have the fire now than later. Let the wood, hay and stubble get out of the way, so that we may be able to see the gold, silver and precious stones!

When our dear Brother Bame visited us, in leaving, incidentally, he dropped this remark: "Brother Lyon, you seem to have an 'invisible organization.'" That is exactly true. He unconsciously poured water on my wheel. Thank you, Brother Bame. Whence, then, cometh this invisible organization? Listen! It is simply the result obtained when men and women begin to realize their individual responsibility!

Isaiah 6:5-10 contains the whole secret. Before we can truly say, from the heart, "Here am I; send me," we must first be able to say, also, "Mine eyes have seen the King."

For many years we tried the other way. Our faith stood in the wisdom of men, though we did not realize it. Everything ended in failure. At last we found the better way, the way of the Word, the way of the Cross, and since that time our work has been revolutionized. Yes, we have had wonderful manifestations of his presence and guidance. Why should we desire to change? God now gives results. We want to let him carry his ark in his own appointed way. If the water from the well is not pure and plentiful, it will not help much to keep on painting the pump stock!

Be sure that we find the right well. How about John 4:14? That well is of the artesian type. The kind of water that just comes "**springing up**." Plenty of water and plenty of force, too, back of it! Just let it flow!

"LET GOD."

Washington, D. C.

Close to Christ. By Mary A. Snyder

(Sister Snyder was invited to make an address before the Christian Endeavor society at Lovington, New Mexico, but having lost her voice so completely that she was not able to be heard, she wrote down a few of the thoughts she would have incorporated in her address, and sent them to be read by another. Here is the synopsis of the address she would have given.—The Editor).

We maintain a close relationship to our Lord by keeping his commandments. In this way we cultivate an understanding and develop a love that brings us close together. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." If we keep his commandments we shall abide in his love, and live in close and intimate fellowship with him. For that is the way Jesus and the Father maintain such close relationship, by the Son keeping the Father's commandments.

We are able to get into close touch with Christ by reading the Bible and by prayer. When we read the Bible our Lord is talking to us, and when we pray we are talking to him. By talking often to each we become better acquainted and our friendship is made stronger. Jesus spent much time in prayer, and that kept him in close touch with the Father. How important it is that we should spend much time in prayer with the Master, and in the reading of his Word. Jesus tells us that "if we abide in him and his words abide in us, we shall ask what we will and it shall be done unto us." Such a promise is made to us only on condition that we keep up a most intimate friendship, by reading his words and holding them in our hearts.

We also keep close to Christ by taking advantage of all the means of grace that our Lord has made possible. We should attend the preaching services, the prayer meeting, the Sunday school, the Christian Endeavor, the communion service, and all the other services and occasions that help us to grow in grace and understand the will of God. We are advised not to neglect the assembling of ourselves together as the manner of some is.

The reading of good literature helps us to keep close to Christ. How often in the reading of the good articles in

our papers a thought strikes home to our hearts and we are led into a closer relationship with our Lord! By the reading of good literature we are privileged to associate with some of the best minds of our times, and our minds are filled with the noblest thoughts.

"We are walking and talking with him" when we are ministering to the sick and needy and comforting the sorrowing and distressed and feeding the hungry in Christ's name. Inasmuch as we do it unto the least of these, we do it unto him. As we feed those hungering for bread, we shall find some who are hungering for the spiritual food, and some who are anxious for spiritual cleansing. We should point them to him who is the bread of life, the one who forgiveth us all our iniquities and healeth all our diseases. A loving husband is not necessarily one who stays always with his arms about his wife and children, but one who tries to provide for their daily needs and comforts, and the things that mean for their welfare. So we can keep close to our Master by doing the things that are pleasing in his sight, the things that bring joy and gladness to his heart.

We keep close to Christ when in building a new home we give him a place in it and never crowd him out. We should begin "the first meal with grace and the first day with prayer." We should pray, "Draw me nearer, nearer, blessed Lord," when a new life is put into our hands to train for him. It is a great responsibility and a holy mission. We should feel a closer relationship with him because we have been in partnership with him in launching an immortal soul.

We are close to him when we make all our recreations aim at developing the soul in accordance with and in consideration of the principles of the four-fold life. Above all should the spiritual life be cared for and everything done to enable it to grow in favor with God.

We are close to him when we love the things that pertain to holiness more than the things of this life, and when we are displeased with ungodly conduct, unclean living, vicious habits, dishonest business, and harmful amusements. Our lives should be centered about the things above if we would live close to him, and not about the things of this world.

Lovington, New Mexico.

THE BRETHREN PULPIT

A Perfect Law. By H. C. Funderburg

TEXT: The law of the Lord is perfect, converting the soul.—Psalms 19:7.

(Resume of sermon preached at the First Brethren church, Columbus, Ohio, July 3, 1921).

I wish to speak this morning so as to be understood by the children. Though our subject may be somewhat difficult, yet we want them to know what we ourselves want to know what "Law" is?

First, law is that which governs, or the principles by which governing is done, or it is power or authority to control.

Second, law is the word of God, the doctrines and precepts of God, or his revealed will. It is the principles by which God governs his people. It is to this that the Psalmist refers when he says, "But his delight is in the law of the Lord, and in his law doth he meditate day and night."

Now we have different kinds of laws. There are the municipal laws, or laws of the village, by which the people are controlled or kept in check. There are people who never think of the rights of others, and they must be made to think of those rights and compelled to observe them. Some people rush through the streets in their automobiles or flivvers at twenty, thirty or a forty mile gait, endangering the lives of the citizens. Such conduct must not be allowed, and laws are necessary to control them.

Then there are the laws of nature, or the physical laws. According to these laws the sun shines and the rain falls and the garden grows. Whatever we wish to grow, or cultivate, we must take into account these laws. We must plow the ground, plant the seeds, destroy the weeds and keep the soil loose, then wait for the sunshine and rain to cause the vegetables or grain to come to maturity. There are laws governing the growth of vegetables which we must know and observe if we would be able to raise the best, and there are also laws governing the growth and development of animals. It is by discovering these laws and working in accordance with them that men are able to develop the best animals.

Again there is the moral law, and this is the law in which we are most interested. The moral law is summarily contained in the Decalogue, or the commandments written by the finger of God on tables of stone and delivered to Moses on Mount Sinai. It was a perfect law because God decreed it. We are told that every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning (James 1:17). All things were made by him, and without him was not anything made that was made (John 1:3). God made the laws for a lost humanity, that they might be redeemed from their fallen state. It is a law that seeks to lift men out of this world into fellowship with God. Paul said, Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God (Rom. 12:2). God by his laws is ever seeking to bring us into larger and better life, and to enable us to regain and to develop the beauty of the divine image within us.

God's laws are necessary in order to grow into that perfection which is the image of his Son. Was any one ever perfect aside from God? Who are the men who have lived most nearly perfect? Noah was a just man and perfect in his generation, and Noah walked with God (Gen. 9:6). Enoch walked with God and he was not for God took him (Gen. 5:24). In these verses we see that these men walked with God. They become the noble men they were because they walked with God; they observed God's laws. This walking together means that they were agreed, for some writer says, Shall we walk together except we be agreed? It also implies friendship. Friends walk together; not enemies. And it is the one way to realize progress. Young

people should understand that if the fundamentals of God's law are not present in their lives they will not advance very far in life's journey. We cannot walk with God unless we have his law. Thou hast a few names in Sardis that have not defiled their garments; they shall walk with me in white for they are worthy (Rev. 3:4). If sin is not gotten rid of we have not God's law. A religion that does not turn up sin by its roots is spurious. A religion that does not make a new creature of a man is false. If a man has God's law it will take hold of his very depths and make him right with God.

Can we be perfect? In Matthew 19:16 to 22 we have instruction as to how to be made perfect. "If thou wilt be perfect, go and sell all that thou hast and give to the poor." We are told that this man had great possessions. This man is not one who did what he could to become perfect, but we have here given in this connection the specifications for becoming perfect. And that we are expected to go on unto perfection is made clear. Be ye therefore perfect, even as your Father which is in heaven is perfect. Permit me to illustrate this in the following manner:

A man traversing a street one night was startled by a sharp clanging above his head. On looking up he discovered that just above him was a large tower in which a huge clock was striking the midnight hour. He said, "I took my watch out of my pocket, and lo, the slender hands were pointing to the hour of twelve. It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with that huge machinery that filled the whole of the room in the tower. But the proof was before me. And as I gazed at the two pairs of hands of such diverse proportions, I understood as never before that the most insignificant human being need only be kept clean and in running order and divinely regulated to keep time with divinity itself, to be perfect as our Father in heaven is perfect." Paul says in Philippians 3:15, "Let us therefore, as many as be perfect, be thus minded," showing that there is a state of perfection in which we may revel by God's grace.

God's law liberates. This is another proof of its perfectness and of its tendency to perfect. Where the spirit of the Lord is there is liberty (2 Cor. 3:17). Paul to the Romans (7:14) says the law is spiritual. That is why it liberates. It frees us from the bondage of sin. Again in Romans 8:21, Paul speaks of the freedom from condemnation, and calls it the glorious liberty of the children of God.

God's law is unchangeable, here is another reason why it is perfect. For verily I say unto you that till heaven and earth pass away not one jot or tittle shall in no wise pass till all shall be fulfilled (Matt. 5:18). Luke 21:33 says, Heaven and earth shall pass away, but my word shall not pass away. This law which unchangeable and perfect will also bring us into perfection.

If it had been impossible to attain a state of perfection God would not have enjoined it upon us. Be ye also perfect, as your Father which is in heaven is perfect, he said. Paul in Colossians says, And above all these things put on love, which is the bond of perfectness. Again, Love is the fulfilling of the law. And when we have loved God and have is perfect (Psalms 18:303: Of Jesus it was said, And being loved one another as Jesus commanded us, then and then only are we on the road to perfection. For in many things we offend all. But if any man offend not in word, the same is a perfect man, and able also to bridle the whole body (John 2:22). So we see by these quotations that there are many ways in which we may be perfected. We can be perfect in our Christian way, as Jesus was in his life. Another illustration may serve to make this truth more helpful.

When you and I went to school and our teachers would

assign us lessons, and then would give us 100 percent in our grades, that meant that we were perfect. Not that we knew all that our teacher did; we were not perfect in knowledge. But we were perfect in our work and efforts as our teacher was perfect in her own. So also we can be perfect in our limited knowledge of things as God is perfect in his knowledge of all things. We are not called upon to do all the little things of life that we may be expected to do, and to do them in the way God would have us to do them, that is in a perfect manner. We can be perfect in our lives if we would get rid of our carnality. It has been said that heaven is a prepared (perfect) place for a prepared (perfect) people. God is the rock on which we may stand unshaken in life. His work is perfect (Dan. 32:4). Also as for God his way is perfect (Psalms 18:303). Of Jesus it was said, And being perfect, he became the author of eternal salvation unto all that obey him (Heb. 5:9). Obedience is better than sacrifice, and to hearken than the fat of rams (1 Sam. 15:22). The secret of success lies in obedience. Let each one of us just do what we are commanded to do to the very best of our ability, and love the Lord with all the heart, soul, mind and strength and our neighbors as ourselves. That is the law of the Lord, and then we shall be perfect even as our Father in heaven is perfect.

OUR DEVOTIONAL

"Comrades of the Master"

By Mrs Harry Good

OUR SCRIPTURE

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord (1 Cor. 1:9). That I may know him, and the power of his resurrection, and the fellowship of his sufferings (Phil. 3:10). Heirs of God and joint heirs with Christ (Rom. 8:17). But I have prayed for thee, that thy faith fail not (Luke 22:32). A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother (Prov. 18:24). If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you (John 15:7). As the Father hath loved me, so have I loved you, continue ye in my love (John 15:9). Ye are my friends if ye do whatsoever I command you. . . For all things that I have heard of my Father I have made known unto you (John 15:14, 15). (Do we make known all things unto him?) He ever liveth to make intercession (Heb. 7:24). Lord teach us to pray (Luke 11:1). Pray without ceasing (1 Thess. 5:17).

OUR MEDITATION

Of all the traits of a life of comradeship with our Master there is none higher and more glorious than conformity to him in the work that now engages him without ceasing in the Father's presence—his all-prevailing intercession. The more we abide in him and grow into his likeness, the more will his priestly life work in us mightily, and our lives become such as ever pleads and prevails with men. When we learn to regard this as the highest part of the work entrusted to us, the root and strength of all other work, we will study and practice it as never before, for the Father waits to hear every prayer of faith, to give us whatsoever we will, and whatsoever we ask in Jesus' name. Oh, the thought of our fellowship in the intercession of Jesus in which we are taken up as active partners and fellow-workers! The promises of the last night are given to the fruit-bearing branches of the Vine; to the disciples sent into the world as the Father sent him to live for perishing men: to his faithful servants and intimate friends who take up the work he leaves behind. Let us each find out who the souls are which are entrusted to our special prayers and daily

make intercession for them. Then we shall begin to realize how our abiding in Christ and his abiding in us makes us share in his own joy of blessing and saving men. The Spirit gives us the power and the burning love for God's honor and the saving of souls. He makes us so much at one with Jesus that prayer in his name is a reality.

For you younger Christians who have not really entered into this blessed comradeship with the Master, let me say that there is just as much common sense about friendship with Jesus as there is about any earthly friendship. It is so easy to allow coldness to come in. Friendship must be cultivated and carefully guarded if it is to be retained. How many friends would we have if we treated them the way we have treated Jesus Christ? He has made a trysting time and place with us, where we can meet and hold communion but we are too busy or too tired to keep the appointment. He also made an appointment with us every Sunday in his church but we must have fresh air and a change, so we go elsewhere and deliberately fail to meet our appointment with him.

Oh, begin again to cultivate this friendship! Hear his sympathetic and pleading voice say:

Today what wilt thou have, my child? If thou didst but know how I long to do thee good! Hast thou plans that occupy thee? Lay them all before me. Are there graces thou wouldst ask for thyself? Write, if thou wilt, a list of all the needs of thy soul and come and read it to me. Are there any for whom thou wouldst pray to me? Repeat to me the names of thy relatives, thy friends; tell what I should do for them. Ask much—I love generous souls, who forget themselves for others. Tell me of the poor whom thou wouldst relieve; bring me all thy failures. Do not hesitate to ask me for blessings for the body and mind. Hast thou joys to make known to me? Why dost thou not let me share thy happiness as well as thy sorrow? Tell me what has happened since yesterday to cheer and console thee. Tell me all—I understand.

Well, my child, go now, take up thy work, be silent, humble, submissive and kind. Tomorrow I shall have more blessings for thee.

OUR PRAYER

Blessed Savior, with our whole heart we praise thee, that thou didst come from heaven to share with us in our needs and cries, that we might share with thee in thy all-prevailing intercession. Open our eyes to see what this holy ministry is to which we have been set apart. Give us a strong heart to believe what mighty influence our prayers can exert.

Lord, teach us to pray; we trust thee for it. Let thine unceasing indwelling make our lives such as are filled with unceasing intercession and such as are lives increasingly to the glory of the Father and to the blessing of those around us.

In our blessed Redeemer's Name we ask it. Amen.
Pomona, California.

Called to Obstacles

Our way is clearly set before us in the word of God, and that most sure word of testimony should be followed. I have known a brother wanting to go abroad to preach the gospel to the heathen, but a great many difficulties have been thrown in his way, and therefore he has said, "I can see that I am not called to go." Why not? Is no man called unless his way is easy? I should think myself all the more called to a service if I found obstacles in my way. The course of true service never did run smooth. I should say, "The devil is trying to hinder me, but I will do it in spite of all the devils in hell." Will you always be wanting to have your bread buttered for you on both sides? Must your road be gravelled, and smoothed with a garden-roller? Are you a carpet knight, for whom there is to be no fighting? You are not worthy to be a soldier of Jesus Christ at all if you look for ease.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

World's Sunday School News

NEW CHALLENGE TO AMERICAN WOMEN

How shall American women meet this call for moral and religious training from the four hundred millions of the world's childhood and youth that have not had their chance? How shall they answer the quest of the girlhood of the world for light, for the chance to express their individuality in service? How shall the appeal of the world's mothers for Christ and a Christian home atmosphere be answered?

These are three big questions that faced a group of Christian women who met in the office of the World's Sunday School Association in the Metropolitan Tower, New York City. That important committee of women, named by the Executive Committee of the World's Association, included such Sunday school leaders as Mrs. F. Wayland Ayer, Mrs. Herbert L. Hill and Miss Wilhelmina Stoker. The Woman's Boards of Foreign Missions were represented by Miss Alma J. Noble and Miss O. H. Lawrence. Other members on the committee are: Miss Margaret E. Hodge, Mrs. J. W. Barnes, Mrs. Mary Foster Bryner, Mrs. James W. Kinnear, Mrs. H. W. Peabody, Mrs. F. A. Vanderlip, and Mrs. J. A. Walker.

The need was first faced of China's 200,000,000 under twenty years of age, of the girl factory operatives in Japan, of the homes and mothers that can be so easily reached by the Sunday school kindergarten and the older Sunday school workers in every land.

That need the women decided must be met by better literature for childhood and the home in every land, by training and sending from America young women of vision and ability as specialists in work for children and girls, and in enlisting a Sunday school leadership in the Christian girls' schools and colleges on the field, and training that leadership in summer training schools.

It was suggested that Women's Clubs, Boards of Foreign Missions and Sunday school organizations such as State Sunday School Associations, might easily become the supporters of individual workers for children, girls and the home in China, Korea, Japan, the Philippines, India, the Moslem fields, South America and Europe. Frank L. Brown, LL.D., General Secretary of the World's Sunday School Association, pointed out the appeal that was coming to the World's office for such specialists from many fields, and of the wide-open door for this work throughout the whole world.

The committee decided as a goal for the next four years to place a worker in each field for the children, the older girls and the home, believing that such work offered a tremendously fruitful field for the winning and training of a generation.

Progress of Sunday School Work in Japan

The most enthusiastic and greatest convention of the National Sunday School Association of Japan was held at Osaka. This was due largely to the influence of the World's Sunday School Convention which took place in Tokyo last October. Their new annual budget amounts to over \$7,350 and this provides for one additional secretary, an expert for the Children's Division. Five hundred dollars is appropriated annually for convention expenses though their national convention is held every two years. In the alternate year district conventions are planned that inspiration and information may be carried to extreme corners of the Empire.

Prof. Shoichi Imamura has been elected General Secretary in place of Rev. H. Kawasumi who resigned. For the past year Prof. Imamura has been instructing in the Department of Religious Education in Sei Gakuin, near Tokyo. He is well equipped as a Christian educationalist having received his training at Bethany College, Union Seminary and Columbia University.

At the Osaka Convention, the pageant "Rights of the Child" was given. This pageant was one of the four which had been presented at the Tokyo Convention under the direction of Prof. H. Augustine Smith of Boston University. Some of the material which formed the great exhibit at Tokyo was also taken to Osaka. The section which had been presented by the Kansas City Sunday School Association, showing some fine poster work done by both teachers and scholars, attracted much attention. Many of the best books on Christian Education were also loaned from the Tokyo exhibit.

In their enterprise the National Association has purchased 4,000 feet of appropriate moving picture film which they will show in all parts of the Empire, in co-operation with the sixty-seven branch Sunday School Associations. The proceeds will be added to the growing fund needed for the erection of a Sunday school building in Tokyo. They have planned to observe September 23d of this year as "Pencil Day" as was done last year, just before the World's Convention when more than 1,300,000 lead pencils were sold, the profits being placed in this building fund.

Rev. K. Ibuka, D.D., has been elected President of the National Sunday School Association of Japan, succeeding Rev. H. Kozaki who held that office for the thirteen years that the Association has been in existence. Dr. Ibuka was President of the Meiji Gakuin, Tokyo, and is a member of the Executive Committee of the World's Sunday School Association. Horace E. Coleman, Educational Secretary for Japan, representing the World's Association, also participated in the Osaka Convention.

Christianizing Europe Through the Children

The urgent need of yet greater efforts on behalf of the children of Europe was shown at the annual meeting of the Continental Mission which was held in London, presided over by Rev. Carey Bonner, President of the National Sunday School Union of Great Britain.

The Sunday schools in Italy are increasing in spite of the great difficulties of these last years. During 1920, twenty new schools were opened and five others during the first quarter of 1921. There are now in Italy 366 Sunday schools, 1,240 teachers and 15,521 scholars. Good work is being accomplished through the Sunday schools in Spain in spite of the fact that nearly all the village festivals are held on Sunday in that country. Special attention is given to teacher-training work in France, no less than fifteen lessons constituting the course. In Hungary the work has been resumed and it will be renewed in Russia as soon as circumstances will permit. The work in Norway and Sweden is full of encouragement. Holland does not require any help and in fact is rendering assistance to neighboring countries.

A pastor from Prague told of the wonderful Sunday school opportunity and consequent joy in Czecho-Slovakia. Though Franz Josef I. the former Emperor had a motto "Everything for the Child," the government did everything to make the Sunday school impossible. Now conditions are rapidly changing. In Pastor Tolar's Sunday school in Prague, three departments of the graded system are in use with about 250 children and 15 teachers. Courses for the training of Sunday school teachers are now held each year.

During the coming summer, important conferences will be held for Sunday school leaders in England and on the Continent by representatives of the World's Sunday School Association. Both James W. Kinnear, Chairman of the World's Executive Committee, and W. C. Pearce, Associate General Secretary, will be in Europe for this purpose. They will sail from Montreal on the MEGANTIC, August 13th.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Forty Years of Christian Endeavor

(Address by A. Glenn Carpenter at Convention at Ardmore, Indiana)

The second day of last February closed forty years of Christian Endeavor. Forty years ago Dr. Clark at his home in Portland, Maine, called together about fifty young people and there organized the first Christian Endeavor Society. Dr. Clark tells us he summoned a few of these people by telephone, he having one of the first telephones invented. Some of the young folks came in a small street car drawn by one horse, some came on foot, others coasted. As we look back over these two-score years we see that the world has by no means stood still. In fact these have been among the most changeful and momentous years in all recorded history. Many movements have been started and many inventions made which have furthered the progress of Christian civilization. Then, too, a multitude of movements have been scrapped within this time. Forty years are enough to afford an "acid test" for any movement. So in reviewing forty years of Christian Endeavor let us see whether its principles and practices have stood the test of time.

No great movement is started without opposition from some source. Not all men can see alike. Some are narrow, some are jealous and envious. And so criticism of Christian Endeavor has been made along various lines. It has survived the attacks of those who would destroy it because of its interdenominational character; and it has also escaped serious injury from its friends who would claim too much for it. It has been tried among all classes and conditions of churches, in city and country, in rich churches and poor churches, in churches of many creeds, though only in those that acknowledge the supremacy of Jesus Christ, and among peoples of every race that inhabits the earth.

Surely this test is long enough in time, and broad enough in extent, and thorough enough in detail, that we can say unqualifiedly that Christian Endeavor has been and is a success, and that it fills a place in our church organization today that is vital and necessary to the Christian growth and development of our young people.

Christian Endeavor today is not only interdenominational, but it is international, yea, it is world wide. Societies are now formed among eighty-six nations of the earth. I will not name these eighty-six nations, but the question which comes to our minds is, what has been the propelling force which has carried the seed of Christian Endeavor to these many lands? There has never been great concerted propaganda for Christian Endeavor. No strictly Christian Endeavor missionaries have been sent out to organize societies. In every case some humble layman, or minister, or missionary with Christian Endeavor zeal in his own life has introduced it into his own land. And the seed has grown and brought forth fruit a thousand fold. And the reason for it is Christian Endeavor was founded on sound, sane, fundamental Christian principles, and with God back of it all, the spirit of it could not help but spread throughout the world.

These principles which were formulated by Dr. Clark forty years ago have never been changed. I mentioned some of the great changes in the line of inventions, and the commercial progress the world has witnessed in the last forty years. There have been changes too in morals and ethics. The temperance sentiment of our country and of the world has been greatly intensified. On the other hand manners and morals have been little less than disastrous to our religious life. The wealth of our country since 1881 has trebled, and with this increased wealth has come a like increase in luxury and extravagance on the part of many. Cigarette smoking has become fashionable for both men and women. The movies have lent a demoralizing influence to millions of our young people, and likewise has the modern dance.

These changes in our industrial life and in our public and private morals during these two-score years Christian Endeavor has had to reckon with. They have killed some societies and weakened others; but it is to the everlasting glory of the society that through it all, it has maintained its ideals of purity, devotion, and an earnest religious life, and has substituted serious and rational, wholesome amusements for these soul-killing practices of the modern day.

I wish now to mention some of these fundamental principles of Christian Endeavor, which as I stated, have not changed with our ever-changing national life. The Christian Endeavor pledge is made up of positive statements. The Mosaic law was "Thou shalt not." Jesus Christ came with "Thou shalt." Like unto the latter the Christian Endeavorer says, "I will." I will strive to do whatever he would like to have me do. I will read the Bible. I will pray. I will faithfully support my own church. I will attend the society's meetings. I will take part in them. I will especially remember the monthly consecration meeting.

Every phrase is positive and declaratory. The young person says "I will" as he takes the pledge never forgetting that the source of his ability to will and his strength to perform is "trusting in the Lord Jesus Christ for strength."

It is upon these positive statements that Christian Endeavor was founded and through forty years she has remained true to that pledge.

Now in addition to this well-built foundation Christian Endeavor has had four anchors which have kept her from drifting with the tide through these strenuous years. The first anchor is **loyalty**. The great body of Christian Endeavorers have been loyal to their society and to their church and to their Christ. The second anchor is **love**. Christian Endeavor societies are made up of young people who sincerely love Jesus Christ, and who have banded themselves together to do his will. It is their desire to serve, to minister, not to be ministered unto, that brings them into Christian Endeavor. The third anchor is **obedience**. "I will strive to do whatever he would like to have me do." This test of obedience applied to every duty, every meeting, every excuse, keeps the young soul from drifting into dangerous shallows. The fourth anchor is **sanity**. Nothing unreasonable is expected of any young person. Only a simple, natural taking part is expected. With these four anchors to keep her from the rocks, and with the Bible as her chart, conscience as her compass, and Jesus Christ as her pilot, Christian Endeavor has through these forty years filled her rightful place in the work of the church.

Ardmore, Indiana.

C. E. 'S On to Winona Lake

It's time that you think about going to Winona Lake. If ever you should have been there it will be this fall. It is the mecca of Brethren enthusiasm. It is there that you will receive the inspiration to do great things in your home society. It is there that you meet your C. E. friends and make new acquaintances. It is there that you have a real vacation and an enjoyable time.

The C. E. Hour this year is going to be of special benefit to you and your home society. You should be represented, you must be, you will be, this I know. Line up a big delegation and come to Winona with colors flying. Bring old clothes for a hike, a bathing suit, tennis rackets, golf clubs, and everything necessary for a good time.

Plan to come, not to miss anything and to enjoy yourself. There will be something doing all the time to keep you busy. We will have a hike again this year; a C. E. Break-

fast; a motor boat trip around the lake by moonlight; a Discussion group; and then we are planning for a Stunt Night. Yes, this is something new but it is going to be worth while. Each society will have the privilege to register for one stunt on Stunt Night, and the society presenting the best stunt will receive a prize. We are not able to announce what the prize will be but it will be worth while. Can we count on your society? Oh! What is a stunt? a pageant, a playette, a musical, or anything of similar nature just so it doesn't take more than ten minutes, will come under this head. Sure,

you want your society to win, so get busy and prepare something worth while in the short time that remains. Will your local society be represented? Yes, for our Conference will not be complete unless you are there. Come! Join in! Remember the date from August 29 to September 4.

For further information in regard to any of the above social or recreational activities address:

FLORIZEL PFLEIDERER, General Director,
Claypool, Indiana.

SEND ALL MONEY FOR
General Home, Kentucky and
Foreign Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Rio Cuarto, Argentina

The Evangelist of May 25th has just arrived with a report of our work at this place in which I mentioned the coming of a new family which promised to be of great help in our work. Of a truth Mr. Lopez and his family were of great help for several months but now on account of bad conduct on the part of his employer they have been obliged to move away again to take his former work in Campana. It so often happens that what is true when we write is very different when the report gets back to us. However, through the coming of this family there came also a friend—a young man who is a beautiful singer and who wishes to prepare himself for the ministry. He is in charge of our branch Sunday school in Pueblo Alberdi—and gives promise of becoming a very good worker.

He is one of a number of young men that we now have who are dedicating all their spare time to Gospel work or studies in preparation for it. There is plenty of room for work here and we are trying to establish branch Sunday schools in new places as fast as our forces permit it. I now have four classes a week for Bible study or other work adapted to the needs of these young men in their preparation. Six of our Sunday school teachers have gained diplomas from the International Sunday school association. We could easily have a theological seminary here if we could help the young men a little more with their expenses. The other denominations that have seminaries in Buenos Aires support their students while taking their courses.

While we have lost one family we have news that another that had moved away is coming back and a new family is coming which will furnish us several preachers of whom I will write later.

We are also looking for the return of the Bible Coach next month and hope to then gather all our forces for a campaign in this city such as we have never had. It may be on by the time this reaches the Evangelist readers, so please pray much for us.

At my last visit to Los Cisnes the night was very cold and as the houses down here are not warmed there were few people out, but one young man publicly accepted Christ. He gave a fine testimony and led in prayer and is helping liberally in a financial way. He is German-Swiss and has been faithful in attendance for a long time.

We have a number of candidates here in Rio Cuarto who have also made public confession and are awaiting baptism.

There has just been held another election here and the new mayor is one of our best friends, being associate professor. He has helped us in different ways and says he would like to attend our meetings but has not the courage to face the persecution he would have from relatives and friends. It is customary here when a new party comes into power to dismiss all the employees of other parties. This would throw several of our men out of work, but this mayor has told me that as they are good workmen they shall not be disturbed.

The winter here this year is unusually dry and cold and there is consequently more suffering among the poor, but as usual the greater part of it is due to improvidence on the part of the men who spend everything as they get it and do not prepare for a time of need.

The longer we work in the Gospel the more we realize that it is the only basis upon which we can hope for a reconstruction of society that will bring lasting peace and happiness to the world. We long therefore to see the life-giving Gospel preached to all the world as soon as possible and pray continually for more young people to give their lives to this the greatest and happiest work in the world.

C. F. YODER.

Rio Cuarto, July 7, 1921.

News from Africa

Carnot, French Equatorial Africa.

May 6, 1921.

My Dear Little Friends:

About another month has elapsed since I last wrote you. Daddy hasn't come back yet from his long trip, so mama and Aunt Toddy and I are still here at Carnot. But we are not alone, for Jesus has been with us in such a real and definite way. His care, His protection and His provision have been with us every steps of the way, and through every lonely day.

We have received mail twice since I wrote you, by two different routes. The first mail came by way of Nola, so we were not surprised that we did not get a letter on that from Daddy. But when the mail came in from Mongaumba on May 1st and brought us no word from Daddy, from whom we had not heard for over five weeks, it was very hard to bear. But we just committed the matter to our Heavenly Father in prayer, and asked Him to let us hear from Daddy soon. We felt sure that he would, although we knew that we could not expect another mail for a month. Two days later, two boys came in, carrying a box between them. As soon as we saw them

we ran to them, supposing Daddy was coming and this was part of his caravan. "Bombo tea?" ("Is Mr. Gribble coming?") we demanded. "Nai." ("No.") "Weni andu?" ("Where is he?") "Bangui." Our hearts sank, but there was one more question to ask. "Takarata asene?" ("Have you a letter?") — bulky envelope wrapped in paper was produced from the split end of a stick. The wrappings were torn quickly from it. The box was forgotten while mama read the letter aloud. Daddy was well and had been all during these forty days of silence. He had written and mailed us news which we had not received. He was waiting at Bangui for letters from the Governor General and for Mr. and Mrs. Rush and Miss Hillegas, whom he had not yet heard did not sail on Jan. 18, as expected. He wrote that he thought they must be having a long wait somewhere. The news that they were detained has no doubt reached him by this time. Just today more boys came in with the news that Daddy would have to stay at Bangui a long time yet, and would collect a new caravan when he returned. These boys had no letter, as they left only a day after the boys with the box. Now I must tell you about the box. It had a combination lock on it. **Alm** was the keyword, and finally we got it open.

It contained many needed things, helmets, a mosquito net, quinine, olive oil, etc. There was some chocolate for me but when I opened it and took off the tin-foil I found it was wormy. So we couldn't use it as chocolate but in Africa we don't throw things away so the worms are taken out, it is pulverized and boiled and makes an excellent drink.

That afternoon and all next day mama spent writing. Letters were sent to Daddy, and some were written to America for Daddy to mail at Bangui. Then we put them in the mail bag, to which Daddy has a key, locked the bag and gave it to Nazubulu, who says he can reach Daddy in ten days. So our love went forth to Daddy the one hundred miles away, and our prayers go up for him always. Mama says in spite of all these waits, we must just keep on trusting and believing God, who doeth all things well.

Just after mama wrote you last, she had fever again. This time she had that very bad kind, which is known as black-water fever. Medicine only made it worse, so mama just looked to Jesus and He wonderfully healed her. The fever lasted only two days. Mama staid in bed another day and then got up. She has been up ever since, trusting God to

keep her daily from her worst physical enemy—fever.

After Marie and Julia went home it was very lonely for me. I had no one to play with but the boys who are much bigger and older than I am, and often very naughty.

Then suddenly two little half-white girls of different parentage came to live on the station. The mother of one of them is being treated for sleeping sickness. The mother of the other is the wife of the military doctor who is spending three months here. These little girls are both named Marie. One is older and one younger than I, but we have such happy times playing together. I do thank Jesus for giving me little playmates in these lonely days when Daddy is away, for I have missed him so.

Mama and Aunt Toddy still have their Karre teacher. They have translated the gospel message into the Karre language and are anxious to learn much more about the language daily. Daddy also has a Karre boy with him. He is the brother of our boy, and is the only boy Daddy has left with him, now that he has sent his porters back. Daddy says that he is not studying Karre, however, as he wants to use the excellent opportunities he has at Bangui to improve his French.

We have received letters from various missionary friends in the Congo, saying they had

heard that a little white child had died up the Sunghu River and they wondered if it were little Marguerite. It was natural for them to wonder that, as I am the only little white child in all this vast section. Every time mama gets one of these letters, her eyes fill with tears and she thanks God for keeping me so well so long in this climate from which she herself and so many others have suffered so much. Mama knows it is in answer to prayer, and we hope you dear children who have prayed for us will pray on, and that you who have not will now commence.

Daddy says that Oubangi Shari as he has seen it, especially in the neighborhood of Bozoum, where he hopes to locate, is a little world in itself. All the chiefs are friendly. The people want the gospel message. They want the medical work, and they want the missionaries.

One of the officials from Bozoum is here at Carnot now and he told mama and Aunt Toddy that they are the first persons who have ever attempted to learn the Karre language. Mama and Aunt Toddy are so thankful for their knowledge of Sango and Baya, for their Karre teacher speaks both languages.

The rains commenced in good earnest here on April 12th. Altho we had a few showers

before that, one in February and one in March, as well as one or two early in April. The mangoes are ripening beautifully now. I enjoy them so, and they agree with us so well. We have a little garden planted, and hope soon to have fresh vegetables from the seeds you dear people have sent us from the homeland. We had to sell most of our goats, as in spite of all our efforts they would destroy the soldiers gardens. We still have two, but we have to keep them penned up, and they give only a tiny bit of milk. But the Hausas have cows again now, and they sell us nice, rich, creamy milk at a franc a litre. You know a franc is a little more than seven cents, and a litre a little more than a quart. I am sure you would enjoy the mushrooms which are so plentiful here after the heavy rains. We are so glad to have them as we like them so well and can cook them in so many ways.

We are praying that there may be many people saved before we leave Carnot. We are glad for the opportunities to preach and to teach here. Mama and Aunt Toddy still have some medical work though the government doctor is here just now. Do pray for us. Mama says our greatest need now is more workers.

Lovingly yours,
MARGUERITE GRIBBLE.

NEWS FROM THE FIELD

NEAR FRANKLIN WEST VIRGINIA

Dear Evangelist readers: We are very glad to give a report of the Lord's work in our little valley in the West Virginia mountains about 30 miles from any railroad. In November, 1893, Brother E. B. Shaver of Maurertown, Virginia came here and held a meeting and received some members into the Brethren church and started the Brethren church in Pendleton county, West Virginia. It was a great pleasure indeed to have Brother E. B. Shaver return to us again in company with our pastor, Brother S. P. Fogle, July 16th, 1921. Brother Shaver is a veteran in the Lord's work. He is 78 years of age and a very able preacher of the gospel yet. He preached six sermons for us. But we were greatly disappointed that he could not remain with us for the closing of the meeting. Brother Fogle made a great sacrifice to remain for the close of the meeting. We had an all day meeting Sunday, July 24th with a house full of people. The results of the meeting were eight precious souls baptized and received into the Brethren church. We feel that the Lord greatly blessed the work, and our hearts are filled with praises unto the Lord and we earnestly ask the prayers of the Brethren people that the Lord will ever keep us faithful. Your sister in Christian fellowship,

LINNIE HAMMER, Secretary.

ROANOKE, VIRGINIA

What is considered the greatest evangelistic campaign ever held in the Brethren church in Roanoke, Virginia, was brought to a close July 24. The campaign was led by Miss Em-

ma Aboud and lasted for four weeks. Large crowds attended every service and frequently every available seat was taken. By her pleasing manner and her fearless and forceful preaching Miss Aboud soon won the confidence and esteem of her hearers. She preaches with remarkable power and fears not to proclaim the whole Gospel. Our campaign was city-wide in its influence. People from all parts of the city were attracted to the church. Nine noon-day meetings were held in various large shops in the city. Two Sunday afternoon meetings were held in the Roanoke Theatre, attended by from 1200 to 1500 people. One Sunday afternoon service was held in the Garden City Brethren church, south of Roanoke. The church was filled. Miss Aboud spoke once for the Virginia Asher Business Women's Club and for the Young Men's Bible Class of the Calvary Baptist church. Both services were well attended. In this manner not only was the influence of the campaign extended, but the Brethren church was widely advertised, from which we will doubtless reap results for some time to come.

Besides the general awakening of the church and the community and other visible results, we count sixty-four who publicly took their stand for Christ. Of course, in a campaign whose influence is so widely extended, it is to be expected that many, both of converts and renewals, are for other churches. Several are yet undecided. We have baptized fifteen and received them into the church. Two who had previously confessed Christ were also baptized. Two were received on statement. Five of our members renewed their covenants. A few others may yet unite

with us. Others yet undecided seem near the kingdom.

Miss Aboud won for herself many friends, both in the church and out of it, who will ever cherish her memory and the memory of our great campaign. We wish her god-speed as she goes on to other fields of labor. She has a message that I wish she might be able to give to every Brethren church.

So far we have experienced no "summer slump" in our work. On the contrary we have steadily increased in both attendance and interest, which, during the early summer, was encouraged in large part by a Sunday school contest, which was concluded with a delightful picnic, a prominent feature of which was a delicious watermelon feed furnished by the losing contestants. Our next big event will be Rally Day. The carrying out of our plans will keep us busy for the next two months and will probably keep out of sight the "summer slump." Plans for another evangelistic campaign in the late autumn, under the leadership of Dr. E. M. Cobb, will also claim our attention. Thus we are trying to do our part in winning the world to Christ.

H. M. OBERHOLTZER.

CLAY CITY, INDIANA

Clay City has not spoken for some time. There have been a few happenings in our midst since the last report. We have had a dry and very hot summer. Then the industrial and financial depression struck the community about three months ago. The large coal mines have done but little work all summer and the farmer has been confronted with

high prices for living and low prices for his product.

Our spring communion was held in May. At that time the pastor was carrying his arm in a sling, but through the assistance of Brother Fred Andrew and other brethren we had a very impressive and helpful service.

Early in the spring a large community Teacher Training Class was organized. It now numbers over sixty members. They meet each Tuesday evening at the High School. Brother M. R. Goshorn is the teacher. We are glad for the interest that is being taken, and are hoping to have a Vacation Bible school next year. We feel that our community has a need along that line. Perhaps Brother Ed Miller or Brother Earl Riddle can give us a few pointers along that line.

Mother's Day and Woman's Day were duly observed the second Sunday in May. The morning service was given to honor Mother. In the afternoon, Mrs. Elizabeth, president of the Indiana W. C. T. U gave a fine address at a union service in our church. The evening service was in charge of the W. M. S. Children's Day program was the second Sunday in June. The house was more than crowded and a fine program was rendered. At the morning service the pastor gave an address on Religious Education and spoke of the worth of Ashland College to the church.

Last Sunday we were all delighted to have Dr. Charles A. Bame and family with us. Mr. Bame gave us two soul stirring sermons and presented the work of the Bicentenary Movement.

Last Wednesday we held our annual Sunday school picnic. It was well attended and enjoyed by both the old and young.

At a recent church business meeting the pastor was given a unanimous call for another year. It has been a pleasure to labor among this appreciative and responsive people for the past two years. We are expecting to be represented at Winona this year.

The pastor and family are expecting to take a short vacation in their old homes in the Hawkeye state in the near future.

S. C. HENDERSON.

CAMPBELL, MICHIGAN

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

This the motto at Campbell. The Lord is continually showering his blessings on our weak efforts at Campbell. Last Sunday 83 were at Sunday school and a few more came for the preaching service. The Lord has prospered our work thus far. The harvest is white and the laborers few in Michigan.

The results of four months are, two baptized and the spiritual awakening of the church. This is the best of all the churches I have ever served as pastor, except Almena. They being the weakest made the greatest gain. They wrote me if possible to give them one Sunday out of each month. The Macedonian call, Come over and help us, which we would do if permission would be given.

The one week's meeting was the best meet-

ing I ever held. Monday night generally is the poorest night of the week, but not so this time. The finest feature was the splendid ingathering of THE BRETHREN. This continued throughout the whole week. The night of the communion about 30 came to see how we conducted the service. They took part in the song service and then after the service a hearty handshaking was enjoyed. We felt like Abraham when he said, Let us not strive, for we are Brethren. If I make no other goal I am working for this one; it looks now like the hatchets' grave is already dug.

Campbell gives us a vacation through the month of August. The time will be spent in Iowa, and perhaps in Wisconsin. Will fill an appointment granted to preach in the Church of the Brethren in Iowa. It will be doctrine from a Bible standpoint. We expect to go from Iowa to Winona in time for General Conference.

Pray for us at all times.

H. W. ANDERSON.

TIOSA, TEEGARDEN, AND NEW HIGHLAND, INDIANA CIRCUIT

Tiosa

We have just closed ten months here which have been greatly enjoyed by us, and which show advancement in several ways. We have had no great ingathering in the way of accessions, but the different auxiliaries show that we have had a steady gain. Our Sunday school, under the leadership of Brother George Conoway, is making several advance steps; the attendance is better than it has ever been, and has had no "slump" during the extreme hot weather. The W. M. S. is also doing splendid work. We were told by some when we first came on this field that there was no use trying to have a prayer meeting, but we waited until the proper time came and made the start, and thank God we are still going. The prayer service bids fair to be a success, we have an average attendance that is extra good, and it is still growing. On the night of August 5th after the proper service was over, we were informed that there would be another service in the basement, we were ushered down and shown a table that was loaded with "everything" to care for the physical wants of a preacher, then we were informed that there was plenty of ice cream and cake for all of the more than one hundred and fifty that were present. Words and actions could not express our appreciation. We have accepted a call to stay with these good folks another year.

Teegarden

This is one of our mission points. This church has had its share of "ups and downs" ever since its organization. There have been times when it seemed that failure was sure to come, but thank God for those who have been steadfast, for now they can see the fruits of their labors. We have good crowds at all the services here; the Christian Endeavor is growing steadily with more than fifty on the odd Sunday. The prayer service is well attended, with an average of thirty. Since our last report we have had two accessions, both adults. The Sunday school has more than doubled to what it was a year ago. During the first of June we conducted a ten days' meeting here with splendid interest; we closed with com-

munion service which was well attended. Brother Harley Zumbaugh from Tiosa, led the song service. The W. M. S. is doing a good work here, just recently they did some much needed improvements. We have planned an all-day meeting for August 28th, which will be a service especially in honor of Brother Orra Lemert, who leaves for Ashland to prepare for the ministry. Brother Lemert will be the second one to go from this little church, the other being Brother O. E. Sibert. We have also accepted a call to stay with this people another year.

New Highland

This little band is doing splendid work. We have a Sunday school here that doubles the membership of the church. On June 20th we baptized ten splendid folks in Rock Lake, and since then we have received one from the old Burns Chapel church. The work here looks very encouraging. On July 18th we held communion service with nearly every member at the tables. Brother Johnson was with us at this service. There have been some needed improvements made during the year, and more are being planned. This church, though only few in number, is doing things because "they are pulling together." I would that that could be said of every church. We are also remaining with these folks for another year.

I ask an interest in the prayers of God's people everywhere. "Winona next; Let's go!"

S. M. WHETSTONE.

Tiosa, Indiana.

BURLINGTON, INDIANA

The workers at Burlington are proving in these days of confusion and discontent to be as loyal and possessing of the spirit as can be expected.

For the present suffice it to say that the Sunday school under the superintendency of Earl C. Haun is moving forward, keeping up a fine record attendance.

The W. M. S. under the presidency of Sister Vella Hendrix is making every effort to go forward. There have been some handicaps and yet there seems to be the spirit of mutual forbearance exercised, making possible the accomplishment of every undertaking.

The church is in better condition than it has been for some time. There have been added to our membership since last reporting three very reliable men, (that is men who have families and community prestige).

During the last nine months there have been added to the ranks of the Brethren some very serviceable agents. Of course we sort of rejoice together yet we are not elated over these achievements to the place where entire satisfaction reigns, for we know greater things are expected.

At the last business meeting consideration was given to proposition of a full time pastorate, yet at present it will not be obtained, though the church is working in that direction.

We have received the unanimous call for another year for half time with a helpful increase in salary, and a promise by the congregation to do more this coming year than ever before to make the work of the church go. At present, there is a fine spirit of co-operation manifested. The people as a whole

have been considerate, and we have been able to harmonize our efforts together for good. We are planning to have our fall meeting in October, following the State Conference. Just who will hold the meeting as our evangelist has not yet been decided.

We have not decided just where we will spend the other half of our time. We have a number of calls by way of inquiry yet we are anxious to go where we think the best for all concerned can be accomplished.

May the Cause of Christ be taken more seriously than it has presented itself in times past and the Love of Christ constrain us to a deep degree of fellowship among our pastors and evangelists.

W. T. LYTLE.

Burlington, Indiana.

NOTICE: CHURCHES OF THE MARYLAND-VIRGINIA DISTRICT

Our Mission Board, in pursuance of the resolution passed by Conference assembled at Roanoke, Virginia, June, 1920 and reaffirmed at this year's Conference at Hagerstown, Maryland, wish to make the following announcement: In discharging the duties embodied in the resolution, we have called Rev. A. B. Cover, who has been pastor of the Hagerstown, Maryland, church during the past five years, to this new position. Brother Cover needs no introduction to our people. He has served as an officer of the Board for four years and during that time has visited a number of the churches and held evangelistic meetings at a number of places, and was Moderator of the Conference last year.

In making this announcement we, the Board, ask your loyal co-operation in making this new step, one of progress and glory to the Lord. We can make it such, and we ask that you use your own evangelist where no pre-arranged meeting has been planned.

A letter will be sent to each church by the Mission Board which will explain more fully the detail of the work. We, the Board, ask your co-operation in making this our best year yet, for the Lord.

THE MARYLAND-VIRGINIA DISTRICT
MISSION BOARD.

LOUISVILLE, OHIO

Dear Evangelist Readers:

We appreciate very much the good reports throughout the brotherhood from the pen of other correspondents, so we shall in turn give you an opportunity to hear from us.

We have no excitements or startling news to write, but good substantial interest and growth. January 1st marked a change in this church. At this time the pastor began to give full time service to this congregation. It will be recalled that prior to this date, the pastor went to North Georgetown half of his Sundays. When this action was adopted it necessitated an added obligation financially. Hence the Duplex envelope system was introduced. With our added obligations locally, all offerings for benevolences with the exception of one have been above our quota. In this one particular more is accumulating weekly to be forwarded later. This year we added to our budget Ashland College and The Brethren Home.

The different auxiliaries of the church are

showing that splendid talent is being expended. Brother Melvin Stuckey of Ashland College has complete charge of the Sunday school during his summer vacation. This very greatly relieves our Superintendent, Irl Bratten who is exceedingly grateful for the opportunity to give more time to orchestral work. Under Brother Stuckey's direction each class in the adult department is having charge of the opening session of the Sunday school. The classes are giving a hearty response, as their turn comes, with something inspiring and real.

The W. M. and Sisterhood societies each have had their annual election of officers and have every reason to rejoice for the work they have done.

Christian Endeavor work is wide-awake. The Juniors are not holding their regular services during the hot weather, but in September will begin their activities again. The Senior Endeavor meetings have been of exceptional quality. Three of our dependable Endeavorers returned for the summer vacation and their contribution to this organization as well as elsewhere in the church is very marked. These enthusiastic Endeavorers surprised their pastor and his wife, just at the moment of departure for the New York Christian Endeavor Convention with a gift of \$30.00 for personal use while on the trip. Such an expression of their good wishes, we surely appreciated.

At the present time the appearance of the church is being changed with two coats of white paint. The parsonage received the same kind of attention earlier in the spring.

Last but not least is the Vacation Bible School. We had studied, planned and even dreamed of a Vacation Bible School for this year in Louisville and it was a joy when the school was really in session. This was a union school. The Reformed and First Brethren being responsible for it. However, children from several denominations attended.

There were 170 enrolled. As a first attempt we were very much pleased. We all learned many things that will be profitable in the conducting of a school another year. All of our teachers and helpers gave their time and effort freely which in my own opinion is better than hiring teachers for a Vacation school. Other schools should be willing to make this effort which is so fruitful among the children.

We shall soon mount our engine for National Conference. E. M. RIDDLE.

WINONA LAKE, INDIANA

The Winona Lake Presbyterian church, Dr. James A. Gordon, pastor, has completed plans for a new building. Four large building lots have been purchased. A building fund which has been growing for the past five years was the recipient of two one-thousand-dollar gifts and several of five hundred. This quickened the building plans which had been dormant, so shortly there will be a church adequate for Winona's varied activities. The church has a large affiliate membership of the several Evangelical denominations though it is Presbyterian in government.

This year as in previous years the activities of the church has been merged with the great Bible Conference August 19 to 28 with America's foremost Bible expositors and

preachers as leaders, and the Bible school, July 4 to August 18 with Dr. G. Campbell Morgan as Dean.

A splendid bronze tablet marking the New Tabernacle as the "Billy" Sunday Tabernacle was put in place recently. Dr. J. C. Breckenridge, General Secretary is the leader of Winona's present program. Rev. Melvin Trotter, the famous Rescue Mission Man is the Director of Winona's Bible Conference. The fullest co-operation has been given Winona's leaders by the different Evangelical Church bodies.

THE URGENT CALL FOR NURSES

Dr. Frank C. English, Executive Secretary
Protestant Hospital Association

The Nurse has an empirical place in the care of the sick. The value of her services cannot be overestimated. Her compensation, though attractive, is only a small part of her reward, for she saves lives, relieves distress, and comforts many, receiving their gratitude. It is a profession which immortalized the names of Florence Nightingale and Clara Barton.

We usually think of the nurse as a woman, since only a few men are graduate nurses. Woman's gentle nature, carefulness in detail, power of endurance, sympathy, interest in human welfare, dependability in seeing the case through to recovery, makes her eminently well qualified to nurse the sick. She is now more popular and in more demand than ever; prized for her services, loved for her sympathy, and rewarded for her gentleness by rich and poor alike. No wonder that some of her patients almost worship her, but her thoroughness of training and discipline always hold her in professional bearing and above being spoiled. It is not surprising that she receives occasional offers of marriage from her patients. Concerning such offers one nurse recently said, "I know they are not in their right minds when making such proposals." Oh man, take heed! Another said, "I would not marry my patient for fear it would be said, I took advantage of his affections in his weaker hours." Nevertheless, Oh Cupid, everybody knows the romance of love!

During these summer days many young ladies are thinking of "Life Service." Among the varied occupations and professions, why not think of nursing as a life work, or at least as a life-beginning service. There are 1975 nurses' training schools in America having 65,000 students and graduating annually about 16,000 nurses. Yet more nurses are needed. There are probably not to exceed 80,000 active graduate nurses in America. Their numbers are too frequently depleted by marriage. The fields for nursing are various; such as in hospitals, social service, clinics, private homes, rural nursing, visiting nursing, etc. Some enter into official positions such as superintendents of hospitals, principals, supervisors, teachers, technicians and anaesthetists.

How to make our hospitals more Christ-like, and promote a true missionary spirit in our nurses' training schools and hospitals is a vital subject. The Protestant Hospital Association, which meets September 12 at West Baden, Indiana, is putting on a program with this end in view. Strong speakers will have

such subjects as, "The Call for Nurses for Home and Foreign Mission Hospitals." "A Call to Life Service through Hospital Work," "What Constitutes the Efficient Ideal Church Hospital." It is hoped that this Church Hospital Association will develop a new spirit of helpfulness and support for hospitals, and also create a strong missionary spirit among interns and nurses for our home work and foreign mission hospitals.

St. Luke's Hospital, Cleveland, Ohio.

Natives Training for Work

Six agricultural students from the Fiji Islands have made the long trip to Allahabad, India, and have been enrolled in the Allahabad Agricultural Institute, whose principal, Mr. Sam Higginbottom, sails from New York, May 3rd, after a busy furlough in America. The Australian Mission and the Fiji Government have combined in the venture to send a group of Indian students for training in this Presbyterian institution, and on their return they will be set at the task of bettering the agricultural conditions in the islands, half of the population today being Indian. Long ago Coolie laborers were taken from India and most prefer to remain. Dr. L. A. Kenoyer, the acting principal, wrote March 15th: "One of my most pleasant experiences the past year has been the training of twenty selected teachers from twenty government high schools of the United Provinces for the teaching of nature study in the schools. It has been decided to add nature study to the curriculum, and these twenty young men are now introducing it in their schools. A knowledge of nature will be a real step toward the overthrow of superstition. In our work we emphasized the importance of school gardens, which is a new thing for India." In a remote mountain valley in the Himalayas Dr. Kenoyer discovered one of the old pupils of the school. "He was doing his best to introduce improved agriculture into this crudely tilled and poorly fed region, and was reading to his companions from a Bible which he had received from us."

THE TIE THAT BINDS

ALBER-AILER—On May 28th, 1921, occurred the marriage of John O. Alber, of near Tiosa, Indiana, and Miss Reathel L. Ailer also of Tiosa, Indiana. The bride is a member of the Brethren church at Tiosa. The contracting parties are both highly respected young people. May their lives be spent in doing service for their Master. Ceremony by the undersigned S. M. WHETSTONE.

SWIHART-MEEK—On the evening of July 9th at the parsonage, occurred the marriage of Fred E. Swihart and Miss Dorothy I. Meek, both of Tiosa, Indiana. The groom is a son of Brother and Sister D. C. Swihart of near Tiosa. The bride is a daughter of Dr. and Mrs. Meek also of Tiosa, and is a member of the Brethren church. Both are highly respected young folks. May the Lord's richest blessings be upon them, in a long useful, and happy life. Ceremony by the writer. S. M. WHETSTONE.

IN THE SHADOW

MILLER—Eugene, son of Evangelist and Mrs. E. C. Miller, was born April 6, 1907, and died at the Epworth Hospital, South Bend, at the age of 14 years, 2 months, 13 days. Strong of body as well as mind, his death was a shock to a large circle of friends who knew him. Though young in years, his Chris-



EUGENE MILLER

tian experience was remarkable. He accepted Christ as his personal Savior when but 8 years of age, at a tabernacle meeting held by his father at Paxton, Illinois. At the same service he went out among the boys to win them to Jesus. At the Bob Jones' meeting held here, his pastor met him night after night in the audience during the invitation hymns trying to lead his schoolmates to Christ. It was my privilege to baptize Eugene, and on many a Sunday morning he would grasp my hand in both of his and say, "That was a splendid message you gave us today." He was president of the "Live Wire" Sunday school class of the First Brethren church, and the class attended the funeral services in a body. His day school teachers, and the superintendent of the South Bend schools paid fine tributes to his scholarship. His nurse said, "I never attended such an unusual patient." His many friends will be glad to keep this likeness of this fine, companionable boy. Funeral services were

conducted by the writer, assisted by Rev. U. S. Davis of the First Baptist church. G. W. RENCH.

MORRISON—William D. Morrison was born in Dumfermline, Fife county, Scotland, August 29, 1843, and died June 12, 1921, in his 78th year.

Brother Morrison was one of the very first to unite with the Third Brethren church of Philadelphia, when it was yet but a little mission. He was a staunch Christian, with a deep-rooted faith and an abiding trust in his Savior. He was of a cheerful, hopeful, and loving temperament, and to really know him was to love him.

His youthful home was in the little town famous as the birthplace of Andrew Carnegie, the "laird of Skibo," with whom he lived as near neighbor, on the same street.

Coming from the land of "Bobby Burns," he developed, since coming into the church a decade ago, something of the talent of that beloved poet, which he regarded as a gift from God, inspired by the Holy Spirit, and it was ever used for teaching lessons of Christian faith. He had thus accumulated quite a body of poems, and it was a burden upon his heart that he might with the help of his pastor, have them prepared for publication and donate the proceeds toward the Building Fund for the erection of our new church. We hope we may yet be able to carry out his wishes. We hope to submit one of his poems for publication in the "Brethren Evangelist."

He died triumphant in the faith. "Blessed are the dead who die in the Lord... that they may rest from their labors; and their works do follow them."

He will be mourned by a devoted family and a large circle of friends. Funeral service by the writer. J. E. BRAKER.

BRUMBAUGH—Ethel Brumbaugh, daughter of John and Jane Stockslager, was born July 23, 1893 in Jackson township, Montgomery county, Ohio, and departed this life July 7, 1921, at the age of 27 years, 11 months and 12 days. On September 6, 1913, she was married to Harvey Brumbaugh. To this union were born two children, Helen, aged 7, and Frank, aged 3. In 1911 she was converted and united with the First Brethren church of New Lebanon. Her going was quite sudden, having been sick but six days. The esteem in which she was held was well proven by the exceedingly large concourse of relatives and friends who assembled in her honor (the largest attendance the writer has ever seen at the church), as well as the many floral contributions. She leaves to mourn their loss her husband, two dear little children, father, mother, two brothers and three sisters, besides a large number of other relatives and friends. May these be consoled by the great Comforter. Services by the writer. GEO. W. KINZIE.

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Dean of the Seminary

EDWIN ELMORE JACOBS,
President

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AUGUST 24,
1921

The **BRETHREN EVANGELIST**

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EDITORIAL

Intolerance

Lately there has been a great outcry against what some men are pleased to call "intolerance." It has been condemned unsparingly and without qualification. A thousand voices have been lifted up to tell us that "Intolerance" is altogether and wholly of the devil; that it has no place at all in a civilized world, in an enlightened society, or in the Christian church; that we must be "tolerant" toward the opinions and conduct of others; that we must not denounce those who happen to think and act contrary to our faith and code.

These voices come to us from every side and from all classes; from preachers, Christian Science healers, spiritualistic mediums, bolsheviks, politicians, philanthropists, reformers, scientists, educators, bishops, poets, novelists, and even from the magnates of the moving picture industry. Perhaps the most extravagant and conspicuous protest against "Intolerance" has been launched into the world by Griffith in the gigantic scenic spectacle called by that name. It was a frank appeal for tolerance in many things that the heart of natural man desires to do. Griffith's voluptuous show was symptomatic of the times. If we raise up our voice in protest against the vices of humanity, such as this producer will denounce us for our "intolerance." If we raise up our voices in defense of that "faith once for all delivered unto the saints," those who are apostates from it instantly accuse us of "intolerance." If we venture to expose the falseness of modern religions, we are immediately adjudged "intolerant" by their exponents. In the eyes of the modern world, "Intolerance" is the Super-crime, the unpardonable sin against the spirit of this age!

It is a peculiar fact that the very men who denounce others for "Intolerance" are often the most guilty of their own charge. Not long ago a professor in an eastern college, himself a self-confessed "liberal," frankly admitted to us that the so-called "liberals" in the church were often guilty of the very "intolerance" of which they accused the "orthodox." There was, as an instance, the case of a man who was continually inveighing against the "intolerant" spirit of the orthodox men of his denomination. The same man on three separate occasions in addresses before the highest convocation of his church went out of his way to assail ferociously the Full Inspiration of the Bible, to cast doubts on the Deity of Christ, and to utterly deny that Christ died as a Substitute for sinners. The Unitarian church prides itself upon its broad tolerance in matters of faith and denounces as "intolerant" those men who contend for the historic faith of Christianity. One of their prominent men, a Mr. Wick of Boston, has been paying his respects to the Christian doctrine of

hell. Speaking of the offer of salvation as the Way of escape from hell, this man says, "Every craven, every sneak, every slave responds. But every good man, every one of moral fibre, every free man scorns the bargain." In other words, the Unitarian Wicks accuses the greatest saints of all ages, those who have fled for refuge to Jesus Christ, of being cravens, sneaks and cowards! It is doubtful whether in all the annals of the church there could be found an utterance more replete with "intolerance" and bigotry than this. Such "intolerance" is certainly of the devil.

But it is wrong to suppose that all "intolerance" is of the devil. It may be devilish, but again it may be Divine! Sometimes the denouncers of "intolerance" have invoked history to prove that it is always an evil thing. They have cited the Roman church and the martyrs, the witch-burning of the early settlers of this country. And certainly in these particular instances, history speaks with a voice which is unmistakable. But history is a sword with two edges! It has something to say on the other side. Martin Luther with a few other men became "intolerant" of the blasphemous doctrines of Rome and her iniquitous practices! The result was the Reformation! Again, George Washington with a few other men became "intolerant" of a system which imposed taxes without granting representation. The result was the United States of America! Again, Lincoln became "intolerant" of a system which permitted one man to own the body of another. The result was a Land of the Free! Intolerance is not always of the devil.

God pity the man who has no "intolerance" in his make-up, the man who is all easy-going "tolerance!" There is something radically wrong with the man who can maintain such an attitude in a world of sin and wrong! The great things which have been accomplished in the world for God have been wrought by men who were "intolerant!" We have no desire to defend the crimes of "Intolerance," of which there are many, but we do contend that notwithstanding all her crimes, "intolerance" occupies an important place in the universe of God.

Intolerance is an important trait of every good and decent government. No human government could possibly endure without exercising "intolerance" toward certain things. Let any government assume an attitude of easy tolerance toward crime and the days of that government are numbered. If we wish to locate the places in our own country where crime is worst, where murder is a common thing, we need only look for those cities where the officers and courts are most tolerant toward the law-breaker. We live in a land where

freedom of speech is held as a vital principle of government. A man in America is supposed to be able to express his views, whatever they may be, and yet be treated with tolerance. But even here we have found there is a limit beyond which it is not safe to venture. Let a man stand up and denounce the United States government as unworthy of support, let him follow that with a call to men to arise and overthrow it, and this Land of the Free will suddenly place that man on a ship and start him for Russia or "some place east of Suez," and the farther east the better!

Intolerance is an attribute of God himself. Those men who would abolish all "intolerance" from the universe would abolish God, for his "intolerance" appears in all that we know about him. It appears in his written law. Read the Ten Commandments and mark the ominous "thou shalt not." It appears in the history of God's dealings with men. We see it in the flaming sword turning every way at the gate of Eden, in the rushing waters of the Deluge, in the holocaust at Sodom and Gomorrah, in the dead carcasses of men scattered through the wilderness. It flashed out even at the Cross. Because its Blessed Victim bore our sin, it "pleased the Lord to bruise him," to smite him, to forsake him, and bring him down into the dust of death and desolation. The "intolerance" of God appears even in what men call natural law. Why the drunkard's bloated face, bleary eye, and faltering step? God is "intolerant!" In connection with John's thrilling picture of the final City of God, there is a startling statement—"Without are the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie!" It witnesses to God's "intolerance"!

Intolerance is an attribute of Jesus Christ. Oftentimes he has been represented as all love and tolerance. People point to his reception of sinners, to his gracious words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." With every true Christian we thank God for the Love of Christ, for his Infinite tenderness, his longsuffering, but that does not blind our eyes to the fact that of all teachers he was perhaps the most "intolerant"! Follow him on earth. He sends forth his disciples with a certain message and declares that it will be more tolerable for Sodom and Gomorrah than for the cities that reject it. He finds Jews selling in the temple, things that were necessary for sacrifice, and he whips them out in anger. He weeps over Jerusalem, but not until he has delivered himself of seven "woes" which declare the certainty of "the damnation of hell." He heals the man at the pool, but warns him to sin no more "lest a worse thing" befall him. Certain Pharisees refuse to believe that he is Israel's God. He shuts the door of heaven in their faces—"Whither I go, ye cannot come." How does he speak from heaven? "I Jesus . . . testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues that are written in this Book! What about the future when he returns? He shall send forth his angels and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into a furnace of fire. Every knee shall bow to him and every tongue shall confess that he is Jehovah. Religious freedom shall cease. He shall rule the nations with a rod of iron. In his realm there will be no "self-determination of nations."

Intolerance is an attribute of the Holy Spirit. The familiar emblem of the Spirit is the dove, but he is also called, "the Spirit of judgment." The Holy Spirit strove with men before the Flood, but finally reached the limit of tolerance, and withdrew his ministry leaving a world to perish. Ananias lies to the Holy Spirit and is smitten with sudden death. Certain men deliberately blaspheme the Holy Spirit and we hear the voice of Holy Writ declaring they are guilty of an eternal sin which hath never forgiveness.

The prophets of the Old Testament were intolerant men. Because Agag the Amalekite king destroyed other men, Samuel hews him to pieces. The modern method would be to give him a place in Holland and immunity from punishment. Elijah put four hundred prophets of Baal to the sword. Archaeological research has vindicated his action by unearthing the skeletons of the infants slain by these prophets in sacrifice. Listen to Isaiah, Jeremiah, Ezekiel and the others as they thunder against false religion, injustice, hypocrisy, and warn of judgment to come. They are a stern, intolerant crowd.

Intolerance was an outstanding attitude of the Apostolic church. To the respectable, religious, unitarian Jews, Peter declares they must bend the knee to Jesus of Nazareth or be destroyed from among the

(Continued on page 10)

EDITORIAL REVIEW

Brother Joe Shively and family of Los Angeles, California, were recently visiting his brother here, Dr. Martin Shively, and while here gave the Publishing House a call.

We have received word from Brother S. E. Christiansen, who when he wrote was on the high seas, sailing for Norway to visit his parents. A letter from him will be published in a later issue.

Please notice the new addresses of Sister Hillegas in France and Brother Gribble in Africa, supplied us by Brother A. J. McClain, secretary of the Foreign Board. The addresses will be found on page 16 under "Announcements."

Brother Martin Shively, the Bursar of Ashland College, is encouraged over the reports that have come in bringing with them Educational Day offerings, but it requires only a casual observation to note that a goodly number of congregations have not yet sent in their offerings.

Brother A. P. Reed of Los Angeles, California, was recently in Ashland for a day. He is visiting relatives and friends in Ohio and will later proceed to Winona Lake, Indiana, for General Conference. Brother Reed gave the folks of the Publishing House a visit and was pleased with the progress made since he was business manager during his school days in Ashland College.

Brother I. D. Slotter, chairman of the Publicity Committee of the Ashland Brethren church reports concerning the progress of the work under the able leadership of Brother J. A. Garber, who in his quiet, unassuming way is steadily leading souls into the kingdom and strengthening the determination of the church to realize its long-sought goal—a house of worship in Ashland.

Brother H. M. Harley, pastor of the Pittsburgh church, recently called at our office to express his appreciation of the high standard and efficiency of The Brethren Evangelist. He said, "It is the best it has ever been." Thank you, Brother Harley. He also reported that his work at Pittsburgh was going forward in fine shape and that the condition and prospects were never more encouraging.

Sister Vianna Detwiler answers the letters of her many inquiring friends through the medium of The Evangelist. She gives praise to God for his healing power which was wrought as a result of prayer and faith. The brotherhood will rejoice with her in her renewed strength and pray that in due time she may be again used greatly of God in his service as she has in the past.

All aboard for General Conference. Every church should be represented. And as your delegates are serving you in conference, suppose you pray for their guidance and spiritual uplift that they may return with a great blessing. And let every delegate remember that he is there as a representative of his church and with a duty to perform. A fitting slogan for every conference delegate would be, "Duty first; then pleasure."

The work at Goshen, Indiana, is moving forward under the leadership of Brother McInturff, and ably assisted by his fine corps of workers. The Sunday school is growing, the church services are well attended and numbers are being steadily added to the church. There is talk about building larger to accommodate the growing Sunday school. Possibly their local Forward Movement Program will result in something definite along this line.

The Indiana Conference maintains its record for prompt and aggressive conduct of the Lord's work by getting its conference program in early. It is to convene at Oakville, the first week in October. We wish to announce in this connection that there will be no paper published on September 7 and other conference districts wishing their programs published in the September 14th issue, should have them ready to put in the editor's hands not later than General Conference Sunday. We hope to incorporate as much as possible of General Conference reports and addresses in the September 14th issue and arrangements will have been made for practically all available space by September 4th. So please get your programs in early.

GENERAL ARTICLES

Some Benefits I Have Received from Attending General Conference

By Horace Kolb

Prior to attending Conference I had known very few of the leaders of the church, and I had a desire to see and know them all. It was a satisfaction therefore to become personally acquainted with those whose writings I had been reading and whose work in the church I knew only by reading the Evangelist. The personal touch and many opportunities for fellowship have been much enjoyed and have been a real help to me.

I had read the reports that were printed of the proceedings of Conference year after year, but they were poor ways of informing me when compared with the first hand information secured by hearing and seeing for myself. My vision was enlarged. New information naturally increased my interest in the workings of the church through the different boards.

The enthusiasm is always a great source of help, when we see our brethren and sisters from all over the country come together in one common cause, and when we receive the encouragement that will count for so much when we again return to our home. This is one of the great benefits of conference attendance.

Conference offers a beautiful opportunity to get to work. Anyone who wishes to help along can very easily be accommodated, and in past years I have been doing just a little, and even in that, I have received a blessing. Come along and do your share. The work will go along without you but you can not afford to miss, if at all possible to attend.

I can not say anything, but that has already been reiterated, in reference to Winona Lake. It is a beautiful place at which to spend a vacation surrounded by about everything that is supposed to be ideal, but in my opinion the atmosphere that seems to encompass you as soon as you enter the grounds is the most marked thing about the place. It is Christian and no more needs to be said.

Having attended conference for many years, I can say with pleasure that I have noted a steady increase of time given on the program to the Bible teacher, to the expository sermon, and to worship. This is as it should be. It has been of great benefit to me as I know it has been to large numbers of others. I hope the coming conference will develop still larger things along this line.

HORACE KOLB.

The Gospel Messenger. By J. H. Swihart

(Our readers will appreciate this, another installment of Brother Swihart's experiences in the early days, and will rejoice that his health is improved so that he is able to write for The Evangelist.—The Editor).

It seems that I promised some time ago to give a further account of the **Messenger** and how the little paper came to have such an extended circulation in such a short time. So here we go to the task.

In 1875 we returned from a stay of nearly twelve years in the West, to our former place of residence at Bourbon, Indiana. This was during a period of years in which there was much unrest and trouble in many congregations of the Brethren (Dunkard) fraternity. So much so that ruptures were made and local churches formed under a congregational form of government with avowed resolutions to have the Bible alone as their creed—their entire rule of faith and guide for their practice.

Now after returning to the old state, I found such was talked and little known of the western Brethren, and soon I was almost flooded with questions verbal and written as to what I knew of those supposedly "ungovernable" people—what they believed, taught and practiced, etc., etc.

Answering those questions in my blunt way of talking, it was surmised that I was in sympathy or accord with them. This I neither denied in word or act, in public or private, although I had never withdrawn from the church I joined under the Gold Standard name, BRETHREN when a young man. Neither was I ever expelled, (for which the Ananias and Coppersmiths were however in no way responsible), but I affiliated principally with the western element. Thus I had a nominal standing with the one element, but a practical standing with the other. After working here in Indiana awhile many calls were made, mostly by outside people for meetings and numbers were baptized who gave evidence of their faith in the all-sufficiency of the Gospel of Christ as the means of salvation. Realizing that one cannot serve two masters at the same time I made known to the church (German Baptists) at Bourbon just where I stood and where I would stand. In order then to satisfy the inquiring mind and if possible to encourage believers in the all-sufficiency of the Gospel of Christ, I thought to publish a little paper,—**The Gospel Messenger**.

HOW IT WAS INTRODUCED

While this matter was under consideration, a German Baptist brother asked me to write a summary of the doctrine, faith and practice of the congregational Brethren church. This I did and as he informed me later, he had several hundred copies printed, then took his little roll of papers to an Annual Meeting of the German Baptist church, held somewhere in Ohio that year and began to give out his literature, but he was immediately called down and forbidden to distribute his papers on the meeting ground. He then watched his opportunity and when the conference was about to close and the attendants to return to their many homes throughout the United States, he went to the railroad station and hired some boys to give a copy to every German Baptist that entered the train. This was, I think, the main means by which the paper got so well introduced into so many sections. At any rate we soon had a nice subscription list, and the Messenger started out on the 9th of September, 1881, to deliver the messages. This is evidently the way the little paper came to get such wide but scattering circulation in such a short time. The subscription list soon swelled to over six hundred, and within a few months the Messenger was bearing its tidings into New York, Pennsylvania, Ohio, Indiana, Michigan, Maryland, Virginia, West Virginia, North Carolina, Tennessee, Wisconsin, Minnesota, Dakota, Oregon, California, Colorado, Iowa, Illinois, Missouri, Arkansas, Nebraska, Kansas, and Washington Territory.

There were also other means by which the little paper was advertised. For instance, all the periodicals of the different branches of the Brethren as will be seen by the following

EDITORIAL NOTES

In those notes it will be seen that I am giving them under the names of the denominations as they were known respectively in the days of which I am writing.

German Baptist

The Gospel Messenger is a new monthly edited and published by J. H. Swihart at Bourbon, Indiana, and it is to be devoted to the interests of the Congregational Brethren.—Primitive Christian.

The Gospel Messenger published by J. H. Swihart at Bourbon, Indiana in the interest of the Congregational

Brethren, is on our table. It is a neat monthly, breathing peace to all and slaughter to none.—Brethren at Work

We have placed the Messenger on our exchange list.—Family Companion.

Progressive Brethren

There are some decidedly good things in this little paper, we bid it God speed.—Gospel Preacher.

This Congregational Brethren church ought not to exist as a separate body, not by any means, we should all be in one fold, and in the same organization. We really can see no reason for keeping up two separate communions. Cannot something be done toward bringing us all under one common

government, with King Jesus as our Chief Ruler and his Gospel our supreme law? We would like to see it very much. . .

We wish the Messenger success, and hope it may never get too holy (?) to exchange with us. If any of our progressive friends can spare another half dollar we should be pleased to have them patronize Brother Swihart. He will no doubt find it hard struggling.—Progressive Christian.

The above notes with others from a Brethren source evidently had a bearing toward circulating the tidings of the Messenger and a tendency to unite those of like precious faith as well as making peace.

Mulberry, Indiana.

Another View of Creeds. By E. D. Burnworth

The late discussions in the church paper about a creed for the Brethren church, prompts me to write the following article, inasmuch as I do not share the opinion of some of the writers. I am convinced, that the Brethren church does not need to be led into a discussion of the historical aspects of creeds and creedal revision. Neither do we need to discuss the horrors of the Inquisition in its relation to creeds and the church. This is all misleading and obscures the real question at issue before the Brethren church today. The question for our church to decide is, whether or not she shall have a ministry committed to the traditional beliefs and practices of the church and not whether she shall have a creed. To have our conference give its time and attention to a discussion of the historical aspects of creeds, in view of the real need of the hour, would be to foster a diplomacy unbecoming of an assembly of religious people. We are not interested as a church in creeds. Our people are fairly well agreed upon this but our people are vitally interested in a matter which some might be led to believe involves all the problems of creeds and creedal revision.

It is a mistaken belief that the Brethren church has a monopoly on the following general declaration of faith, viz., "The Bible, the Whole Bible, and Nothing but the Bible." We hold that declaration of faith or belief in common with other churches. This is not what makes us Brethren, but our particular interpretation of what that means is what makes us Brethren. And it is also true, that the particular interpretation of what that general statement of faith means, is what makes many people not Brethren. Too frequently we use this statement of faith as though it were something new or peculiar to the Brethren church. But, we are like other churches in another respect, viz., we reserve the right to say just what we mean by that general declaration of faith. Of itself it does not mean very much.

Some years ago a certain one applied for a professorship in one of our eastern colleges. One of the questions he was required to answer as a test of his fitness for the position was, "Do you believe in a God?" He very significantly replied, "Yes, in my own way." This left room for everything from Agnosticism to Modernism. In fact, it didn't mean very much. Right here is the crux of the whole situation, so far as the Brethren church is concerned. It will be a perilous time for the church when each man will be permitted to interpret his own way. Here is where we are dividing our church and ministry today. Some are contending for this liberty and others insist it shall not be allowed. It is not a question of historical creeds, but it is a question of whether or not our ministry believes in and is loyal to the traditional beliefs and practices of the church. Some ministers could sit in our conference and listen to a discussion of creeds in general, or hear described in minute detail the beauty and splendor of the land of Kalavara over yonder behind the moon, but they would be ill at ease were the conference to tire of this exercise and confront them with the pointed question, "Do you believe in and are you loyal to the teachings of the church?" Just as long as you talk about creeds there is no danger of anyone having to reveal his real position—therefore more talk about creeds.

What makes the Brethren church, or any church for

that matter, but a particular interpretation of that declaration common to all, "The Bible, The Whole Bible and Nothing but the Bible"? Surely this common declaration does not constitute a church for they all make it and hold it in common. But, a particular interpretation as to what constitutes the Whole Bible and a belief in the same by a people gathered together into an organization is what constitutes a church so far as practical belief is concerned. Therefore, there can be no valid objection to a particular statement or interpretation of this general declaration of belief. This statement of faith is a mere generalization of practical belief. The beginning of the church organization, as we know it today, does not appear until you begin to particularize and say what you really mean by the above generalization. Now, to permit each one to interpret this general statement of faith in their own way makes absolutely impossible a Brethren church. For, the Brethren church is composed of a people, committed by 200 years of history and practice, to a particular interpretation of this general declaration of faith. It is too late in the history of the church to permit any such method of procedure as this. If one seeks a different interpretation of this general statement of faith than that held by the Brethren church, there are numerous churches holding a different belief and organized around that interpretation. If there were not different interpretations of this general statement of faith then we would all be Brethren and here would be one universal church.

To be more specific and show that I am not a dreamer or a crier of false alarms: A pastor confesses that his congregation receives any member from any church upon their church letter, and evidence of good standing from the church from which they come. Consequently this congregation is composed of people of all kinds of views on such subjects as baptism. However, in all fairness I want to say that this congregation only administers baptism as the Brethren churches teach and practice. This is one case of an individual's interpretation of this general declaration of faith, but it is not Brethren. To be Brethren we require that there must be a particular interpretation. I insist again that our particular interpretation of this general statement of belief is what makes us Brethren. When Alexander Mack and others formed the little nucleus out of which grew the great Tunker movement. Was it not wholly because of a particular interpretation of what constituted belief in The Bible, The Whole Bible, and Nothing but the Bible?

Call it a creed or anything you like, there is no getting away from the fact that if we are to have a Brethren church, the ministry in particular, and the laity in general, must be committed to a particular interpretation of what this general declaration of faith means.

A brother may leave the Brethren church because her interpretation of what the Bible teaches does not accord with his views. This he has a right to do and it is honorable for him thus to do when he can no longer intellectually accept her teachings and practices. But he may also return to his former leadership and who dares to ask whence he cometh or whither he goeth? Now, this is no moral indictment but merely a question as to a method of procedure. I have examined the interpretations of various churches, but

up until the present time do not see my way clear to repudiate the teaching and practice of the Brethren church. But, with such things going on in our very midst we obscure the issue by talking about the historical aspects of creeds.

Twenty years ago when I was younger than I am now, in more ways than one, I was a student at Ashland. But, why was I a student at Ashland? Every two weeks I went out and preached and after I paid my car fare, and other expenses, I had exactly \$4.00 left out of my salary to go toward paying my expenses the next two weeks in college. Now, there were two good schools within twenty miles from where I preached, one a university, and the other a college of recognized standing. I could have gone to either one of these schools and the difference in expenses would have paid my way through school. But why did I not go instead of dragging across the country until late in the night to get to Ashland. To get to Ashland I spent about all my money and much of my strength. The answer to this question has a direct bearing upon my subject, and should be answered at our National Conference. I wish our National Conference would tell me whether I was a foolish boy for going to Ashland, or whether it was really worth while?

The answer is this—I had been taught to believe that there had been committed to the Brethren church a deposit of truth that justified her existence and was sufficient apology for each and every sacrifice one might make to learn her truths. This could not be learned at the schools referred to above, and therefore I wended my way back to Ashland through the long hours of many a night. My experience can be duplicated by others. After these years it is a strange spirit in the church that will repudiate all this record of sacrifice and loyalty by permitting things to go un-

challenged that destroy this deposit of truth, and make her early sacrifices count for naught. The church that taught me that the things for which she stood were worth sacrificing for, needs to be called back again to the pathway of the fathers. It is time we stop talking about creeds and inquire whether the boys of twenty years ago were taken advantage of, because of their inexperience.

I would not commit men to a detailed statement of theological speculation, but to require that men believe in and be loyal to the traditional beliefs and practices of the Brethren church is what must finally be or another decade or two will close the history of the Brethren church. One reason it has been so hard to deal with the Church of the Brethren is because they have suspected us of permitting much teaching that is not Brethren. This is an admission that one makes with great reluctance, but we have come to the time when the church at large should know the facts. I favor our conference having a committee on credentials, properly instructed by the conference, who will not seat delegates, either lay or ministerial, until they have declared their belief in and loyalty to the traditional teachings and practices of the Brethren church. The credentials from the local congregations are not sufficient, as a minister in some congregations can be anything but Brethren, providing he is political, and still command his conference credentials at the hands of unsuspecting members and boards. There are other things I wish to add to the above discussion, that will await another article. Let no one think our editor or any one else is responsible for the position taken in this article. I am not a pastor at the present time, and so am a kind of free lance.

Meyersdale, Pennsylvania.

The Great Apostle.

By Rev. Samuel Blair

Our Sunday school lessons this quarter deal with the life of the greatest man the Apostolic age produced—the Apostle Paul. He was a spiritual saint. A veritable dynamo of service for his Lord. The whole record of Paul's martyrdom at Rome demands the consideration of the most thoughtful minds.

Whether we regard his sudden and radical change from an enemy to a most devoted friend of the Christian religion, or the purity and loftiness of his character, or the strength and depth of his mind, or the extent of his missionary labors, or his whole heroic career, St. Paul is beyond doubt one of the most remarkable men that ever lived. "His motives are above suspicion; his intellect is apparent on every page of his letters; it is impossible to charge him with hypocrisy or self-delusion, as even infidels admit; he furnished an irresistible argument for the Divine truth of the religion which he taught and practiced to the end."

The life of a great traveler is always interesting. The works of a great writer are of immense value. The thoughts of a great philosopher are always illuminating. The ways of a great organizer of men fascinate us. The words of a great orator thrill us. A man in possession of such a variety of talents fully consecrated to the cause of Christ would be a marvellous power for good—such a one was Paul.

One of the greatest miracles recorded in the New Testament is the conversion of Saul of Tarsus. In his eloquent defence before Agrippa he said of himself, "I was not disobedient to the heavenly vision." "This is his own account of the decisive moment on which all his own future, and a great deal of the future of Christianity and the world hung." The voice had spoken from heaven, and now everything depended upon the answer made. Will he submit or resist? These words, "I was not disobedient," make us spectators of the very process of his yielding.

Suppose Paul had been disobedient to the heavenly vision. What then? The work of God would have gone on just the same. The Almighty is not dependent upon a Paul or a Peter, or a Luther or a Wesley, nor upon any man or

any group of men for the accomplishment of his blessed designs. Men may fail, and often do; God's plans never fail. If Paul had rejected the Divine message someone else would have been found to receive it, and the kingdom of the Lord Jesus Christ would have continued its triumphant advance, but Paul would have lost the most glorious opportunity ever granted a human being.

It certainly was a great crisis in the life of that young Jew when at the noon hour on that memorable day he was stricken to the ground prostrate and bewildered. But without the least shadow of doubt, he realized God had called him.

To each of us there comes a Divine call to service. No one can attain unto the best in life who is not in a high and noble sense a dreamer of dreams and a seer of visions. At the very threshold of all high and worthy achievement there must be a sane and just appreciation of one's self. Man is the noblest work of God, the Divine masterpiece, the crown and glory of all the ages.

I believe we do well to remind ourselves that marred and imperfect as our lives are we still bear the impress of the royalty of the skies. It is this which gives to life its supreme significance. Jeremy Taylor once said, "It is a great art to die well." True, but we have come to believe that it is a greater and far nobler art to live well. God made us for life. Jesus came that we might have "more abundant" life. He is the God of the living and not of the dead.

If we, like the great apostle determine to prove true to the "heavenly vision" we must needs encounter difficulties. "In the world ye shall have tribulations." What of them? They are God's training school for his athletes. "A smooth sea never made a skillful mariner."

"Let us then be up and doing
With a heart for any fate."

And at the end of the course happy shall we be if we can say with the great apostle, "I have fought a good fight, I have kept the faith."—The Methodist Protestant.

Ashland College's Christian Associations

By Florizel A. Pfleiderer, Director Of "Y. M." Extension

If there is any one place that you should send your son or daughter above another for their higher education it is Ashland College. The **first** reason above all is because it is our own church college. If we don't support it ourselves, who will, pray tell me? The **second** reason, is because it gives training equal to that you will find in any other school. The scholastic standards at Ashland are high and the slogan of the student body, "Next Year The Best Ever in Our Studies" will tend to raise that standard. The next reason is that your son and daughter will come in contact with consecrated teachers. And **lastly** there is a Christian atmosphere around the campus that tends to develop the spiritual side of man.

Next year the two Christian Associations, namely the Y. M. C. A. and the Y. W. C. A. are going to serve this function above all others. Each Tuesday evening these two Associations meet in their rooms and have their devotional and discussion groups. As the name suggests they endeavor to make young men and women Christian. They train and give opportunity for the expression of Christian conceptions of life.

Next year is going to be the biggest year ever, and the best ever with these two organizations. Ask any Ashland College man in the field today and he will tell you what a wonderful thing that the Y. M. has done for him and that is true also of the Y. W. and the girls. You will learn to love these two organizations because they give you that which you cannot receive anywhere else in your college life. Although Ashland has College Chapel services every day yet that will not meet the needs of your life and minister

to your spiritual wants as do these two Associations. A college Y. M. or Y. W. is not like the city organizations but they devote their time to the spiritual needs instead of furnishing physical and social development.

This year the Y. M. C. A. is going to send out a Gospel Team at least every month or as often as there is a demand. They will come to your church and hold meetings over the week end or during the Thanksgiving, Christmas and Easter vacations. These meetings will be evangelistic and the endeavor will be made to draw the young people to the church. All that they ask is for their expenses and they will try and do a real service for your church. There is not one church where a Gospel Team from the College has gone but that would be glad to have one to return. They have rendered valuable service to the churches they have visited and have lead souls to Christ. If you want such a team to visit your church this winter you should get in touch with the Director of the Extension Department at once.

As is the custom all new students will be met at the train and electric cars as they arrive at Ashland. Some one will be there to help you in finding the College, your room at the Dorm and aid you in getting acquainted. There will be a Y. M. and Y. W. hike some time the first week of school when you will have the opportunity to meet all the old students and the new ones also. Then, the following week you will get a taste of the spiritual blessings we receive at our association meetings. Remember that the "Y" is your friend and ministers to your needs. Boost the "Y" because she will be your best friend during your four years as a student at our beloved A. C.

Claypool, Indiana.

Lessons from Life in a Great City--Counterfeits

By E. E. Roberts

Counterfeit means something represented to be what it is not; something that is false, according to Webster. And so I found it to be when I visited a dealer in old and rare coins with the view to selling some that had come into my hands, in settling up an estate. I spoke to my wife of my intentions, and a lady who was present asked me if I would take a gold dollar that she had been saving for many years and sell it, too. I replied I would be only too happy to do so. She brought it out carefully wrapped in paper. I unwrapped it and at once had my doubts of its being genuine. I took it however. When I had closed the bargain for my coins, I unwrapped this coin and showed it to the dealer. Without taking it in his hands he said, "But my dear sir, that is a counterfeit; it is worthless. When properly plated they are hard to detect, but the plating on that one is not very good." I said, "I was afraid it was, but did not have the courage to tell the lady it was, after she had hoarded it for so many years."

Then my mind drifted to other counterfeits, other things that are false. The one that came to my mind first was false friends. An open enemy I can respect, because he gives me a chance to defend myself against him. But a false friend I despise as I do all hypocrites; he is the most dangerous enemy that it is possible to have. David had his false friends, according to Psalms 35:13, 15 and 49:9. "Yea, my familiar friend in whom I trusted, which did eat my bread, has lifted up his heel against me." It was not sinners—out and out sinners—but counterfeit Christians that both John the Baptist and Jesus had the bitterest denunciations for.

Then there are false hopes. Hope has been spoken of as an anchor to the soul, and when the anchor is false it destroys that which it should save. Men sometimes have false hopes of salvation without Christ, but they will find that their false hope will be in vain, and end finally in their death.

There is also false doctrine. How many false doctrines and how much there is of them in this day and age! None is worse than that which would make men believe that God is too merciful to punish sinners because he is a loving God and Father. Another perilous false doctrine is that which would make men believe that once saved always saved. It is possible for a man to fall from grace after he has been saved and become as far separated from God as the worst sinner who has never accepted the saving grace of God. A third false doctrine is that sometimes known as sinless holiness, and is closely related to the last one mentioned. It carried the false idea that one can become so holy that it is impossible to sin. As a doctrine it is wholly full of holes.

There are false beliefs. A man said to me, "Mr. Roberts, It is my belief that if I live a sober, honest life, injuring no one, it will be all right with me after death." Poor fellow, as if what he believes will make any difference or amount to anything, if it is not in accord with the will and revealed truth of God. He will find to his sorrow the truth of the old hymn,

"Not the labor of my hands
Can fulfill the law's demands."

There are false objects of faith. Some folks pin their faith in people and in their interpretation of God's word rather than in what the Bible says. A lady said to me recently, "Oh, our pastor, Rev. Blank, D.D., says the first seventeen verses of the thirteenth chapter of John teaches a lesson in humility, and all that is necessary is that we are willing to do it. I believe he knows and I am willing to pin my faith in him." But my Bible says "Blessed are they that do his commandments, (not those that are willing to do), that they may have right to the tree of life." We are to prove our willingness by the doing. Jesus said, "Why call

(Continued on page 9)

THE BRETHREN PULPIT

The Sufficiency of the Grace of God. By Roy Brumbaugh

TEXT: Where sin abounded grace did much more abound.- Rom. 5:20

My Grace is sufficient for thee.-2 Cor. 12:9

Grace is the freest thing in all this wide world, and yet it costs the most. It cost the blood of the Lord of lords and the King of kings, Christ the incarnate God. "Grace is the price of blood, and the blood of a God-man." If we should attempt to define the grace of God, or rather the "Sufficiency of the Grace of God," words would fail us. Here we would fail as miserably as when we try to paint a picture of heaven, or to tell of its wonders and grandeur. The might of the grace of God must astonish us all. We can be glad this grace has atoned for our sins and set us on our heavenly way rejoicing. This is one of the greatest words in all the languages of the earth. If we were to try to define it, we would tell you that grace is the free, undeserved, unmerited favor and mercy and good will of God for men. Yes, in reality it is everything for nothing. We the partakers of grace know its meaning, yet we can never fathom its unbounded depths nor scale its immeasurable heights. Praise God for his great grace that is upon us.

This grace comes through Jesus. The Psalmist said of him: "Grace is poured into thy lips." And again he exclaimed in Psalms 84:11, "Jehovah will give grace and glory." Luke says, "And the child grew and waxed strong, filled with wisdom; and the grace of God was upon him." John tells us, "And the Word was full of grace and truth." And again in John 1:17, "For of his fulness we all received, and grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ." The author and finisher of our faith brought his free grace to the world for man's benefit and God's glory.

Now we shall point you to two or three passages showing "The Sufficiency of the Grace of God." First of all, we are saved by grace. In Ephesians 2:8 Paul says, "For by grace have ye been saved, through faith; and not of ourselves, it is the gift of God, not of works, that no man should glory." Grace is first and man at his best can but follow in its footsteps. We must follow the path that is marked out. We cannot save ourselves, we are saved by the grace of God. "Grace is the only possible way of salvation. The sinner is dead in trespasses and sins. A dead man can do nothing to give himself life, nor can the hand of man do ought to help him. He is dead and if he receives life it must come from above and come as a gift." We are not saved by our works, for we are saved by grace, but we work because we have been saved, and needs must work to keep grace alive in our hearts. If we ever pass beyond the place of ache and pain, to enjoy the blessings of the redeemed in the city of God it will only be because we are sinners saved by grace.

And then this grace justifies. Paul had just told the Roman brethren that all had sinned and fallen short of the glory of God, and then exclaimed, "Being justified freely by his grace through the redemption that is in Jesus Christ." He will pass by our sins and shortcomings as if we had none. He will put our sins as far from us as the east is from the west and remember them against us no more forever, through this grace that has been given to the world. He will justify: he will acquit, and we shall stand in God's sight justified, that is, as if we had not sinned, through grace. This grace was delivered up for our offenses and was raised for our justification.

"Oh, to grace how great a debtor,
Daily I'm constrained to be,
Set thy goodness like a fetter
Bind my wandering heart to thee."

Again we are reminded of that memorable passage where after Paul had besought his Master thrice for the removing of the thorn in his flesh, and he was informed that the thorn would not be removed but that "My grace is sufficient for thee." This was not only promised for Paul, but for all God's faithful anywhere, any time. God has not promised for only the few but for all who will pay the price as Paul did. Yes, in this world plenty of trials and afflictions, heartaches, bereavements, difficulties, but that makes little difference; his grace is sufficient for us. We know not what the future hath in store, but his grace is sufficient for us. We can be assured that both life and death his mercy underlies. We need not fear death. We are to pass on through the valley and not stop in the valley. As we step in the cold icy waters of the river of death, our bed will be as soft as a downy pillow and a smile will linger on our faces to let the folks who stay behind know that all shall be well and that we have gone to enjoy forever the blessings of God's summer-land, a place of never ending beauty, where the soul will be at home with its God, where God shall dwell with his people and not be ashamed, and we shall be called his children, and God shall wipe away every tear from our eyes. Wait a moment, O my soul, and praise God for his "grace Sufficient."

Through many dangers, toils and snares,
I have already come;
'Twas grace that brought me on thus far,
And grace will lead me home.

And then again turn with me to Hebrews 13:9, "Be not carried away by divers and strange teaching; for it is good that the heart be established by grace;" Yes, we are established by the grace of God. Established in the faith of Jesus and the patience of the saints. We are rooted and grounded in the faith by grace. Grace establishes our faith in the Atonement, Virgin Birth, in the word of God, in feet-washing, etc. If there ever was a time when people needed to be established by grace it is now. Anybody no matter how absurd his teaching can get a following today. Men are being driven about and tossed to and fro by the craft and sleight of men. Men are unstable. Men have heaped to themselves itching ears not able any longer to stand sound doctrine. Too many are glorifying man and not God. We once sung and believed it, "Jesus paid it all, all to him I owe." Now many would sing it thus, Jesus paid a part and only part to him I owe. The faith in a complete and perfect atonement seems to be lacking among many and they think man must help to finish, perfect and complete the atonement. The Lord have pity on all such. There are too many thus minded. The more is the pity. Let us pray that through our ministry, both by word and deed, that more hearts might receive this grace and be established in the Christian walk.

A noted southern evangelist has recently said, "If we knew that our tongue was soon to be paralyzed and we could choose the last word we should utter, that word would be 'GRACE.'" I turn to the early chapters of The Acts and I read, "And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all." My prayer is that this "Great Grace" may especially be upon us as a church and upon all God's Zion everywhere. As stewards of the manifold grace of God, let us grow in grace and in the knowledge of the Son of God.

Gratis, Ohio.

OUR DEVOTIONAL

Jesus the King of Our Lives

By Alice Livengood

OUR SCRIPTURE

If ye love me, keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him (John 14:15, 21, 23). That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness (Col. 1:10, 11).

OUR MEDITATION

A king is one who rules over others and his domain is a kingdom. There are good and bad kings: loyal and disloyal subjects. A good king will have the love and steady loyalty of the majority of his people, because of his justice to them.

Jesus' kingdom is a spiritual kingdom, not a temporal power, hence his subjects are "spiritual and not worldly-minded. They are humble and lowly in spirit." "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3).

Our king is the King of kings. He is just and righteous in all his dealings with us and he does not ask of us more than we can do for he says, "My grace is sufficient for thee" and "he is able to succour them that are tempted," because he too has been tempted. Like temporal kings, Jesus demands and expects obedience but not through fear for he said, "if ye love me, keep my commandments" and then gives us the guidance of the Holy Spirit in keeping them. Because we let him be the "king of our lives we will love him and love our brother also.

When we become his subjects we fully expect to be loyal and true in our allegiance but it is too true that sometimes this purpose is broken and we are disloyal if not altogether gone over to the enemy through yielding to temptation and neglect in giving the Spirit free course. This will not come to pass if we faithfully study our King's commands and follow his example. Study and meditation of his word will reveal his will. "Study to show thyself approved unto God, a workman that needeth not be ashamed," is an injunction just as applicable to us as it was to Timothy. "Thy word is a lamp unto my feet and a light unto my path" (Ps. 119:105).

By allowing our King to rule over us, even to our very thoughts, we will give our thoughts to the doing of his will. The thought is father of the act, whether good or bad. So we should guard well our thoughts, that they be in subjection to our King, for "our thoughts are heard in heaven." Another has said, "Nothing is so practical as thought; our view of life moulds our life; our view of God moulds our souls; and the clearer and richer the spiritual world to us, the more spiritual and heavenly, that is the more practical and loving, the more full of high aims and lowly service will our lives be."

When Jesus is king of our lives service will be gladly rendered. Not necessarily some great act, for then but a few could do service, but an act of kindness, the thought for some one who is ill or in need. Even a cup of water given in his name is an acceptable service, or some small sacrifice made until strong enough to make large sacrifices will be received for his name's sake, because of our love for our King. Because he is our King and we love him we will be able truthfully to say, "Where he needs me, where he leads me I will gladly follow." "The world is made glad

by sacrifice," and it is sacrifice that pleases our King. "The measure of sacrifice is the measure of growth," and this service is the normal growth of the soul.

Our desire is, when Jesus is our King, to do only what is well pleasing in his sight, so when in doubt about doing a thing or going to a place a good question to ask is, "What would Jesus do?" However, when doubtful about a thing is it not a pretty safe guess that it would not meet with his approval? We need to be careful that when the Gospels are "read according to us" that they harmonize with the Word. "Actions speak louder than words" is as true now as when first uttered.

We sing "Can the world see Jesus in me?" and when our lives are fashioned according to our King's they become pleasing to the Lord and "fruitful in every good work and strengthened by his power unto all patience and longsuffering with joyfulness" which leads to the "peace of God which passeth all understanding."

OUR PRAYER

Our heavenly Father, we thank thee for all the blessings we receive from thee and for our lives in pleasant places. We do want to do all things pleasing in thy sight, and we pray that thou wilt give us grace to do so and to live as our King would have us live, in whose name we pray. Amen.

Milledgeville, Illinois.

Lessons from Life in a Great City

(Continued from page 7)

ye me, Lord, Lord, and do not the things I say?" We are not to pin our faith in any other than Jesus our Lord and his words. He alone is the Way, and without him there is no other.

There are many other items that I would like to mention, but I will forbear with the mentioning of this one, false professions. How often our professions are so far beyond our lives that they appear false. I called on two lawyers recently for the purpose of buying a piece of ground on which to build a church. They professed to believe in God, but ridiculed the Bible and began a tirade on the churches in general and some of them in particular. I let them go for a while until they had nearly exhausted themselves and then said, "Yes, I agree with you that many of the so-called Christians are a bum set. But what surprises me is that men of your discernment and abilities to discover all their shortcomings, should close your eyes in sleep before you have entered some body of believers and have given them a living example of what true Christianity means or is. If the church is as you say it is, 'a festering sore,' then why do you not remove the splinter that has been causing the irritation?" But my talk with them led me to look into God's looking-glass, the Word, and see if I were a true or a counterfeit Christian. I found the task of introspection such a large one that I could not get through with it in time to look at any one else. Perhaps you will find it so too. "Take stock." Examine yourself to see whether or not you are true and genuine, whether you are in the faith. You may find, as I did, concerning myself, that you are like some of my coins, a little battered, or lacking in genuineness. Some are disfigured, and some are worn so that the inscription can scarcely be seen. It may be difficult sometimes to discover if you really belong to God or not. But thank God, we need not be counterfeit, for if he abides in us we shall be genuine, and he will keep us strong. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his keeping."

Philadelphia, Pennsylvania.

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse his glory through the world.—Asahel Grant.

The untaught children of today are the unchurched multitudes of tomorrow.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Rally Day in the Sunday School. By Nora Bracken

Among the various special days which we observe in the Sunday school is Rally Day. This day is usually observed at the close of the summer season, and by most schools, on the last Sunday in September.

The summer days with songs of birds, bright sunshine and voices of nature call many of our boys and girls, men and women and Sunday school workers to places of recreation and rest; to such places as the mountains, the seashore, or various other places of leisure. This means that our schools are often at low ebb during the summer. It is then necessary, at the close of the summer vacation, for our schools to gird themselves with power—to renew their strength and vigor. In order to do this it is necessary to rally all our forces. Every department in the school should put forth effort to recall all its people and to encourage others to come into the school. There are always a number of persons in every community who are not affiliated with any school. There are those who may be waiting for an invitation. There are those who may be waiting for just the personal touch of another. The opportunity is yours and mine.

PROGRAM

In the first place, encourage each teacher to have the lesson well prepared, and well in hand, so that he may be able to make the lesson period quite effective, instructive and helpful. Schools are sometimes inclined to shorten or dispense with the lesson period on this day, as they often do on other special days, in order to put on a more extensive program. It is a mistake for us to do this. The instruction periods are already too short and too few. One-half hour and oftentimes only fifteen or twenty minutes a week is all

the time that is given to religious instruction. This is not enough time given to religious education. For this reason, the lesson period should be lengthened instead of being shortened or dispensed with for special occasions.

The worship period may be made very beneficial. An outside speaker may be secured to give a brief inspiring talk. The superintendent or pastor should impress upon the school the importance of Sunday school work and present plans for the future. He should encourage all to join heartily in bringing the future plans to maturity.

In most schools, promotions are made at this time. October is the month in which the year's work in the graded lessons begin, this throws promotion day also on the last Sunday in September. A special, but brief promotion service, with recognition such as certificates, might be arranged for the closing period of the hour. Promotions in the Cradle Roll should also take place at this service. A number of Cradle Roll children may have a part in this service.

DECORATIONS

As Rally Day is a sort of harvest home gathering, we should choose such decorations which are appropriate for the season. Rally Day comes in with autumn flowers and summer's ripened fruits. These might be well used at this time. Goldenrod and asters, which grow in profusion, will make the Sunday school room quite pleasing. A stock of corn with the full ears, ears of corn tied up by the husks or a shock of wheat will give the room the atmosphere of the season.

Let us rally our forces and make this day and all the future days of our school a real success.

Johnstown, Pennsylvania.

Turn of the Sunday School Tide in Syria and Palestine

During the World War Sunday school work was all but destroyed in Syria and Palestine. Now a marked advance is noted in that country. Reports have just been gathered by Rev. George H. Scherer of Lebanon, Syria, which show that there is an increase of more than 50 percent in the enrollment during the past year. There is also a large increase in the interest manifested by both natives and missionaries. Practically all the Sunday schools there are in harmony in the matter of lessons and are using the International Uniform series nine months later than in the United States. The January, 1921 lessons will be taught in October, 1921. The Sunday school year is thus made to begin with the Resumption of all school and church work in October. The large Bible lesson picture rolls and the small Bible lesson picture cards are eagerly desired and in any quantity. For the address of a missionary who will welcome such gifts write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Name your denomination and a card of introduction to a missionary in your own church will be forwarded.

A Sunday school district institute was held the last week in March at Suk-el-Gharb, Lebanon. It continued from Thursday afternoon till Sunday evening. Some subjects presented were "The Spiritual and Intellectual Preparation of the Teacher," "The Aim of our Syrian Sunday schools and How to Attain It," "A Standard Sunday School in Syria," and "Training the Child in the Way of the Lord." The work of the various departments in the school was presented and special help was furnished to the individual officers.

EDITORIAL. (Continued from page 2)

people. Paul, at Paphos, struck a man blind for daring to argue against the message which he preached. He commands the church at Corinth to excommunicate a man who persisted in open sin. To Timothy he declares that any man teaching a "different doctrine" is "puffed up" and "knows nothing." In the Galatian epistle he calls for a curse upon man or angel who dares to preach a Gospel different from that which he had preached. John the Apostle of Love is not less intolerant than Paul. Every spirit which does not confess Jesus is of the devil. The whole world with its respectable men, its moral men, its religious men, lieth in the evil one. Those who confess not that Jesus cometh in the flesh are deceivers and the forerunners of anti-christ. Those who become "progressive" and abide not in the doctrine of Christ are not to be received in the Christian home neither bidden Godspeed.

The most superficial examination of the New Testament forces the conclusion that the early church was the most "intolerant" of all churches. And it is significant that no church since has made such progress and conquests for the Lord Jesus Christ. The "tolerant" church is a dead church. "Ichabod" is written over the door of the church where men believe as they please and live as they please. In the Lord's final message to the church at Ephesus, he commands its members because they could not "bear evil men," and because they brought to trial the false teachers in their midst. He rebukes the churches of Pergamum and Thyatira because they are "tolerant" toward the false teachers in their midst.

In the light of the above findings, can we say that it is right for the Christian to be "intolerant" in some matters? The answer is that the Christian must be "intolerant" in order to be a true Christian! But there are two qualifications. First, we are to be intolerant only of false teaching which strikes at the Fundamentals of the Faith, and of sin. Second, we must exercise our "intolerance" in love, and never let it find expression in physical violence. Within these limits INTOLERANCE is a righteous attitude—the mark of every true child of God.

ALVA J. McCLAIN, Philadelphia, Pennsylvania.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

"Christian Endeavor Teaching Obedience to the Great Commission"

By Earl Huetten

Matt. 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Surely there is no argument forthcoming when we look back into history and see the marvelous results which have been accomplished in the evangelization of the world, through this agency of the church. In a recent address by Dr. Clark, founder of this organization, which has grown to such magnanimous strength and influence, he says; that when he first started this movement his one main purpose was to do his utmost to save the young people of his church to the cause of the Kingdom of Christ. At that time, Dr. Clark, says further, he did not have the slightest thought that the influence from this little society of twenty-six members would reach as far as it has.

First, we have the one society, then we have the six societies in that same county and at the end of a short time was held the first Christian Endeavor Convention. Today, as we all know, this organization has spread its banner over almost every country in the world where Christianity is being taught. Truly, you cannot find in the annals of any church history any such stringent pledge as that which is enjoyed by the Endeavorers.

Obedience begins in the home. When mother or father speaks to the child, saying, "Come here," or "Go there," "Do this," or "Don't do that," that child is learning obedience through the "Positive" method. When he goes to school, there again he learns to come under the law of obedience to his teachers and superiors. When he gets out into life, no matter what vocation he may follow, he comes under the law of obedience. Life is a continual training school to the law of obedience.

Get me—I have been saying "Law of Obedience." Now when we come to speak of the training in obedience through the Christian Endeavor pledge, then obedience of an individual is not law, but rather his own personal desire to do the will of God. Remembering that it is through the grace of God that we have Jesus, and, "Trusting in the Lord Jesus Christ for strength I promise him, etc.," thus showing that obedience here is gained through the love of God rather than through his compelling force.

However, we must not suppose for one minute that anyone can be a true child of God and not do the things that he has said that he wants us to do if we would gain an eternal

heritage through our faith believing.

Did you ever walk down the street with a little child and attempt to cross the street? Then, have you noticed before the first step was taken off the sidewalk that that child would reach up for your hand? Just why is this? That child has confidence in your being able to go across that street without being harmed. He believes that you will be able to guide him safely across. He is willing to try to do what you are able to do. Just as a child shows this confidence in you, just so a young Christian or any young person will show their confidence and place their belief in the organization of Christian Endeavor, which holds up the motto "For Christ and the church," through the method of evangelism. When we start in the Junior society, some of the first things that we hear about are missionary activities. We give our pennies and nickels, voluntarily to this wonderful cause. Can you see the act of obedience creeping in, simply by being led rather than by the command? Then when we get into the Intermediate Society, our missionary activities and the interest are expanded. Still more, when we get into the Senior Society, the lesson of obedience to this Great Commission, perhaps the greatest of all of God's desires for mankind is brought into full force and we learn that it is only by following his holy Word and by voluntarily living up to this wonderful Christian Endeavor pledge that we as individuals are able to do our share towards hastening the day when Christ shall come.

Dayton, Ohio.

A New Society

According to a report from the newly-elected president, the Liberty, Pennsylvania, church organized a Christian Endeavor Society on the evening of July 17th. At that time the following officers were elected: President, J. Luther Gates; Vice President, Sadie Long; Secretary, Mrs. Blanch Gates; Treasurer, Joseph Cleaves, Jr.; Organist, Mrs. Blanche Gates.

We congratulate these young people who have felt the necessity and seen the advantage of having a Christian Endeavor society. We shall be pleased to learn of the progress of their work. The post office address of the president is Saxton, Pennsylvania, R. R. 1.

Perhaps other new societies have been organized. We shall be pleased to hear from them, and shall be glad to give them any assistance within our power. J. A. GARBER.

A Gigantic Libation. By G. C. Carpenter

The task of enforcing the Eighteenth Amendment is not a small one. The enemies oppose its enforcement and do everything possible, legal or illegal, to prevent and to bring the law into discredit. They do not spare money to bring about their base and unpatriotic ends. They are anarchists and bolsheviks of the worst type. They deserve no quarter in America. They are not willing to bow to the will of the majority. It behooves every loyal American today to stand by those who are doing their best to enforce the prohibition law, the passing of which was the greatest victory recorded in world history for many decades. Dry legislators should be encouraged on every hand and dry candidates should be elected to official positions both high and low. What weeping there will be if the announced libation is offered. The Christian Herald carries the following brief editorial. My dear reader, if you have wet tears prepare to shed them now.

"To spill into the Atlantic \$50,000,000 worth of liquor, seized by the dry authorities and the New York police in recent raids, is announced as a spectacular feature of the vig-

orous prohibition campaign, to be expected at an early date.

"How the ancients, who were given to pouring out libations to their heathen gods, would turn in their graves if they could hear of such a spectacle! The wets will no doubt shudder at the very thought of the waste of so much liquor; but the sacrifice will have the moral value at least of averting drunkenness, crime and demoralization and of upholding the majesty of the law.

"The plan as announced is to tow the stuff down in garbage boats from New York to Sandy Hook, where it will be dumped overboard. It will do no harm to the ocean, although bathers and passing vessels may possibly get a whiff of the biggest cocktail ever known on this planet as the stuff goes down. Nobody will be the worse off for the sacrifice and many will be the gainers. Doubtless the "movies" will improve the opportunity to set forth the new lesson in temperance warfare to good advantage, as showing the wets overwhelmed by wetness immeasurable."

Peru, Indiana.

NEWS FROM THE FIELD

EVANGELISTIC SERVICES HELD FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE AT THE BRETHREN CHURCH, WHITE PLAINS, NORTH CAROLINA

Dear Evangelist:

After a short silence I will write again. By the solicitation of my brother, J. S. Bowman, of Roanoke, Virginia, and the help of the state board of the Maryland-Virginia conference the Evangelistic and Bible Study League sent me to this place.

I closed a short two weeks' meeting on Friday night, August 12. We have here a good country building and once there was a fine prospect for a great work. But immoral and unwise preachers completely wrecked it. I am well acquainted with our preachers all over the brotherhood and I believe we have as clean a set of men as any church I know of, but it seems there have been a few that have imposed themselves upon the innocent churches where they have been unable to support an evangelist or pastor and this was one of such places. I found nine faithful brethren here holding on in spite of the wreck. Some of satans' forces were on hand to turn the church over to some ignorant and immoral "holiness" people. This kind of "holiness" that was full of "holes" completed the wreck. Brother Wood from Roanoke went down and kept the church building from being lost, saved it from this fake people, rejected the ungodly element and reorganized with nine faithful members. When Brother Wood left Roanoke he turned the work over to my brother and through his solicitations I went there. He expected to be with me the entire time, when he was stricken down and was taken to a sanitarium and was unable to be with me at all. I was rained out completely one night and partly rained out three more, so that I had only about a ten days' meeting all told.

There are three kinds of Baptists here; Primitive, Union and Missionary. The Primitive and Union practice footwashing, and the Missionary Baptists do not. The Union Baptists have also been wrecked by a great preacher that became immoral and left the country. This put the Missionary Baptists on top. They are the strongest church in this community. Perhaps more than half of the Missionary Baptists believe in footwashing but do not practice it. A number of the missionary Baptists told me that had our people done right they would have become the strongest church in this country. There were other evil conditions in the community, that need not be mentioned, but such as gave religion a backset that it will be hard to overcome. Yet in spite of all these conditions, and three other revivals in the community by the popular churches, we often had overflow houses. The Missionary Baptists had scores baptized and this excitement took many away from our services. We had fourteen confessions, some of the best people in the community, and had my brother been there to have given them some assurance of preaching after the revival, and to have assisted me in the

visiting as he expected to do, I believe we would have had double the number. Several families of The Church of the Brethren say they think they will come in as there is no church of theirs close at hand and the superintendent thoroughly convinced of footwashing and Triune immersion expects to unite soon. They say if the work continues as it has for the last two years without further reverses they will all hook up to this work.

Considering all these reverses and discouragements, I believe this is one of the best meetings I have held there for the last two years. If a strong man could be put in there for a couple of years and be supported by some missionary board ours could become a strong church and there would be opened up two other prospective missionary points here in North Carolina. These people are primitive in their customs and habits but are very teachable and most of them very honest and

Some prominent Missionary Baptists attended nearly every meeting and will help to build up this work. **SOME IMMEDIATE ARRANGEMENTS SHOULD BE MADE BY THE DISTRICT MISSION BOARD OF VIRGINIA AND MARYLAND TO SEE THAT THEY GET MONTHLY SERVICES. OTHERWISE WE MAY LOSE WHAT WE HAVE GAINED.** This is indeed a prospective field as the people are very ready to accept the Whole Gospel teaching.

The meeting had arisen to fever heat, and six had confessed Christ on the last night. They are among the very best and most influential people. They thought I must stay longer, but I had to close. After sleeping four hours Friday night, after having baptismal services at 11 A. M. and day services and 2 P. M. and preaching at night, I took the train at Mount Airy for Roanoke where I took supper at my brother's home; though he was away. I left Roanoke at 6:25 P. M. for Basic City, Virginia, where I took an auto thirty-five miles to my only sister, arriving at 12:30 at night. On Sunday morning I hired a jitney and went a distance of five miles to Bethlehem, Virginia, where I arrived fifteen minutes before time for service.

I was so glad to meet my sister who lost her husband two weeks ago. He was one of the best men and preachers in the Dunkard church. She bears up well. I am now very pleasantly situated at Prof. J. M. Bowman's, where I will have my home for the next three weeks in this campaign. We are having good crowds and splendid interest in a well-worked field. Brother Bowman and I have been intimate friends for forty years, so that I feel very much at home. I am preaching within a stone's throw of where I preached my first sermon about thirty-eight years ago.

I had to turn my back upon all my dear ones at home on the 29th day of July, not expecting to see them again till Christmas. This is the sad part of life but the value of souls gives me the inspiration to make the sacrifice. I have made another sacrifice to remain from National Conference for the same reason. O how I pray that we may have a

higher spiritual life among our churches and particularly among the ministry. We have such a splendid doctrine but we are too low on the spiritual side. How I would love to get the spiritual benefits of Dr. Evans' lectures as well as the other helpful messages of the Conference. Let us all pray for a cleaner, purer, higher spiritual ministry. The intellectual is valuable but without the spiritual it is a curse instead of a blessing.

ISAAC D. BOWMAN.

Harrisonburg, Virginia.

THE THIRTY-FOURTH ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF INDIANA

To be held in the Brethren Church at Oakville, Indiana, October 3-6, 1921

Monday Evening, October 3

7:00 Service of Song and Prayer.

H. E. Eppley.

7:15 Welcome Message.

Pastor W. R. Deeter.

7:25 Missionary Address
Our Unfinished Task—Matt. 28:
19-20. S. C. Henderson
Special Music

8:10 Conference Sermon.

Moderator, J. A. McInturff.

Tuesday, October 4

8:30-9:30 Simultaneous Conferences of W. M. S. and Ministerium
Ministerium.

8:30 Devotional. S. M. Whetstone
Moderator's Message.

A. T. Wirick

8:50 Address—How may a retiring
Pastor Aid His Successor.

W. E. Ronk.

Business:

(Women's Missionary Society Program will appear separately in Brethren Evangelist).

9:30 Conference Session.

Harley Zumbaugh, Song Director.

9:30 Praise Service. H. R. Ronk.

10:00 Vice Moderator's Message.

A. T. Wirick.

10:30 Pastor's Reports.

11:00 Address—The Future of the
Brethren church in Indiana.

J. L. Kimmel.

11:30 Business

12:00 Adjournment.

Tuesday P. M.

Sunday School Session, S. M. Whetstone, Presiding.

1:15 Devotional. J. F. Bright.

1:30 Reports and Suggestions by District Superintendent, S. M. Whetstone.

2:00 (a) Evangelism in the Sunday School. J. W. Clark

(b) Equipping for Service.

L. A. Myers.

(c) Holding the Sunday School for the Church Service.

W. F. Johnson.

(d) The Spiritual Side.

W. R. Deeter.

3:00 Public Session of W. M. S.

Mrs. Elmer Berkey Presiding

4:00 Business

Tuesday Evening

7:00 Service of Song and Prayer.

J. W. Brower.

7:15 Christianizing the Home Community. Bryan S. Stoffer.

7:45 Special Music

8:00 Sermon. E. L. Miller

Wednesday A. M.

State Mission Day

8:30-9:30 Simultaneous Conferences. Ministerium.

8:30	Devotionals. K. R. Ronk
8:40	Address—The Final Authority in Disciplining a Minister. Dr. G. W. Rench.
9:10	Business.
9:30	Conference Session
9:30	Quiet Hour. R. I. Humbert
9:45	Reports of Mission Pastors: Reports of Members of Mission Board. (Note.—Each of the above reports limited to five minutes each). Election of Member of Mission Board
10:45	"Missionary Opportunities in our District." G. C. Carpenter
11:45	Conference Business Session
12:00	Adjournment.
Wednesday P. M.	
1:30	Service of Song and Prayer. W. E. Ronk.
1:45	"The Need and Work of a District Missionary Evangelist." Dr. G. W. Rench.
2:15	Address — "Apostolic Evangelism." C. A. Stewart
2:45	Our Bicentenary in its Relation to Missions and Extension. Dr. Charles A. Bame.
3:30	Adjournment.
Wednesday Evening	
7:00	Service of Song and Prayer.
7:20	Address—"The Gospel of Our Age." C. C. Grisso.
7:50	Special Music
8:00	Sermon. A. E. Thomas.
Thursday A. M.	
8:00-9:00	Simultaneous Conferences. Ministerium.
8:00	Devotional. W. R. Deeter
8:10	Address—"Preparing the Local Church for the Evangelist." H. E. Eppley.
8:45	Business. Adjournment.
9:00	Quiet Hour
9:15	Address — "Supporting the Church and her Ministry." W. I. Duker.
9:45	Farewell Service—Gathering up Fragments. Pastor and Laymen
10:15	Final Business Session. C. C. GRISSO, Secretary.

THE BICENTENARY EDUCATIONAL OFFERING

It has not been because the offering has ceased to come in, but because there have been too many other things to be done, that no report has appeared for several weeks. The fact is that the offering continues to come in in a very encouraging way, and it cannot but cheer the hearts of those whom the church has appointed to direct the educational activities of the denomination, to see the increased interest which the brotherhood manifests, in this most important department of endeavor. It leads us to believe more and more, the leadership of the church must depend upon the trained men and women. The report to date follows,—

Last report,	\$2,053.35
J. B. Partch and wife,	10.00
Muncie, Indiana,	20.00
Roanoke, Virginia,	40.00
Conemaugh, Pa.,	100.00
Hagerstown, Md.,	6.00
Garwin, Iowa,	10.90
Martinsburg, Pa.,	38.00
New Lebanon, Ohio,	15.00

Allentown, Pa., (additional),	1.00
Dutchtown, Ind.,	4.08
Tiosa, Ind.,	28.30
I. M. Murray,	5.00
Portis, Kansas,	45.00
Hudson, Iowa,	25.50
W. Alexandria, Ohio,	11.15
Mexico, Ind. C. E.,	10.15
Muncie, Ind. C. E.,	6.25
Mansfield, Ohio,	33.40

Total to August 20, \$2,461.15

Thus far 62 congregations have made their contribution, and 13 individuals have sent in offerings. I feel confident that practically all of the congregations will show their loyalty, both to the college and the denomination under whose control and ownership it exists. But if your congregation has not sent in its offering, nothing is gained by waiting to do so. Send it in at once.

MARTIN SHIVELY, Bursar,
Ashland College Ashland, Ohio.

TO MY MANY FRIENDS

In reply to the long list of letters of inquiry, may I take this "short cut" and bear testimony to the healing power of the Lord Jesus. In his gracious way he has touched my body for full recovery, and I want to give him all the praise.

I was anointed by Elder John Bowers and wife, formerly of the Second Brethren church, Philadelphia, but now of Ocean View, Delaware. Here God has been using them in an effective ministry of healing. As soon as the prayer of faith was offered, I was bidden to rise and walk in Jesus' name. After four months on my back, I walked with comparative ease, and have walked some every day since. While not yet in public work I rejoice in this privilege to honor the great name of Jesus. I want also to confess my failure to do this when there was real occasion in the twenty years of almost perfect health, after that effective prayer by the Philadelphia church for my recovery then from a hopeless condition.

It was most gratifying to note in the Brethren Evangelist, July 2th, that one of the addresses at the Hagerstown conference contains a strong appeal for the revival of the anointing service—the most neglected of all our Lord's teaching. You'll read it on page 10. Take courage hopeless one, God is waiting to give you renewed life in response to the prayer of faith.

"Why was my faith so slow this time?" A number of reasons crowd themselves to the front. It may have been the only way the Master Teacher could continue the course in deeper Bible truths he was himself giving me. When I passed on some of the new "finds" to one of my friends, she said, "See what you would have missed had you been healed at once."

But the "why" of the further delay is not so clear—"the place of earthly remedies after the anointing service." I wrote one of our representative men to know if the teaching of the Brethren church was against it. He said not. I kept on with the medicine awhile, but not until I gave it up, did the liberty of full dependence on our Savior God come to

me. With everything gone, it leaves us "God alone" and alone with God.

VIANNA DETWILER.

Ridgely, Maryland.

MINUTES OF THE SOUTHERN CALIFORNIA DISTRICT CONFERENCE OF THE BRETHREN CHURCH, ASSEMBLED AT LONG BEACH, CALIFORNIA MAY 23RD, 1921

FIRST SESSION

Moderator J. C. Beal called the Conference to order at 10:00 o'clock, May 23rd, 1921. T. H. Broad led the service of song. Elder A. V. Kimmell led in the devotions.

The Moderator appointed the following Committee on Credentials: Brethren Hand of Whittier, Seymour of La Verne, and Peck of the Compton Avenue church, Los Angeles.

A. V. Kimmell explained why the Conference was called earlier this year than usual.

The Committee on Credentials reported approved credentials from the following churches: Whittier, 8 lay and 1 ministerial; Fillmore, 2 lay and one ministerial; La Verne, 5 lay and one ministerial; Compton Avenue, 6 lay and 2 ministerial; Long Beach, 20 lay and 7 ministerial. Total, 42 lay and 12 ministerial. Grand total, 54 delegates.

It was moved and seconded that the report of the Credential Committee be accepted. Carried.

The motion prevailed that a shorthand reporter be secured to record in full the proceedings of this Conference.

Elder L. S. Bauman moved that we adjourn to meet at one o'clock in the afternoon. Seconded and carried.

SECOND SESSION

The Conference was called to order at 1 o'clock on the afternoon of May 23rd, 1921, by the Moderator. Percy Yett led in prayer.

A motion by Elder N. V. Leatherman: "I move that we have a committee of three selected by this Conference to edit a full report of this Conference and prepare it for final and definite adoption." The motion was seconded and carried.

A motion was made and carried appointing Henry V. Wall, N. V. Leatherman, and T. H. Steves, as the Editorial Committee.

A motion was made by Mr. D. E. Waller, and seconded, that this Conference adjourn to meet again at the call of the Executive Committee.

THIRD SESSION

The Executive Committee called third Session of Conference to order at 9:30 A. M., July 15th, 1921. And the session opened with a roll call of the churches. La Verne church reported 5 delegates present; Elder T. H. Broad responded with greetings from their church; Compton Avenue church reported 4 delegates present, A. E. Neher, brought greetings; Long Beach church reported 17 delegates present, and response was given by Elder L. S. Bauman; Whittier church reported 7 delegates present, Elder A. V. Kimmell brought greetings; Elder J. C. Beal, Moderator, responded for The Fillmore church; Elder N. V. Leatherman arriving late, was called on and responded with greetings. Responses were also received from several lay delegates, expressing their delight in the fine program secured for the Conference.

Conference appointment of Committees:

Committee on Committees was named as follows: A. E. Neher, Compton Avenue, C. S. Kreiter, Whittier; Harry Good, La Verne; F. C. Carter, Long Beach; J. A. Kreiter, Fillmore.

A new Credential Committee was named as follows: J. C. Hummer; H. V. Wall; A. D. Warne.

At 10:40 A. M. Elder N. V. Leatherman gave the opening address of the Conference on the theme, "The Great Commission."

Report of the Committee on Credentials read. Motion prevailed that report be received and the Committee be continued.

Pastor's statistical reports called for; La Verne, Compton Avenue, Long Beach, Whittier, and Fillmore responded. Moved by Elder L. S. Bauman that the reports be turned to a tabulating Committee, summarized and sent to the National Statistician. Motion prevailed.

Committee on Committees appointed the tabulating Committee as follows: C. S. Kreiter, Harry Good, and H. D. Yett.

Alternates appointed. Sister Sterling and Irish called upon to take their places as delegates from the Whittier church; there being two vacancies.

Motion prevailed that we adjourn to meet at 2 o'clock in the afternoon.

FOURTH SESSION

The Conference was called to order at 2 o'clock on the afternoon of July 15th, 1921, by the Moderator.

Minutes of the former sessions read and approved. At this time the Bicentenary Movement was brought before the Conference and discussed.

Election of officers for the following year: Elder J. C. Beal, Moderator; Elder N. V. Leatherman, Vice-Moderator; H. V. Wall, Treasurer; Miss Vivian Yett, Secretary; A. H. Kent, Assistant Secretary.

Moderator instructed each church to elect a number from each church to constitute a Ministerial Examining Board; the result was as follows:

La Verne church, Elder T. H. Broad; Compton Avenue, Elder N. V. Leatherman; Long Beach church, Elder L. S. Bauman; Whittier church, Elder A. V. Kimmell; Fillmore church, Elder J. C. Beal.

Motion prevailed that above members be elected as constituting Examining Board.

Elder A. V. Kimmell elected to represent this District on Executive Committee of The National Conference.

Motion prevailed that nomination of the member of the Board of Trustees of Ashland College be left to Executive Committee.

Report of Mission Board given by N. C. Nielsen. Motion prevailed that report be accepted and placed on file.

The session adjourned to meet again in business session on Saturday afternoon at 1:30 o'clock, July 23rd.

The time intervening between these two sessions was given to the Bible Study sessions of the Conference. During this time, Bible studies, lectures, and sermons, were delivered by Rev. Cortland Myers, D.D., of Boston, Massachusetts; Rev. J. R. Pratt, D.D., of Pasadena, California; Rev. F. W. Farr, D.D., of

Los Angeles, California; Rev. J. H. Allen, D. D., of Pasadena, California; Paul C. Brown, International Intermediate Christian Endeavor Superintendent; Roy Creighton, of Los Angeles; and by our local pastors. The Bible Conference proved to be the largest, most inspiring, and most helpful in every way, ever held in our District. Such was the universal testimony. The large and commodious auditorium was filled to the overflowing at the day sessions, and all available space was in demand at all evening sessions save one or two. The presence of the Spirit of God was manifest.

FIFTH SESSION

After the devotional exercises, the Conference went into regular business session at 2 o'clock, Saturday, July 23rd.

The minutes were read and approved.

The Credential Committee made its final report, and Ezra Penrod, an alternate delegate from La Verne, was seated in the Conference to fill a vacancy from that church's delegation.

The Committee on Credentials was discharged.

Elder A. V. Kimmell moved that by special order, Elders Harry Toler and Alan Pearce, be recognized as ministerial brethren in this Conference. It was seconded and carried.

The Committee on Tabulation made the following report:

1. Number of churches represented in the Conference, 5.
2. Number members, 1057. Male, 438. Female, 619.
3. Net gain in members for year ending March 31st, 1921, 116.
4. Average attendance at weekly prayer meetings, 345.
5. No. revivals, 7.
6. No. received by baptism, 124.
7. No. received by letter, 19.

Financial Values

1. Value of churches, \$117,000.00.
2. Amount raised by churches, \$32,027.19.
3. Amount received from Sunday schools by churches, \$1641.17.
4. Amount received by churches from Women's Missionary Societies, \$4,411.95.
5. Amounts received by churches from Christian Endeavor Societies, \$185.51.
6. Totals received by churches and auxiliaries, \$38,731.58.
7. Pastor's salaries, \$10,005.00.
8. Totals paid out by churches, \$37,246.23.

Other Items:

Deacons and Deaconesses in this District, 35.

Elders in this District, 15.

Signed,

J. A. KREITER,
H. D. YETT,
H. L. GOOD,

Committee.

The Committee on Resolutions made the following report:

BE IT RESOLVED, That we, the members of The Brethren Churches of Southern California, first of all give thanks to Almighty God for his Son Jesus Christ, who took our sins upon himself, that we might be saved;

For, the protection he has given us this past year;

For, the privilege of meeting again in this Bible Conference;

For, the divine leading of the blessed Holy Spirit throughout the Conference;

For, the privilege of hearing such men as Dr. J. R. Pratt, Dr. Cortland Myers, Dr. F. W. Farr, Bishop Allen, in such stirring, Spirit-filled messages.

BE IT RESOLVED, That we appreciate and thank our noble pastors of Southern California for their successful efforts and co-operation in making this Conference one long to be remembered;

For, their firm stand for the faith once delivered to the saints;

For, their sturdy support of true Brethren doctrine.

BE IT RESOLVED, That we thank our Moderator for his successful efforts, and all the officers and committeemen who worked so faithfully during this Conference. We thank those who helped us to make Christian Endeavor Day a great success, the singers who gave us such inspiring messages in song, those who played the piano, and Brother Broad, who so willingly and carefully led the service of song.

BE IT RESOLVED, That we thank the members of the various churches for their loyal support in making this Conference the most successful in our history; the members of the Long Beach church who so cordially opened their homes and church to us, and, provided every means of comfort during the Conference. May God's richest blessings rest upon us until his appearing. Signed,

DWIGHT E. WALLER,
ETHELYN GNAGEY,
MRS. H. L. GOOD.

The Report of the Committee on Resolutions was received and placed on file.

Elder A. V. Kimmell moved that Mrs. Emma Shively be authorized to represent this district at the National Conference as a delegate-at-large. The motion prevailed.

L. S. Bauman moved that John Linehard be a delegate-at-large to the National Conference. The motion prevailed.

Henry V. Wall presented the following report of action taken by the District Mission Board:

"At a meeting of the Southern California District Mission Board, held in The First Brethren church, Long Beach, California, July 21, 1921, the following motion was passed: 'Moved by Neher and seconded by Hand, that the Mission Board assist the Fillmore church this year to the extent of one thousand dollars; and, that said amount to be apportioned as follows: La Verne church, \$166.66; Compton Avenue, Los Angeles, church, \$166.66; Whittier church, \$166.66; Long Beach church, \$500.00.'"

L. S. Bauman moved that we approve the apportionment of the District Mission Board. It was seconded and carried.

The following resolution was presented by Dr. Henry V. Wall:

"RESOLVED that The Brethren churches of Southern California, assembled in Conference at Long Beach, California, this 23rd day of July, 1921, fully realize the great need of a Christian College where our young

men and women can acquire a College training under the direct influence and leadership of men and women of the highest Christian character, and in a College that is free from destructive criticism,—a college where the fundamentals of God's Word are faithfully taught and emphasized. Said fundamentals are understood to be those mentioned in the statement of faith endorsed by Ashland College at The National Conference in September, 1919.

Believing that there is a possibility of making such a college at Ashland, Ohio, the Brethren Conference of Southern California does hereby extend an invitation unto W. H. Beachler, College solicitor, to canvass our churches upon the following condition: 1. Said canvass not to be earlier than The National Conference to be held at Winona Lake, Indiana, in September, 1921. 2. All arrangements as to time and manner of said canvass is hereby delegated to pastors, L. S. Bauman, J. C. Beal, N. V. Leatherman, T. H. Broad, and A. V. Kimmell, and trustees, N. C. Nielsen, and Henry V. Wall."

The above resolution was moved for adoption by Henry V. Wall, and seconded by Louis S. Bauman, and unanimously carried.

T. J. Steves, Treasurer of The District Mission Board, being absent on account of the illness of his wife, sent his report to be read by H. V. Wall. The report follows:

Long Beach, California, July 23, 1921.
 July 20, 1920. Balance on hand,\$ 174.85
 Received from Long Beach church, . 712.50
 Received from La Verne church, .. 169.00
 Received from Compton Ave church, 137.50
 Received from Whittier church, 137.50
 Received from Los Angeles church, 137.50
 Total receipts, \$1,458.95

Paid to J. C. Beal, Fillmore, Sec., ..\$1,375.00
 To Bro. Coverdale, 55.00

Total paid out,\$1,430.00

Balance on hand, 38.95

The motion prevailed that the Report of the Treasurer be received and placed on file.

The Conference Treasurer made his report as follows:

Long Beach, California, July 23, 1921.

Receipts:

Balance from last Conference, \$ 67.72
 By La Verne church, 40.00
 By Compton Ave church, 40.00
 By Whittier church, 40.00
 By Long Beach church, 120.00
 Offerings, 295.24
 Unpaid pledges, 75.00

Total, \$677.96

Disbursements:

L. S. Bauman, Winona Tabernacle Fund, \$ 20.50
 J. H. Sleeper, Credential Blanks, 3.50
 Emily F. Smith, Stenographic services, 97.20
 J. H. Allen, Conference speaker, 5.00
 Portland Myers, Conference Speaker, 210.00
 W. Farr, Conference speaker, .. 40.00
 J. R. Pratt, 60.00
 Fillmore Herald, 2000 programs, 38.75
 Riley-Moore Engraving Co., 4.10
 J. C. Beal, Incidentals, 12.96

First Brethren church of Long Beach, for gas, lights, etc., 15.00
 J. T. Van Petten, Janitor, 15.00
 J. H. Sleeper, Printing cards, 4.00
 Henry V. Wall, return of money advanced to pay expenses of Conference, 61.35
 A. H. Kent, Secretary, 10.00
 Balance on hand, July 23, 1921, 80.60

Total, \$677.96

Respectfully submitted,
 HENRY V. WALL, Treasurer.

The Conference Treasurer's Report was received, approved and placed on file.

By special order of this Conference, the rules were suspended, and Elders Clarence L. Sickel, and Harry Toler, were declared elders in good standing with this Conference, and credentials ordered sent them to this effect.

By special order of this Conference, the rules were suspended, and The Ministerial Examining Board was empowered during this coming year to give, at their option, credentials showing to be in good standing such elders as failed to present their credentials to this Conference, unless this Conference has already decreed otherwise.

The motion prevailed that the Conference adjourn to meet at the call of The Executive Committee.

J. C. BEAL, Moderator.

A. H. Kent, Secretary.

SUMMER HISTORY

The spring season closed with the best record of years and with every department working fine. The church services were well attended and the Sunday school exceptionally large with each of the ladies' departments up to the top in work and interest. This gave us sufficient force that we have made great progress during the summer months. The record shows that the church services were well attended and the Sunday school exceptionally large with each of the ladies' departments up to the top in work and interest. This gave us sufficient force that we have made great progress during the summer months. The record shows that the church services were the largest in our pastorate here. The Sunday school has made a new record. Much of this is due to the efficient work of "Herman" Roscoe our Superintendent, and Miss Thelma Young, who had the Children's Division. The Sisterhood is growing and the Woman's Missionary Society has the best report they have ever made. Taking a general view we have passed one of the most successful summers we have ever had. We have received a very good number into the church—this week we received one family of three where the father is 71 and never made the good confession before. The evangelistic spirit is good.

It is evident that we must build larger in the near future, and some of our church leaders who know this have been moulding the thought of our people and we have a committee to consider the matter and report when the proper time comes. All this looks fine and IS FINE, but we have our problems, real ones just the same as any other church, but we are always optimistic and know that in the solution of each problem there is progress. We are

planning the largest and best Forward Movement Local Program to begin about October first that we have ever had. Much the same as last year. (Refer to Evangelist, last week in October). This will be under the Bicentenary Cabinet and will fully conform to the National Program. Following this we plan a great revival. We are planning big things and will do big things.

J. A. McINTURFF.

ASHLAND, OHIO

The First Brethren church, located here at what is sometimes called "the hub," continues active in at least some lines of endeavor.

One of the chief "markings" on the barometer of a live church should be accessions, and we are pleased to report that through the faithful efforts of our efficient pastor, J. A. Garber, Sunday school teachers and the membership in general thirty persons were added to our membership within the year. The greater number of these were received at the Easter season, from the Sunday school, when a special appeal for decisions was made.

A noteworthy event was the holding of a school of missions, with classes maintained for all ages. The instruction was of a high order, and attendance exceptionally good throughout the entire session of eight weeks.

The next feature engaging the special attention of our own members, and which no doubt will be of interest to the entire brotherhood, is the progress being made toward the new church building for Ashland. Another lot has been secured, on the same street as the former site (Washington), but larger and a much more desirable location. A building committee, appointed by the church, and under the capable and consecrated leadership of A. C. Hendrickson, has already secured well matured plans for the edifice which were available for inspection at the recent all-day meeting of the congregation. The Sunday school makes a monthly contribution to the building fund. August 14 was a rainy Sunday, with attendance at low ebb, yet the offering was \$65.00, evidence that this auxiliary is vitally interested in the project. Much credit for sustained activity in the Ashland Sunday school is due to the able and untiring leadership of Geo. S. Baer, who continues as Superintendent for another year. The details of a unique and helpful contest were featured in a recent issue of the Evangelist on the Sunday school page. This contest closed August 14 with a recognition service, a prominent feature of which was the presentation of a banner to the class of Junior Girls, winning the greatest number of points.

The above date (August 14) was indeed a full day for the congregation. Following the morning service baskets were unpacked in the college gymnasium, and a splendid dinner partaken of by a hundred members, including their families and a few visitors. Then in the afternoon another service was held, at which time Martin Shively and J. Allen Miller gave most helpful and inspirational addresses.

Following National Conference, and with the return of the student body, we will renew our activities for the coming year, and anticipate greater accomplishments for the cause of the Kingdom.

IRA. D. SLOTTER.

ANNOUNCEMENTS

NOTICE TO ASHLAND COLLEGE'S NEW STUDENTS

You will be met at the train, or at the Interurban **Hotel Stop** by Y. M. C. A. and Y. W. C. A. members. They will assist you in getting located. If you haven't done it yet, do it now, notify us of the time of your intended arrival.

FLORIZEL A. PFLEIDERER, Director of "Y. M." Extension. Claypool, Indiana until September 11, then Ashland College.

READY FOR EVANGELISTIC WORK

I expect to be in a position to do some evangelistic work this fall and winter.

Churches desiring my services, address me as follows: W. S. BAKER, 351 Beatrice Avenue, Johnstown, Pennsylvania.

NEW ADDRESS OF MISSIONARIES

To inform you that the new addresses of Sister Hillegas and Brother Gribble are as follows:

MISS CHARLOTTE HILLEGAS,
51 Rue Geoffrey,
St. Hilare, Paris, France.

ELDER JAMES S. GRIBBLE,
American Missionary
Bangui-Ubangi-Shari,
French Equatorial Africa.

THE RIGHT ATTITUDE TOWARD MONEY

"He that giveth let him do it with liberality," says Paul, talking out of his own experience. Mark says Jesus, "He sat down over against the treasury, and beheld how the multitude cast money into the treasury." And His commendation was for the widow, who, although she put in but a mite, gave a larger proportion than the others. What an impetus could be given our Christianity in these days, if Christians would only give proportionately! Ministers would be paid adequate salaries, there would be funds for a community wide program, and ample money for overseas extension of Christianity. One of the greatest factors standing between the present situation and the winning of the world to Christ's teachings in this generation, is the right attitude toward money on the part of Christian men and women.

Business should be carried into religion as well as religion into business. Paul told the Corinthians, "Upon the first day of the week let each one of you lay by him in store, as he may prosper."

Can a man Christianize his dollars? He can. And he must, if he is to enter into the full enjoyment of a Christian experience. The encouraging handwriting on the wall indicates that an increasingly large number seem to be actually accomplishing this difficult feat. The tremendous sums that are being raised by righteous causes prove that many folks are taking a forward step in their attitude toward money matters and are coming into a new appreciation of the effect of money on character, since a considerable development of such an appreciation means a better world of happier individuals.—E. A. Hungerford.

THE BIBLE IN HEREFORD, TEXAS, PUBLIC SCHOOLS

Mr. G. A. F. Parker, president of the Western National Bank of Hereford, Tex., a ranch town of about 2,000 population, is a Christian who tithes his income and likes to put his money where it will do the most good. Some years ago he heard that the Bible was being taught in some Colorado public schools, and decided to try to get it into the schools of Hereford. He interested others and they succeeded in getting a Bible course started, together with a course in music.

In 1917 Mr. Parker sent to the Moody Bible Institute for Miss Julia Tarver, then a student, to teach the Bible. She brought with her Miss Elizabeth Duff, another student, to help her. They conducted the work about two years and were followed by Miss Mattie M. Swisher, who was graduated from the Institute in April, 1919. Miss Swisher taught both Bible and music for a year, but finding the work too heavy, relinquished the Bible course the past year to Miss Mahala Williamson, an Institute graduate of April, 1920.

On a recent visit to the Institute, Miss Swisher gave some interesting particulars of the work. "In the high school," she said, "the Bible study is elective, but in the grammar schools all students are required to take it."

"In the high school there are two forty-five minute periods a week for Bible study, and of a total attendance of about 250, sixty-five are enrolled in these classes. The pupils are given examinations on the Bible every two months, as they are examined in other subjects.

"In the grammar schools there are two twenty minute Bible classes a week. The classes are made just as interesting as pos-

sible, everything being told in story form. The children are taught the books of the Bible by divisions, memorize four or five Psalms in a year, and a great many verses, with their locations. They are given an outline on the way of salvation; memorizing the verses that go with each step. They are encouraged to study at home, and those who cannot read are told to ask their parents to read to them and to locate memory verses—a method of getting the parents interested also in reading the Bible. The children often say, 'I wish we had Bible study every day.'

"After Mr. Parker had supported the work for a year, and the churches saw that it was a 'go,' they asked him to let them support it, and are now doing so.

"The Bible work is highly commended by the parents, and Sunday school teachers say they have to give more time to preparation to be able to teach the children, who already know so much of the Bible.

"The superintendent of schools said he noticed a difference in the discipline of the schools since the children began to study the Bible, adding that he would never superintend a school again where he could not get the Bible into it."

Educational

The Peoples' Hospital of Akron, Ohio, offers to young women desirous of becoming qualified nurses, a three-year course of general training. During the period of training, pupil nurses will receive full maintenance, room, board and laundry in addition to salary. Applicants must be between eighteen and thirty-five years of age and have completed one year of high school education. For further information apply or write Miss Edith Jeffries, Directress of Nurses.

Ashland College

ASHLAND, OHIO

A School Offering Collegiate Educational Advantages
Under Frankly Christian Influences

Fall Semester Opens Tuesday, September 13, 1921

COURSES: Arts and Sciences, Normal, Academy, Piano, Voice, Physical Education, Domestic Science, and Elocution.

SEMINARY COURSES: Classical Divinity, leading to the A.B. Degree.

Shorter English Divinity for those who can not take Long Course
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Write soon for your Rooms.

CATALOGUE UPON REQUEST.

J. ALLEN MILLER,
Dean of the Seminary

EDWIN ELMORE JACOBS,
President

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

TIDINGS

BY MARY A. THOMSON

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Behold how many thousands still are lying;
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying
Or of the life he died for them to win.

Proclaim to ev'ry people, tongue and nation
That God, in whom they live and move, is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious;
And all thou spendest Jesus will repay.

He comes again: O Zion ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face.

Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

OFFICIAL ORGAN OF THE BRETHREN CHURCH

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EDITORIAL

Our Greatest Need---A New Sense of Brotherhood

The secret of the strength and appeal of the Brethren church is to be found in the significance of the name we bear—**Brethren**. It is the name that our Lord Jesus Christ applied to his followers to indicate the spirit and character of their relations one to the other. Two things, according to the great Teacher, are essential, and without these all profession of discipleship counts for naught. First, there must be an acknowledgment of the Mastership of Christ. As soon as he has become our Savior, he must also be acknowledged and recognized as our Lord, the Ruler of our lives and the Sovereign of our hopes and fears. Second, there must be a recognition of the fact that our fellow-disciples are our brothers in a common cause, on a common plane, giving allegiance to a common Lord and possessing sonship to a common Father. The words that convey these truths and necessitate this understanding of our mutual relationships and consequent obligations were spoken by Jesus himself when his self-seeking, earthly-spirited, struggling, slowly-progressing disciples were quarreling as to who should be greatest in his new Kingdom. Hear his clear, crisp statement of these fundamental truths: "One is your Master and all ye are brethren." It is the clear grasp that we as a people have had of this statement of the two-fold and foundation principle of the church of Christ that has given to us our distinctive features as a denomination, namely, loyal obedience to all, even the simplest of the teachings of Jesus, and filial fellowship and equality in our relations one with the other.

These two truths are inseparably related, so that it is impossible to hold and honestly strive to observe the one without being compelled to recognize and to seek to practice the other. Jesus says, "If ye love me, keep my commandments" (John 14:15), and again, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). A few moments later in the same address to his disciples he spoke words that give definiteness of application to the words we have just quoted when he said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12). Loving obedience to our Lord cannot be divorced from unselfish consideration, holy fellowship and genuine brotherhood with those who are members together with us of the body of Christ. Yet in our human weakness we are inclined to do that very thing. We declare our love for Christ and take pride in our professed obedience to his teachings, while we conduct ourselves toward one another in such ways as to demonstrate our lack of a sense of brotherhood and to show the absence of the love and consideration that

go along with the relationship. Now and then we find ourselves striving with one another for "the chief places in the synagogue," or for the positions of honor in the organization, or the places of greatest authority and control. Now and then we find ourselves looking upon our fellow-workers in the cause of Christ not as so much added strength, but as so many competitors for the position of leadership. It is not surprising to learn of organizations and institutions of the world disturbed and even rent asunder by self-seeking, jealousy and mistrust, but to find such disturbing elements among those who wear the name of Christ is hardly believable. Yet it will profit us nothing to hide our eyes in the sand of incredulity and refuse to recognize the fact that here and there are worshipping groups in which the spirit of place-seeking and factionalism is allowed to show itself in no small degree. In whatever community such a spirit is tolerated, there the kingdom of God is being retarded, and to just that extent that the spirit exists. It cannot be otherwise. For "in this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). It counts for little that we make a profession of piety, if we fail to show ourselves true sons of God by keeping his commandments. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another" (1 John 3:23). These two elements go together in Christian character building; they can not be separated.

This spirit of brotherhood is essential in order that we may be a unit. The importance of being united is so evident that it need not be argued. Suffice it to say that there can be no true church without this spirit of unity. A bundle of boards is not necessarily a barrel; neither is a group of professed Christians a church unless they are really united in spirit and in fact. And it was for every individual congregation and group of worshipping people as well as for the whole church of Christ that Jesus prayed, "That they all might be one." But such unity can only be had where love exists. Two pieces of iron may be riveted together, but they will be two pieces still. They can only be made into one unit and one strength when heat is applied and they are welded. And so it is that the children of God can only be united by love and the spirit of brotherhood.

Where the spirit of brotherhood prevails there Christians will give preference one to the other, and will not be self-seeking. A famous painter hanging pictures in the Royal Academy for an exhibit discovered when the arrangement was completed a good pic-

ture yet unhung by a comparatively unknown artist. Finding it impossible to disturb the arrangement, he took down one of his own and hung the one by the unknown artist in its place. That is the spirit that will rule among the servants of the Lord Jesus everywhere that a sense of brotherhood prevails. Paul said concerning love which is the fundamental principle of brotherhood that it did not seek its own, but rather gave preference to others.

A strong feeling of brotherhood will cause people to work and to sacrifice for one another, and to give help in every time of need. There are multitudes in need and suffering today, but it is because they belong to no brotherhood; no one feels responsible for them. Those good churchmen, both priest and levite, would have given the needed aid to the poor man left wounded by the robbers if they had possessed a strong feeling of brotherhood for him. Ceremony never stands in the way of love. No sacrifice is too great and no work too laborious for one who is a brother. That is why the young sailor who, when the last place in the lifeboat was offered him, drew back, saying, "Save my mate here, for he has a wife and children," and went down himself with the sinking boat. That is why a brave soldier threw himself in front of his friend and companion and fell dead with a smile, the fatal bullet in his own heart. That was the expressed thought in the heart of the little child dying in a New York garret: "I'm glad I am going to die, because now my brothers and sisters will have enough to eat." It is that sense of brotherhood, that feeling of relationship and responsibility, that gives hundreds of Christlike souls the strength to press on into the field of duty and to the altar of sacrifice for others, and especially for those to whom their hearts are attached by the bonds of Christian love.

A new and deeper sense of brotherhood will enable us to work together harmoniously for the upbuilding of the kingdom of God. When you find a church torn by factions and the people unable to work together in harmony you have found a place where the spirit of brotherhood is absent and Christian love does not dwell. A member of one congregation asked a member of another where nearly every one seemed to be busy in the work of the Lord and where harmony reigned continually, "Why is it that you people can do all these things and never have a hitch? We are always having trouble." "Well," replied the other, "somehow we have learned to work together." But the secret of learning to work together is the feeling of mutual relationship that obtains where love rules in the hearts of men. That is the spirit that will change dissension into harmony, factions into unity and divided effort into one strong and effective stroke, whether in the congregation, district or brotherhood. There is no greater need among any people than just that spirit, and especially is it essential to the Brethren church, if our name is to be a true indication as to the character of our people. May God give to us to guide us in all our relations and dealings a keener sense and larger demonstration of the spirit of Christian brotherhood, that our acknowledgment of the Mastery of Christ the Son of God and our obedience to his precepts may be more acceptable in his sight.

No Paper Next Week

We will be in attendance at General Conference next week when the paper should be made and so according to custom we will drop that issue. It is our hope to give our readers in the issue of September 14 a goodly portion of General Conference news and inspiration. We shall appreciate your prayers in our behalf that this may be made a most helpful and instructive issue. We have appreciated the privilege of coming into your homes with our weekly messages, and we wish to thank you one and all for the fine co-operation given during this church year. Pastors and laymen alike have given us most loyal support, which has made possible whatever success has been achieved. We thank you and covet your continued prayers and support.

The Greatest in the Kingdom

Who shall have first place? Who will be accounted the greatest in the Kingdom? That was the problem that caused division among our Lord's disciples, and it is still perplexing his disciples of the present day. Everywhere men are disturbed about this question. Go where you will, in political, social or religious circles, and men are found disputing over the question of preëminence. It is natural that it is so. The disposition of the human heart is selfish and self-seeking. We are not surprised therefore to find it in the world, but our hearts are saddened to find it so prevalent in the church, which represents to the world the invisible Kingdom of God. We are both saddened and surprised to see place-seeking and selfishness, which are diametrically opposed to the principles of the Kingdom, manifest themselves so prominently and frequently in the church. For in the Kingdom the seeking of eminence means the forfeiting of it. The question of position is to be left entirely to the Father, who will give positions of prominence and leadership to those for whom they have been prepared. It is the spirit of the world to seek places of honor and authority. The spirit of the Kingdom is to seek the place of greatest service, regardless of its prominence.

We will do well to bear in mind certain characteristics which determine greatness in the Kingdom, and to strive and to pray that we may embody them in our lives more and more.

Paul says, "With all lowliness and meekness, forbearing one another" (Eph. 4:2). **Lowliness of mind** is perhaps one of the most essential characteristics. All through the Word this is the spirit of life that is set forth as becoming of the follower of the lowly Nazarene. Jesus by word and example taught this truth, and his greatest apostle drove it home at every opportunity. "Love vaunteth not itself," said Paul, and "is not puffed up" (1 Cor. 13:4). Again Paul admonishes that we shall show honor and preference one for another (Rom. 12:1), and that we shall be all of one mind (2 Cor. 13:11), and not some showing the high-minded and haughty spirit. And Peter with divine wisdom counsels (1 Peter 5:5,6) that we shall be "subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble ourselves therefore under the mighty hand of God that he may exalt you in due time." The sincere lowly minded Christian is the one who stands in the line of promotion.

Another characteristic of greatness in the Kingdom of God is the possession of nobleness and merit without being conscious of it. The man who is keenly conscious of his own goodness has cheapened his own quality by that very consciousness. Paul suggests that we are not to think of ourselves more highly than we ought to think (Rom. 12:3). For "not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things . . . weak things . . . base things . . . things which are not to bring to naught the things that are; that no flesh should glory in his presence" (1 Cor. 1:26-29). Jesus who was without sin was so unconscious of the quality of his life that he seemed surprised when approached with the salutation "Good Master." Therefore if we sinful men of the flesh think ourselves to be something when we are nothing, we deceive ourselves.

A third important quality and characteristic of true greatness is forgetfulness of self in the service of God and our fellowmen. "Seekest thou great things for thyself? Seek them not" (Jer. 45:5). But how many of us are doing that very thing—seeking great things for ourselves? Jesus was among men not as one to be served, but as one who was a servant of all, but we rather desire to be served. And even in our service, how thoughtful we are about the honor we are going to get out of it; how concerned we are about our own promotion, and our own success in getting along. But for every selfish thought and desire we suffer humiliation in the presence of God, and the quality of our lives deteriorates and the acceptability of our service depreciates. The Lord God declares "I will dwell with him that is of a humble and contrite spirit" (Isa. 57:15). God help us to realize that supremacy in the Kingdom, and greatness in the things that abide are not dependent on the position or quality that we know ourselves to possess, but on the grace of God and the humility of the soul that bears unconsciously the glory of the image of God.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Extension Activities

In our Bicenentary Movement, the divisions of Extension is divided, for the sake of efficiency, into three divisions: Missions, Conservation and Fraternity. Almost a year has passed since the Movement was begun, and it might be well to sum up in a general way what has been accomplished under the Division of Extension during the past year.

MISSIONS—Financially, the following has been accomplished: Approximately \$18,000.00 was raised for Home Missions and \$26,500.00 for Foreign Missions. Considering the many worthy financial appeals during the last year, we are grateful that our people responded so liberally. Of course we will expect to do even better next year. Spiritually, it is difficult to measure the accomplishments, but we are led to believe that our pastors, Sunday school teachers and others interested in the proclamation of the Gospel, have been faithful in teaching missions and developing the spiritual atmosphere to the extent that our people were willing to give of their money, time and talent, to make the Christ known to the world. The call for life recruits, however, has perhaps not been made urgent enough, for we do not have a sufficient number who are willing to hear and heed the call to go.

The churches that are organized according to the Bicenentary plan have an advantage which the unorganized do not have, if so be that the Extension Secretaries will do their work well. For example, one church lacked about \$300.00 of reaching the goal of ONE DOLLAR per member when the offering for foreign missions was raised. The local secretary got busy and raised more than the amount needed to reach the goal. How many secretaries have done this, we do not know, but we are willing to believe there were many who have had a great deal to do with the missionary activities of our denomination.

CONSERVATION—Being scattered geographically as our denomination is, it is very important that we endeavor to conserve our membership and that we keep in touch with those who move into cities or communities where there is no Brethren church. Pastors and Extension Secretaries should be faithful in looking after those who have moved away, and it seems to us, that it would be well to write a letter to the pastor of the church into whose district a certain member has moved, apprising him of it, and suggesting to him to visit the party at his earliest convenience. If our people move to places where there is no Brethren church, but where there is a Church of the Brethren, then why not encourage our members to worship with them and show the fraternal spirit which has been dormant too long? This leads us to the next division.

FRATERNITY—Dr. Bame, our Executive Secretary has this upon his heart perhaps more than any other man in the brotherhood, and what has already been accomplished through his ingenuity, has been worth while, I am sure. The task of bringing together into closer relationship and fellowship, two religious denominations, even though they be so nearly alike as the Brethren and the Church of the Brethren, is no small one. The pamphlet entitled "A Working Agreement with the Church of the Brethren" of which Dr. Bame is the author, contains many helpful suggestions, which if followed, will surely help in bringing about that which our Lord desired when he prayed to the Father that his disciples might be one, even as the Father and he were one. We trust that the Bicenentary

Movement, through the co-operation of its Extension Secretaries with the pastors, may bring about the fraternal relationship which is no doubt coveted by every true Brethren.

WILLIAM A. GEARHART,
Director of Extension.

A Good Article

This article of Brother Gearhart's is an inspiration to your Executive Secretary, for it really shows that one man in 25,000 has written something voluntarily. Really, I did not ask him for it, though it is mighty welcome and apropos. My whole-hearted conviction is that unless there is more seriousness about this program, we shall need an angel to come down from heaven to arouse us. Some time ago, a brother wrote me praising me for the courage I had to keep pounding away on this page; more recently, another said, it seems to take a lot of work to keep us working. Well, dear brother, if you had been at this work for four years as I have been, filling this page a majority of the weeks of that time, you would think so and more so. If there were a bit of Methodism in you, you would say "Amen," very loud to a few of these fine encouragements.

One Secretary Did

Did you note that Brother Gearhart said one secretary brought up the deficit of his church to the measure of \$300.00? One! Just One? God save us if just one did it. And I really believe that that one was W. A. Gearhart, himself! If it was and if he could, many more could have done so. I know the conditions at Dayton. That was the work definitely outlined for the secretaries of the Movement in the churches—to bring up the arrears of the churches that may have accrued on the special day. And **one did it!** He says further, "How many did it, we do not know," but I guess he would know if a great many had done so, as he is the man to whom all deficits would have come had they come. The Message of the Spirit to the lukewarm church was, "I would that ye were either hot or cold." Now, I confess that I would that all were hot. This is a big thing and a good thing and a great thing if we do it. But ignominy and shame is all that we deserve if we fail. To resolve to do a thing and then to quit or say we are ahead of it and some of the other nonsense that we hear from some of the folks, is to make one feel like doing what the Spirit said to the lukewarm church of Laodicea. The reason that some preachers can not get things done is, because they do not work at it.

Just last week, a person told me that their preacher ought to be content, because he had gotten about all he had asked for. I have thought a good deal about that since, and I am convinced that most of them do. If they do not, they resign and that is not always a pleasing thing to a congregation, and they just give it to him. But this one secretary did it even though he could not resign. He got the money and the people who gave it did no more than they wanted to, when the cause was properly represented to them. Now, sure as you live, that is what has to happen in 99 percent of our churches in the next two years. The Bicenentary Directors will not ask for more than we need or for more than we can give. But we do want all to try to get what others try to get. We must all work at this task at the same time, if we are to get anywhere. And

somewhere, we must get. If all the great denominations with hundreds of thousands of dollars and more members, need Movements—and they have them—more so do we, a small denomination with few churches and far between. Our year will show up well, no doubt. I have not the time nor the inclination, just now, to try to figure it all out. But the figures of Brother Gearhart look splendid to me. It

may be that we are so slow that we need a year to get started and if it is so, then we shall need another year to stop! At all events, we are in a life-and-death struggle for the attainment of the ends of this Movement or we are finished right now. I am serious and hope that all are. Let us all resolve anew to do our part while the Day of the Movement is upon us. BAME.

GENERAL ARTICLES

A Biblical Conception of Work. By Bryan S. Stoffer

(Labor Day Article)

With the dawn of creation work began. In the beautiful Hebrew account, God, himself, labored to bring forth the earth and all that is therein. Man, according to this initial arrangement was to be free from laborious toil. However, man became disobedient; refused to heed the restrictions of his Maker and hence was driven from the Garden to earn his living by the sweat of his brow. In the literature of the Hebrew people there is no record that this necessity for labor for any people, for any great length of time, has been removed.

There are however, in Jewish history certain days upon which the people were forbidden to do unnecessary work. The great feast days of the Jewish people were days of worship, during which time labor was forbidden. Most of these were annual festivals. The day guarded with the utmost care was the Sabbath. The extent of this limitation of labor is shown in the following quotation: "Six days shall work be done; but on the seventh day there shall be to you a holy day; a sabbath of solemn rest to Jehovah: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the Sabbath day" (Ex. 35:2 and 3). In later Judaism it became necessary to define this more closely. By the time of Christ many minute and detailed regulations had grown up. Jesus faces these regulations very frankly. When the legalists of his day objected to his healing on the Sabbath, he declared that the "Sabbath was made for man and not man for the Sabbath," thereby sanctioning works of mercy on that day. He again places the welfare of men uppermost when he sanctioned the threshing and eating of grain by his disciples as they were passing through the grainfields. This does not mean that Jesus sanctions every kind of labor on the Sabbath. Quite the contrary is true. Jesus always insists on the supremacy of the spiritual and if this were followed the Sabbath would be a period of spiritual recreation rather than a period for recreation as its frequently is.

However not only is the time for work considered in Scripture, but also the kind of work in which one is engaged. Jehovah has only condemnation for the smith and the carpenter who use their skill in fashioning images and idols before which they prostrate themselves in worship. All such workmen shall be shown the folly of their procedure and shall be put to shame together (Isa. 44:9-20).

Jehovah has witholden a clear understanding from all such. There is no indication today, that the Father will treat in a different manner, those who use their skill to dishonor him or to work harm to their fellow men. Those people who cannot feel that God sanctions their work,

should seek a new vocation wherein they will be able to do the Father's will. If such a principle were to be the determining factor in the lives of men today many would be compelled to choose different vocations. In Ephesians 4:28 Paul expresses a similar thought. When the spirit of Christ comes into a man's life, his old way of living and his vocation if wrong is changed. Instead of preying upon society he labors with his hands to gain substance wherewith to assist his fellow man who is in need.

The Christian way of living therefore not only sanctions but demands that a man who is able should labor. This is very forcibly stated in II Thessalonians 3:10 and 11. It seems that some of the members at Thessalonica were not living up to the standard of life set by Paul. Some of them had become busybodies, spending their time in this unworthy manner and living on the earnings of their brethren rather than laboring with their own hands. Paul condemns such an attitude. Each one is to work in quietness and eat his own bread. "If anyone will not work, neither let him eat." The apostle here deals very forcibly with an evil which threatened the life of the Thessalonian church. This same advice is not obsolete. If anyone is able to work, and has an opportunity to do so, he has no right to ask charity from a benevolent public. Giving to such a person is demoralizing. It breaks down a man's self-respect, and destroys any sense of responsibility for his own sustenance. In addition to this it encourages others to do likewise. Such a procedure in a few years would impoverish a community and make it dependent upon external aid. These idle people were a continual source of danger. The same is true today. They constitute a liability rather than an asset to any community.

There is another scriptural sanction for work which reveals its dignity to an even greater extent than its necessity to satisfy the needs of life. It is given by Jesus as a justification for his healing ministry on the Sabbath. "My Father worketh even until now and I work." If both the Father and the Son have never ceased from their work, but have been laboring continuously for the welfare of men, why should men ask for a respite from toil? Should we not count it a privilege, and a cause for thanksgiving, to feel that we are workers—together with God in his kingdom? Could we ask for a higher commendation of the dignity of labor? Should we not consider the opportunity and the ability to work, a boon, not to be despised or shunned? Let us rejoice then in the wisdom of the Father and in the work which we are permitted to do.

Elkhart, Indiana.

Jesus, the Son of God, God the Son. By Samuel Kiehl

To know Jesus our Savior and Lord aright, is not to know only the many names and titles which distinguish him from all other persons, but to know also **who** he is, **whose Son** he is. To illustrate, George Washington the first President of the United States was the son of Augustine Washington. Whatever names or titles he may have had, he was always unchangeably the son of Augustine Washington, his father. So Jesus the only begotten Son of God, notwith-

standing the many names and titles given him in the "word" is always unalterably the "Son of God, the Father."

At a certain time and place Jesus said to a man to whom he had given sight, Dost thou believe on the Son of God? The man replied, Who is he, Lord, that I might believe on him? Jesus said, Thou hast both seen him, and it is he that talketh with thee (John 9:35-37). The antecedent of the personal pronouns **him** and **he** in verse 3 is the "Son of

God" in verse 35. Substituting the antecedent for the pronouns, verse 37 will read thus, Thou hast both seen the "Son of God," and it is the "Son of God" that talketh with thee. A clear statement to those who want to know who Jesus is.

Jesus also said to the Jews, If ye believe not that I am he, ye shall die in your sins (John 8:24). To know who Jesus is in this verse we must find the antecedent of the personal pronoun **he** in the clause **I am he**. It is written, In the mouth of two or three witnesses shall every word be established (2 Cor. 13:1). Let us therefore select truthful witnesses who know something concerning Jesus from his baptism in the Jordan until his ascension into heaven. We have God, the Father, (a voice) saying, This is my beloved Son (Matt. 3:17; 17:5); Jesus (to the man who was born blind), It is he, (the Son of God) that talketh with thee (John 9:37); Simon Peter (to Jesus), Thou art the Christ, the son of the living God (Matt. 16:16); Paul (after conversion) straightway preached Christ in the synagogues that he is the Son of God (Acts 9:20). He also testified that Jesus, known as the Son of God before his crucifixion, death, and burial, is the same Jesus, the Son of God after his resurrection and ascension into heaven, in these words, We have a great high priest that is passed into the heavens, Jesus the Son of God (Heb. 4:14). After these, the most truthful witnesses on earth or in heaven witnessing that Jesus is the "Son of God," the conclusion is inevitable that the "Son of God" is the antecedent of the personal pronoun **he** in John 8:24. Substituting the antecedent for the pronoun it will read, If ye believe not that I am the "**Son of God**," ye shall die in your sins.

In Hebrews 1:8 a quotation from Psalm 45:6 are found these words, Unto the Son he saith, Thy throne, O God, is forever and ever. Addressing the Son of God he makes a declaration of his deity. Since the Son (addressed as God)

is not God the Father, he is God the Son, of which "Son of God" is the synonym. In (Hebrews 1:9) a quotation from Psalm 45:7 we read, Thy God (the Father) hath anointed thee (God the Son) with the oil of gladness above thy fellows. Nowhere in the Bible can we find that any person or being ever anointed "God, the Father"; but we do read in (Acts 10:38) that God (the Father) anointed Jesus of Nazareth (God the Son) with the Holy Ghost and with power. Thus, according to Luke 24:33, last clause, it is fulfilling Psalm 45:7).

It is conceded by all who believe that Jesus Christ is the only begotten Son of God, that God, and God the Father, are synonyms, also that the Son of God, and God the son are synonyms. To illustrate, In a palatial residence in a certain city lived a man whose name was Smith, and his only son. The citizens knew and addressed them as Smith, and, the son of Smith, also as Smith the father, and, Smith the son,—two separate personalities. Smith the father was not the son, neither was Smith the son the father. So believers in Christ Jesus, citizens of that city whose builder and maker is God (Heb. 11:10), know and worship him and his only begotten Son as God, the one as God the Father, and the other as God the son. They are two distinct personalities. God the Father is not the Son, neither is God the Son the Father. Jesus, the Son of God, who thought it not robbery to be equal with God (Phil. 2:6), said, I and my Father are one (John 10:30), He that hath seen me hath seen the Father (John 14:9), and also, My Father is greater than I (John 14:28).

The scriptural conclusion follows: To us there is but one God, the Father, and one Lord Jesus Christ (1 Cor. 8:6), The Son of God (John 3:16), or God the Son (Heb. 1:8), the same yesterday, and today, and forever (Heb. 13:8; 1 Cor. 15:28).

Dayton, Ohio.

Some Elements of Christian Character. By Harry D. Ringler

The Apostle James says, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy (Jas. 3:17). A Christian will, so far as in him lieth, measure up to this high measure, to this high standard of life. He may not be able to reach the highest ideal but will be found striving to attain to the highest standard.

Striving for the high ideal and high standards will eventually build for him a Christian character, and the one striving for such a character should have none other as his ideal than the Lord Jesus Christ. We need scan but few pages of sacred history to find some elements of which his (Jesus') life forms the ideal for Christian character.

On many occasions we find him praying. Therefore prayer constitutes a great element. Prayer to overcome temptation, to teach, to heal the sick, to restore life, to endure rejection and to suffer the anguish of the cross for the redemption of sinful man. So we shall find prayer an important factor in accomplishing all the things that come before, the doing of which in the right spirit and way redounds to the building of Christian character.

"Suffer the little children to come unto me, and forbid them not." Here we find him interested in the most helpless portion of humanity. Kindness and love are here manifested as elements of his character. He bestows on these, the weak and helpless, through the innocent ones, the blessing of the heavenly Father and invites them in the Heavenly Way. The spirit of loving kindness is essential to Christian character. Some think by their gruffness and smart talking to impress others with their own importance, but it is the tender, considerate, helpful soul that is in the Christian Way.

Again we see the element of unselfishness manifested by Christ in all his relations and doings. He is ever putting himself out for the sake of others. When tired and worn

he heals the sick; when seeking rest he feeds the hungry multitudes; when pressed to accept the kingship and challenge sway of Caesar he withdrew himself and chose the less conspicuous and more difficult and self-sacrificing way to the kingdom; when innocent and having the power to escape suffering, shame and death, he took upon himself our sins and submitted cruelty and death for our sakes. How hard it is to be unselfish! We love the prominent place, the easy way, the gratification of our own desires. We want to keep all the good things of life and never to be inconvenienced by the desires and needs of others. How natural and easy it is to be selfish! Yet to be a Christian we must be unselfish. If we would build a character that deserves to be called after the name of Christ, we manifest the spirit of unselfishness that characterized his noble life.

At all times he stands firmly and unquestionably for the right. When the temple was being defiled, he hesitated not to use his authority to cleanse it and insist that it should be kept, as was intended, a house of prayer, and not prostituted to selfish uses and purposes. When a sinful woman was brought to him for judgment he challenged the purity of the men who brought her. When a Pharisee complained to him because he permitted a woman to anoint him as an expression of love and gratitude he defended her act and motives and pointed out wherein he was the one needing reproof. We are willing to stand for the right when the right is popular, but when we must stand alone, or go against some one who is in high standing or popular, we are inclined to put on the soft pedal, or to take a compromising attitude.

Jesus possessed the spirit of forgiveness. "Father, forgive them, for they know not what they do." Forgiveness? How forgiving? When nailed to the cross and bearing the anguish and pain of a sin-sick world, when he was almost overburdened and seemingly forsaken, he said, "FATHER, FORGIVE THEM." How often have we come to the climax of endurance and looked up into the face of our great

heavenly Father and said, "Forgive them?" How hard it is to forgive our offenders! How hard to forget the offense! When we ask our Father to forgive us, do we do so with a clear conscience? Do we feel no ill towards those who have done us injury or treated us cruelly? We think there is an end to forgiveness and forbearance, but Jesus' spirit of forgiveness was inexhaustible. And that is the Christian spirit we must cultivate.

We as professing Christians might well take an inventory of the elements of our characters and see if we really are Christian, and if we are fighting the good fight of faith, even in our own estimation. What sort of an influence are we casting on those about us? Are we lifting up, and showing kindness and being true and showing the forgiving spirit? Are we seeking to manifest the Christ-spirit in our lives? That is what is necessary to build Christian character and this is the time when it must be done.

"There is a time, we know not when,
A place, we know not where,
That marks the destiny of men
For glory or despair."

Are we in the eyes of the people with whom we associate living as become Christian gentlemen (or Christian gentlewomen)? Are we meeting the expectations, even of the world? For there is no one but has a more or less high conception (much higher than he himself often lives) of a Christian gentleman. It might be profitable for us to notice some of the elements of a true gentleman as indicated by Kaufman in his "Winning Fight." These elements might help us in the building of character. However much more the Christian should possess, he yet should possess these elements:

"He remembers his own mother and is therefore considerate in thought and deed of all her sex. He neither degrades them by act or word.

"He indulges in no excesses. He is master of his appetite, and does not lose control of his passions, his judgment or his voice.

"He estimates no man through his own experience, and then forbears to pass judgment until he is certain of his knowledge.

"He does not permit scandal, nor does he permit it in his hearing.

"He does no wrong but what he immediately seeks to set right, and with his own hands.

"He is as eager to apologize as he is loath to offend, and is always anxious to acknowledge an error.

"He does not mistake words for deeds; therefore his politeness is more than polish.

"His given word is his pledged bond, and the bad faith of another never justifies its default any more than theft of his own property by a neighbor would lead him to retaliate in kind.

"He bestows charity with a smile.

"He advertises neither his good works nor his attainments.

"He is gracious to all of lowly station or of advanced years, and never flaunts his better fortune before his inferiors.

"He boasts neither of his possessions, nor his culture, realizing that his opportunities may have given him advantages which less favorable surroundings might not have produced.

"He discusses his grievances with no one, not wishing to inflict his personal worries upon his fellows.

"He is clean of habit and of tongue, and prefers to find the world as himself.

"He trades neither upon his name nor his birth, nor does he traffic in the power or influence of his friends.

"He does not prostitute his honor to business profit, nor does he request his women folk to sacrifice their personal inclinations in the cause of his advancement.

"He asks no man to perform any service which he could not and would not perform without losing his self-respect.

"He regards wealth as a pleasant possession, but one which does not justify the canceling of a single attribute of honor.

"There are countless things he will not do for the sake of money, because he knows how few real things money can do in return.

"Above all else, he is a GENTLE MAN."

When you have read this far, go back to the beginning of the quotation and read it again and then ask yourself if you have always striven to attain to the high ideal, if you are in the highest and truest sense of the word, **A Christian Gentleman.**

If then we would live and fashion our lives in the wisdom that is from above, let us be pure, be peaceable, be gentle, be entreative, be full of mercy and good fruits, be impartial and be without hypocrisy. Let us be kind and loving, be forgiving—forgiving those who offend, forgetting those things that are behind and pressing forward toward the mark of the high calling in Christ Jesus, the Christian's goal. Let us ever be found faithful in the truth and right, and above all, let us be found watching and praying unto the day of his appearing, for surely the day will come when the toils of life shall be laid aside and we shall go out to meet the King of Glory. Then when he, the bridegroom, has come we shall have no time to trim our lamps or to perfect our character so that we may go out with the bride to meet him in the air.

Father, help us that we may search the Scriptures daily and that therein we may learn to know thy Son, Jesus, the ideal of Christian character. Help us to follow where he leads and do what he would have us to do. Help that we may so live that when he, the King of Glory, shall appear we may go out joyfully to meet him and may we be found faithful while he tarries. Amen.

Meyersdale, Pennsylvania.

MY CHURCH AND I

In the Weekly Calendar of the Dayton Church

It is the home of my soul, the altar of my devotion, the heart of my faith, the center of my affection, and the foretaste of heaven.

My church is the place where the word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is preserved.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

There I am to meet my Savior, to meditate on his redemption, to listen to his commands, to bow in reverence before him, to pray for his guidance, to sing his praise, to ask his help, and to sit quietly in his house.

I owe it my zeal, my endeavor, my sympathy, my devotion, my benevolence, my sacrifice, and my prayers. When I neglect its service I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have united with it in solemn covenant, pledging myself to attend its service, to pray for its members, to give to its support, to obey its law, to protect its name, to reverence its building, to honor its officers and to maintain its permanence.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing for its support, by meeting with my fellow-members, by watching over their welfare, and by joining with them in prayer and praise and service, and that promise I this day renew, before God, my Father, Christ, my Redeemer, and the Holy Spirit, my Sanctifier!

THE BRETHREN PULPIT

Why Art Thou Lean? By W. R. Deeter

TEXT: "And he said unto him, 'Why art thou, being the king's son, lean from day to day? Wilt thou not tell me?'" Sam. 13:4.

Leanness may be accounted for in various ways. The old-time razor back fed on nuts found in the woods; today the farmer feeds his hogs corn and they are fat. With people difference in avoirdupois may be due to hereditary differences, indifferent health or foods or stimulants. We cannot always explain the reason, but as we go about among men, we find some are lean in body, while others are burdened with a surplus of weight. Just why the couple in the Quaker city some time ago were so different in weight, I cannot here explain, but the man tipped the scales at 58 pounds, while the fair young bride weighed 358 pounds. Whew! But so it is; people differ vastly in their physical make up and state of health.

As we behold the professing people of God, with all their privileges and opportunities of life, we are perplexed somewhat like the author of the text, to know why they are so lean, or seem to get so little out of the Christian life. The portals of glory stand wide open to all, and the treasures therein are for disposal at the asking. Some may once have partaken of its joys, and participated in God's means of grace, but WHY are they LEAN NOW? I have in mind a brother who for twenty-eight years was out in the "cold" after making a start, and then came back to the Father's House. But why those "lean years?"

I. Have we not through his saving and sanctifying powers been made heirs to an inheritance which is both corruptible and undefiled, and fadeth not away?

"Why are thou, being the king's son, lean from day to day?" Why lack of the fulness of God when such plenty is on every hand? Why not possess more joy and gladness of heart and soul? Have we not within ourselves a well of water springing up unto life eternal? Listen! "... I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6-b).

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and the Lamb" (22:1).

"And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst say, Come. And WHOSOEVER, let him take the water of life freely" (22:17).

The woman at the well in Samaria had been spiritually lean, but she found the living water, and her joy was full, so full that she immediately ran and told others.

Just now I have in mind a brother who at one time was quite well versed in the Bible. He followed a Bible teacher from place to place, daily getting instruction in the Word of God. He was growing in grace in a fine way. Later I was pleased to receive him through confession and baptism into the church. But later he became too much absorbed in a new business which he established in his home town,—and he was an honest man too, well thought of and an asset to his business associates. He worked up a good trade, and still holds it to this day. But alas! where is his spiritual fatness? I called on him one day in his place of business, showing him a new edition of the New Testament. He took it, sat down on a box, leafing it through and reading here and there. Here are his words: "My, O my, I just wish I knew as much about this Book as I once did. It seems to me but a dream now." Why is he lean? He neglected the means of grace which God had so graciously provided. Why did Jesus establish the church? As a means of grace to feed the soul. And this man neglected God's house and worship. That's all.

Some folks won't go to church; won't go to prayer meeting; won't go to Sunday school. Why? Oh, so many

things. Perhaps they are indisposed. It would not do to go to church if one is not enjoying the best of health. But many such sit on the "loafer's bench," or the store box down town and soon forget their aches and pains and troubles. They think that it is a good way to get rid of them, I presume. But why not go to the Lord's house, where the soul will find comfort and joy and strengthening, and where the body also will be refreshed? Shame on such inconsistency.

I was once in a home where the aged mother had just received word from the north that a sister had died. Her heart was heavy. I tried to console her with some beautiful words from the Book, and she said, "Yes, Jesus is my comfort and mainstay in trouble." She had learned through sorrow and affliction what it meant to have a Friend in time of need. She had not forgotten her Lord and grown lean in her spiritual life.

Now the text says, ".....lean from day to day.....". Translated to the literal the meaning is, "getting thinner and paler every morning." It is indeed a sad sight to note how some with all of life's opportunities around them for progress and advancement, are growing thinner and paler every day. Through his sanctifying power we can be indeed sons of the great King, if we but obey his commandments, we shall grow in grace and not be lean.

II. In not accepting the sanctifying powers of grace, we begin to grow lean. In other words, when we cease to love, that faculty at once becomes weakened.

For illustration I mention an actual occurrence. Not long since a man passed to the great beyond. His life was perhaps classified as an average Christian in many respects, though often it lacked the manifestation of parental love for his family. Not always of course, but sometimes. In learning of his heritage our thoughts concerning him were somewhat modified. When quite young his parents both died. He was an orphan, kicked about here and there. Not much love was ever bestowed upon him in those plastic years. There was no one to love him, hence that faculty which needed development at the right time was never cultivated, and had no chance to grow.

A woman in visiting an orphan's home at one time in search for a child on which she could bestow her love and affection, as her own, viewed a puny little elf. In asking the matron why this child was so, she said, "This child is all right, is in good health, but it needs some one to love it, and it will grow as rapidly as any other." The woman took the child into her home; she learned to love and cherish it. It grew as plump and as beautiful as other children. Only a little bit of love.

1. When we cease to sympathize with our fellowmen, that particular part of the spiritual man begins to die. We cannot "feel with another" in sorrow and affliction, neither in joy and gladness if we have not developed that faculty. Just as the child that has scant schooling in the first ten years of its life will be lean in books, and practical knowledge, so will he who lacks sympathy be lean.

2. When we cease to give, and refuse to obey the divine injunction, "Give and it shall be given unto you," our otherwise liberal faculties become dwarfed. The fountain of our souls become dried up within us. Men, are you falling away from God? Is your spiritual life retrograding? Have other things not pertaining to the welfare of the soul taken your time and attention? Are the spiritual springs of the inner life flowing, or are they becoming torpid or—moving at a dying rate? Are we living the example of what a true Christian ought to be? and what the unsaved ex-

pects us to be? Does our light shine brightly in the cause of holiness, or have we the dimmers on? Do the folks in the neighborhood believe in our kind of religion? Why grow lean and thinner every day? God's grace is sufficient for all our needs. Why not accept his saving and strengthening grace in larger measure?

III. Every one who will devote his life to service for the Master may have the abundant life which our blessed Lord died on Calvary to purchase and make possible.

Going to church may be the negative side of religion; but it should be placed in our curriculum, that it may prepare us for service. It will strengthen in times of weakness; it will give courage in times of despair. Ninety-nine times out of a hundred-and-one our excuses for not going to church are nothing more than excuses, and oftentimes they are very poor ones at that. We should partake of the blessing of church going to give us life to serve. It will give us vigorous life and stimulate us to soul saving.

In America with its 11 millions of people, what are we doing to make it Christian? What are we doing to make the lean ones fat? Now for a few figures. There are 27,274,000 Protestants and nominally Protestants not in the Sunday school. What shall we do, and who will solve the great problem for us? Statistics show only 14,362,000 in Protestant schools; 1,630,000 are in Jewish schools; 8,676,000 in Catholic schools.

The America of tomorrow, what shall it be? Jew or Gentile? Catholic or Protestant? Atheist or religious? This is the situation we are facing. Protestant Sunday schools are giving scarcely 24 hours of Bible training; Catholics, 200; Jewish, 85 hours in Sunday school, and 250 hours in week-day religious schools. These are the provisions made for religious education by the Protestant, Catholic and Jewish churches.

Now, to come a little closer home, we have in the State of Indiana 2,500,000 people of all ages; 6,000 Sunday schools; 50,000 are enrolled between the ages of 1 and 5; 544,000 children and youth who ARE NOT in Sunday school. What shall we do, or what are we doing to change this for the better?

Now, a little closer home, again. In our own county we have increased the Sunday school attendance in the past year, over previous years.

But there is still room for thousands to be gathered into the kingdom. Now, why am I giving you these statements? Mr. Halpenny, one of the International Sunday School workers at our last County Convention made this statement, "It has been figured that practically only about ten percent of the homes of America have the family altar, where the Bible is read and taught, and family prayer kept up." What a deplorable condition when you stop to think of it. And this is called Christian America, too.

The above statement of Halpenny's prompted me to make the following survey in our own community to find out the actual facts from a religious standpoint. The territory includes every home within a district of four by two miles in dimensions including the town of Oakville itself.

Number of homes visited,	112
Number of people all ages,	400
Number under 20 years of age,	147
Number who attend Sunday School all or part time, ..	279
Number who belong to church,	247
Number homes where Bible is read,	112
Number of homes which help support Sunday school and church,	103
Number homes having family prayer,	22
Number homes which have private prayer,	90
Number homes where some attend Prayer meeting, ...	25
Number homes where children are taught to pray, ...	45

Here are actual facts right at home. What is to be done? First, we should begin all along the line. Have PRAYING HOMES. Establish the family Altar. Teach the children to PRAY. Christians to speak the truth in LOVE. You know that trees that are alive put on a little wood each year by making use of the nourishment in the soil, the rain,

warmth, light and sunshine. So we should put on Christian virtue and righteousness by PRAYER and reading the Bible, by attending the church services and the Sunday school. All these add to our spiritual strength and power so that we are no longer lean of soul. The sacred ordinances of God's house are food for the soul. Why should we, being the King's sons, be lean from day to day? Why lack the fulness of God?

Line up with the Christian forces for a better community; for better homes; for better folks. Cease to do evil, learn to do well. Be optimistic, and not pessimistic. Don't throw cold water on every good cause, but give encouragement and be a positive force for righteousness.

Roger Babson, the great statistician, says, "What the world needs is a revival of religion," and business and other things will right themselves." Richard Baxter says, "I perceive that education is God's ordinary way for conveyance of Grace and Truth, and ought no more be set in opposition to the Spirit than the preaching of the Word." How great a truth! H. G. Wells, in his "Outline of History" tells of "the lean and strenuous personality of Jesus,—a mere teacher. . . " in such a way as to throw away his divinity in disgust, when, as I see it, we should reverence him as our Guide, Exemplar, Stay and Shield.

I am glad to note that the attitude toward the religious activities of the young are being received by the masses more sympathetically. The impetus is on the incline,—going UP. May we continue to keep it going that none shall be lean because we refuse to try to teach by precept and by example, concerning the manifold grace of God. And may our Christian experience indeed be a Canaan of milk and honey.

Why be lean?

Oakville, Indiana.

OUR DEVOTIONAL

Christ's Submission and Ours

'Nevertheless not my will, but thine, be done'

By Viola Knoll

OUR SCRIPTURE

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven strengthening him. And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer and was come to his disciples, he found him sleeping for sorrow, and he said unto them, Why sleep ye? rise and pray, lest ye enter into temptation (Luke 22:39-46).

OUR MEDITATION

In the course of our Lord's ministry here, he repeatedly told those about him that he had come, not to do his own will, but to do the will of him who had sent him. From the time he was born a Babe in Bethlehem until he ascended unto his Father, a glorified Christ, his every action was in accordance with the will of God. He did nothing of his own volition nor for his own glory, whether it was living quietly in Nazareth, ministering to the temporal or spiritual needs of the people, witnessing of the Father or suffering the anguish of the cross for the redemption of mankind. His Father's will was the plan of his life. Even as God had a plan for his Son so he has a plan for each of

our lives and the greatest blessings come through complete submission to his will.

If we would give our best in service to our Master, we must be willing to give our all, unreservedly, to him and trust him implicitly in all things; we must surrender our finite wills to the infinite will of God. It is only then that he can direct our lives and increase our capacities for service. The story is told of a mendicant friar in the Orient who went forth each morning to beg alms. One day as he went along the Christ appeared to him, holding out his hand and saying, "What hast thou for me?" The friar hesitated and finally, reaching into his bag, took out one tiny grain of rice. This was his offering to the Christ. At the end of the day the friar poured out the fruits of his begging. In place of the tiny grain of rice he had given he found a grain of gold and with saddened heart he said, "Would that I had given my all." So it is with us, that which we give is returned to us increased many fold.

If our lives are completely surrendered to the guiding hand of God we never need to be anxious nor afraid. Not always do we understand at the time God's means of dealing with us, but let us quietly wait for the revealing of his will, certain that God knows and does what is best for us. Our Lord lived quietly in Nazareth until it was the will of God for him to go forth on his divine mission. Moses needed to spend forty years in the desert in addition to his excellent training at the court of Pharaoh before he was ready to deliver the Israelites from bondage. Likewise Paul, after

his conversion, needed to spend several years in quietness before beginning his ministry. In the time that we are prayerfully waiting the revealing of his will he is preparing us for the task before us.

Then let our one great purpose be to know the will of God for our lives and to follow the leading of his Spirit. May our prayer ever be "What wilt Thou have me to do?" It is natural that we like to choose for ourselves but that is not for us; God divides unto every man severally as he will, not giving more abundant honor for one line of service than another. It is for us to submit ourselves unto him and then we can say with Paul, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

OUR PRAYER

Our Father in heaven, we pray that thou wilt give us more abundant grace, that we may be wholly surrendered to thy leading. We would have thy will to be worked out in our lives. We would be submissive to thee in all our plans and purposes. Do thou take full control and use us as thou wilt. When we are inclined to put our feeble plans before thine own, or when we seem prone to exalt the pleasures and profits of this world above the things that are spiritual and eternal, we pray that thou wilt help us to remember Gethsemane and Calvary and enable us to say, "Not my will, but thine be done." In Jesus' name, we pray. Amen.

Louisville, Ohio.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

The Contest Results and Recognition Service

In a previous issue of The Evangelist our readers were informed concerning the Inter-Class Contest that was being conducted in the Ashland Brethren Sunday school. In that connection we give the plan in detail with the hope that it might be suggestive to others. Now we are giving a brief statement of the results, together with four three-minute speeches made at the recognition service. All the classes of the school acquitted themselves very creditably. It was quite noticeable that there was a general effort to be more prompt and regular in attendance. And when the records were taken each Sunday, there was a noticeable desire to be among those who had read the Bible daily and studied the Sunday school lesson during the week. As a result not only was our Sunday school attendance kept up above the average of previous years, but the interest in the school was more vital.

It is only fair to say that among the younger departments of the school the intensified interest and effort was more noticeable than among the adults. A number of incidents which spoke of the deep interest in the contest came to our attention. One class of boys discussed in class session at the opening of the contest what time in the day they could set apart for the reading of the Bible so they would not forget or neglect it. In one home where there are several girls it was decided that each morning after the morning work was done the girls should go to their rooms and read the Bible. Other examples of increased interest in the vital things of the Sunday school were observed.

The winning class was the First Junior Girls' class taught by Mrs. Rex White. This class came to the close of the contest with a record of 123 per cent, having gained some of their points by securing a new scholar. To this class was given a beautiful banner on which were the words, BANNER CLASS. The class that came out second was the First Intermediate Girls, taught by Miss Caryl Miller; it had a record of 98 percent. The First Intermediate Boys with Lester King as teacher, stood third, having a record of 94 percent. Still other classes had very high records and all

received creditable mention by the superintendent. One person who did more work in connection with the contest than any other was Brother Ira D. Slotter, and he deserves special mention. The following brief papers on the goals of the contest, namely **Promptness, Regularity, Daily Bible Reading and Lesson Study**, and given at the recognition service will be of interest.—The Editor.

The Virtue and Value of Promptness in Sunday School Attendance

By Guilford Leslie

Promptness is acting or being ready to act at a given moment. It means punctuality, or being **on time**. To be prompt is a virtue of the character of the individual, class or school. Punctuality is important in every situation in life. It is an important factor in the life of the individual or organization; an element that produces results. The proposition is so clearly and essentially a virtue that it scarcely admits of discussion. Every one **knows** he ought to be prompt, but everyone does not always act with promptness or punctuality. Tardiness is the rock that has crushed the bright prospects of many good and worthy propositions. Tardiness is an insidious thief of time. How often it steals the time of our Sunday school! Punctuality is an important element, in fact, an essential element to be put in the foundation of any life that would be a success.

If we know the importance of being prompt in meeting an engagement of a business or social character, how much more ought we to be prompt in attending to the affairs pertaining to the house of God. Paul admonishes Timothy to be instant "in season and out of season." If we would give a good account at the "great day," we dare not be "slothful" in the affairs of the church and the Kingdom.

This contest has most assuredly been conducive to prompt attendance. We congratulate our faithful superintendent and our efficient secretary on the successful manner in which this contest has been conducted, maintaining both attendance and interest throughout the season. And may

the ideals encouraged in this manner be held permanently before us as individuals and as a school.

Regularity in Sunday School Attendance

By J. L. Hamilton

We should attend the Sunday school regularly because we need the help of the Sunday school and the Sunday school needs us. The Sunday school merits our very best support. No institution gives as great returns on the effort expended as the Sunday school either in community betterment or in the uplift of the individual. It fills a need not supplied by the day school, or any other institution or organization. It is the church's Bible school and school of religious training. It is the one place where the Bible is taught exclusively and religious instruction is given to pupils of all ages.

It is more than a school; it is the greatest evangelizing and missionary agency of the church. More members are added to the church through the Sunday school than by all other agencies combined. And more missionaries are made and more missionary instruction is given here than by any other department connected with the church. This should be sufficient to inspire us to regular attendance that we may encourage and help in this good work.

No church member or Christian who desires to progress or gain in spiritual knowledge, wisdom and experience and to grow in righteousness can afford not to attend the Sunday school regularly.

Only those who have had experience as superintendent or teacher can understand how much they appreciate regularity in attendance, and how helpful it is to them. They are in position to notice more than any one else the detrimental influence of irregular attendance both to the school and to the individual.

Regular attendance at Sunday school depends largely upon will power. It is said that a man's success in life depends largely upon his will power. This is no less true of the spiritual things of life than of the secular affairs. The following test of your strength of will is suggested: Resolve to attend Sunday school and church ten Sundays in succession, come what may. Then credit yourself ten for every Sunday you succeed in carrying out your resolution. If you can score 100 in ten weeks you can make a success of life, and there is no reason why the Sunday school should suffer because of your irregularity.

Importance and Value of Daily Bible Reading

By Ira D. Slotter

Believing that our interest in Bible reading can be greatly stimulated by learning of the experiences and convictions of some of the world's great thinkers and leaders, I am giving the following quotations:

Wm. E. Gladstone once said: "Talk about the questions of the time—there is but one question:—How to bring the truths of God's word into vital contact with the minds and hearts of all classes of people."

This is from the pen of John Quincy Adams: "So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society."

Speaking of the Bible, "It's light," said Cardinal Newman, "is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like the scenes of nature."

"The literature of Greece," said Theodore Parker, "which goes up like incense from the land of temples, has not half the influence of this book of a despised nation. The sun never sets upon its gleaming page."

"What a book!" exclaimed Heinrich Heine, after a day spent in the unwonted task of reading it; "Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity, all are in this book."

"In this little book," said Ewald to Dean Stanley, as he stooped to pick up a Bible which had fallen from the

table, "in this book is contained all the best wisdom of the world."

"I have been seriously perplexed to know," says Professor Huxley, "how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limit of the oldest nations of the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary interspace between two eternities and causes the blessings or the curses of all time according to its efforts to do good and hate evil, even as they, also, are earning the payment for their work."

These few and varied tributes to the Bible, given by some of the greatest statesmen, thinkers and scholars, may serve to express its unsurpassable—nay, its absolutely unapproachable—value; and these tributes, so far from having been impugned or weakened by the higher criticism, have only been set by it in a more beautiful and vivid light.

It is to be hoped that we can verify the truthfulness of these striking and valuable testimonies by our own personal knowledge and experience. May one of the most helpful results of this contest prove to be the continuation of daily and systematic Bible reading by many of the members of our Sunday school.

The Importance of Home Study of the Sunday School Lesson

By J. E. Stookey

The study of the Sunday school lessons in the home is the vital point in the Sunday school. To reap large and full benefits from these splendid lessons offered to us, we should follow the outlines suggested, use the daily readings and read all scripture connections. These should be read very carefully and meditated upon. We ought to get much out of our study of these lessons before we ever come to the school. Our minds should have somewhat of a grasp of the truths taught and our hearts should be deeply touched by them, and then we should come prepared to have our ideas and views enlarged upon and the application made to our lives.

We generally expect too much from the teacher. We expect him to reveal the truths of the lesson, as if by magic. We expect him to fill our minds with the truth, when our minds have not been prepared to receive it, and when we do nothing to cultivate an interest in the lesson. And if the teacher does not do that, we often make, or hear made, such remarks as, "I didn't get much out of the lesson this morning," or "The lesson was rather dull this morning." Why is it that the lesson often appears dull to us? Because we have put nothing into it, and so we get nothing out of it. Put nothing in; take nothing out! That is always the way it is with whatever we do. A thing appears interesting and profitable according to what we have done to make it so.

So let us from now on as students of the Word, endeavor to spend at least one hour each week, and if possible one hour each day in the study of our Sunday school lessons, and we will be amply repaid for our effort. Then we can go into the class room with the feeling that a foundation has been laid upon which the teacher can build, and the lessons will be very interesting and profitable.

Would you like to have the seven devotional addresses of Bishop Herbert Welch which were delivered at the World's Sunday School Convention in Tokyo last October? These and other messages which were given at that Convention are in "The Sunday School and World Progress" which has just been published by the World's Sunday School Association, 216 Metropolitan Tower, New York City. The price is \$2.25 postpaid. Rev. John T. Faris, D.D., is the editor. There are one hundred illustrations included in the three hundred pages of this very readable book.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

The Dayton Intermediates

The Intermediate Christian Endeavor Society of the First Brethren church of Dayton, Ohio, was organized December 5th, 1915. Mr. O. E. Bowman was appointed superintendent and Mrs. C. W. Abbott as assistant superintendent.

Mrs. Abbott is just closing her sixth year as superintendent and in this time the Society has increased from an enrollment of twelve to eighty. The year 1920-1921 records disclose that we are known in our own city, county and state for the good work this Society has completed.

Four articles on Bible Truths were written for the Brethren Evangelist by our own boys and girls. Twenty-four members are enrolled as quiet hour comrades, twenty-six as Pocket League Testament members, four tithers, and eight new decisions for Christ.

We are very proud to state that this year we have sixteen Life-work Recruits who have signed the State C. E. cards. One of our own I. C. E. girls (Miss Margaret Bisset) is now a student at the Moody Bible Institute, studying for the mission field. Miss Margaret is also the very first I. C. E. in Montgomery County to go into a definite mission work, and our boys and girls of the First Brethren Society are duly proud to know that we are the first society to be so represented in County Union work.

Mary Jane, daughter of Mr. and Mrs. Fred Funston is our first I. C. E. baby (See How We Grow). Mrs. Hazel Randall Funston was president in 1918.

We meet eighteen state loyalty ideals. Thirty-two delegates for the Ohio State Christian Endeavor Convention. Bible and Missions was the Mission Study work and each chapter reviewed by the I. C. E. This was greatly enjoyed and much enlightenment on the Bible brought out.

Total attendance for the year (ten months) numbered 1619. Budget \$107.09—\$50.00 paid to the building fund, \$5.00 to missions, \$30.00 to convention funds and the rest for sundry items.

On December 5th, 1920, we were five years old and we

held a banquet in the social rooms, with sixty present. Mr. Howard Haller, one of our first charter members, was toastmaster. Mr. Arthur Whitney, State Secretary, addressed us on "Possibilities" and Mr. Elwood E. Rowsey, Assistant Secretary, "The Future of the Brethren I. C. E." We could not close this incident without extending to our mothers a vote of thanks for the fine banquet they served that evening.

We have held meetings at the hospitals and widows' home and the county jail. We gave \$34.00 in groceries to the needy, and a layette of eighteen pieces for a new baby, visited the sick and sent sixty bouquets. In fact we have been so busy that we only had two socials. We are a progressive society and are everlastingly on the job.

We are sure you will want to know that we had a float in the Ohio State Christian Endeavor parade. Our float had a large world in the corner and a farmer with a plow in the center, and different nations around on the floor. On the world were two very large placards which read "First Brethren I. C. E.'s" plowing the world for converts. This was quite an impression. We only trust that our boys and girls may cling close to the Cross of Jesus Christ and really plow the world for converts.

Pray the Lord of harvest that he may call out some more of our young people to the mission field. "Lo the fields are white; Come saith the Lord." Who will go?

Lovingly, AUNT KATE.

Officers are:

President, Charles Wallace; Vice-President, Bernard Barton; Secretary, Dorothy Waybright; Treasurer, Mildred Pierce; Pianist, Dorothy Gearhart; Superintendent, Mrs. C. W. Abbott; Assistant Superintendent, Mrs. Violet Ennis.

Committee Chairmen: Lookout, Glen Danziesen; Mission, Katherine Raper; Social, Lois Pierce; Flower, Ruth Clark.

INTERMEDIATE CHRISTIAN ENDEAVORERS of
THE FIRST BRETHREN CHURCH, Dayton, Ohio.

Another Appreciation of the World Convention

What inspirations and impressions I received while attending the World's Christian Endeavor Convention! First the great multitude that met in the auditorium of the 71st Street Armory where the convention was held. It was inspiring to think such a vast company would meet for one purpose and that to advance the cause of Christian Endeavor, to help each one of the young people to a practical religious life.

If each one that was there goes home and carries out what he has learned there will be an uplifting and far-reaching work among the Endeavorers throughout the world.

I was interested in Junior work and so attended their sessions which were held in the Marble Collegiate church, Fifth Avenue and 29th Street. There were a number of good speakers and instructors. Mr. Galoway gave us some very instructive demonstrations in the work. Among other things he said: "We can always find the good in the boys and girls if we look for it. The place to make our future church officials is in the business meeting of the Juniors. There is where they get their first lessons in the work." I got some instruction there I would like to pass along to other Junior superintendents. They had the children to parade from the church to the Armory one afternoon. There were several hundred in line and it was an inspiring sight to see their happy, smiling faces. Along the pavement stood some poor waifs watching them. One said: "Are they fresh air children being taken to the country?" I just realized how important it is to keep the good work expanding at the

Junior age. Their minds are wax to receive and marble to retain. We had so many good speakers, such as Dr. Francis E. Clark, such a venerable looking man, also Dr. Ira Landreth of Winona Lake, Indiana. No doubt the rest will write of the good things we heard at the Armory. One thing I can't forget. That was our Brethren rally on one of the balconies. Though few in number I felt that God was with us. How I enjoyed the talks that were given and I felt much benefitted and more fully determined to work for the great cause, and endeavor to use my influence to induce men, women and children to become Christian Endeavor workers.

MRS. PERRY L. GRUBB,
Altoona, Pennsylvania.

The former editor of an Oakland, California, weekly paper, who had also used tobacco from the days of his youth, found his heart going back on him at 65, and "in the twinkling of an eye," made up his mind to quit tobacco, and did so. But he had a hard fight, for he had smoked as many as ten to fifteen high-priced cigars a day. He says he had spent \$18,000 for the weed—four times the value of the home he now owns. It has been a year since he quit, and he says he feels like a new man, declaring: "I had actually forgotten what food tasted like. I used to think I could not eat without smoking. Why, I never knew that food could taste so good as it does now. Tobacco had robbed me of the real taste the delicious taste of food."

NEWS FROM THE FIELD

ACROSS THE ATLANTIC

On Saturday, July 16, we sailed away from New York on our visit to our home folks in Norway. The boat on which we are making the trip is loaded more largely with Southern Europeans than with any other people. Some of them appeared to be scarcely able to pay the high fare rate home. Each third class ticket costs \$112 and the passport \$10. There was an additional charge of \$10, making the total cost from New York to Northern Europe \$132. And some of these went to Russia and Palestine, running the cost a good deal higher. The passengers sailing third class numbered 906. Many of these poor people were down three, four and five decks. It was warm and stuffy in some of these places. One of the great difficulties was that it was hard to keep together; friends would lose one another. One poor man lost his wife. I asked one of the matrons to help the man find his wife, but she replied, "Perhaps he is better off without her."

The sea was still and the weather was beautiful, sunny and clear for about five hours, then began a northwesterly wind and the sky began to be clouded and the large vessel rolled hither and thither. This changed the activities of the people, scattering them in every direction. You would step lightly here and fast there if you were able to keep your balance at all—as the boat rocked. In some instances a whole family would be stretched out, and in others one would be down and another trying to give comfort.

When the dinner bell rang the tables were not full. It was Sunday and it was a good dinner. Chicken soup, fine chicken, potatoes, peas, English plum pudding and ice cream. You doubtless think that would be a tempting meal, and it should be under normal circumstances. But if you were here you might not relish it so much. One poor woman from California, nicely clad, but very pale, has not eaten anything for a day and has been trying to feed the fish at intervals. The children are playing ball, throwing it from one side of the boat to the other, which is about 90 feet across. The length of the boat is about 900 feet, and is the largest of the White Star Line of vessels.

The boat is going far south on account of the icebergs. The men claim that the field of icebergs is larger this year than before. The field is 300 miles wide. Night before last the pilot gave orders to stop the vessel as he saw a large object which he called an iceberg coming our way. I tell you I am glad he gave it the preference, as we don't want any such object to board our boat.

On July 18 the wind is still laboring and the boat is rolling, and people are continuing to lay about limp, some wrapped in blankets and some without. It is a pitiable sight.

This evening the sun began to shine and the sea calmed. This brought rejoicing too. There was music and laughter in every nook and corner. Some revived so much that they danced and had a great time.

On July 19 we had a peaceful day, the sea was calm and the sun was shining. But on

the 20th the day began with a fog. For twenty-four hours the fog remained heavy and the boat had to go slow with the disagreeable fog horn blowing constantly. The greater part of the people could not sleep with this melodious sound going, and some were too much frightened to sleep. Dancers and musicians, usually gay, walked around restless, fearing a collision. To drown their troubles much beer was bought and drunk that day. The fog continued on the 21st until noon when the sun pushed out to cheer us up. In the evening the Italians brought their musical instruments and the fun began. Laughter and mirth reigned everywhere; the people seemed to dance with their hands, feet, and heads; they seemed to be in action all over. While this proceeded others of us were interested in a school of fish which were playing near the vessel. One after another they would jump entirely out of the water. When we came close to them they all went away so fast that we could see a line of foam for some time. Probably they thought this was a bigger sea monster than they cared to tackle, and decided that a good run was better than a bad stand.

It is getting towards evening and to the end of our journey. The passengers begin to look for Edictone Lighthouse on the southwestern coast of England. We have passed two small fishing boats, indicating that we are near the other side. The big boat is rolling from side to side as a hammock, but the people are over their sea sickness and seem to enjoy the sea.

Some of you may wonder if I danced with the rest, or how I spent my time. I did four things besides observing. I read, ate, slept and did personal work. Due to the people and their condition we found no chance to preach, but there was plenty of time to do personal work and we did so. I slept with an Irish-Catholic and had the privilege of kneeling in the same room in prayer and talking with him about the great grace of God. As we are nearing land and I want to get this off on the first mail, I will close with Christian love to all. Sincerely,

S. E. CHRISTIANSEN.

KRISTIANIA, NORWAY

August 1,—I will continue my travel story. The first place we landed was Cherbourg, France. They called it "Sunny France," but this was a mistake, as this time it was cold and drizzling rain. It was a nice town, what we could see of it. But the boat did not go up to the pier. It laid out in the haven and two smaller boats came for the baggage and passengers. From there we went to Southampton, England. We landed about one P. M. and did not get away from there till six P. M. At nine we landed in London by train, hungry as bears and covered with perspiration and smoke and whatever else could hang on us. We were worn and tired and looking for somewhere to stay.

The following day was Sunday. I gathered four others and went to Westminster Ab-

bey early, and over to Dr. F. B. Meyer's church for forenoon services. Dr. W. C. Poole spoke on Isaiah 25:1-6, and it was a good exposition. In the afternoon all of us five (of the four with whom I fell in, two were Swedes and two were Norwegians) went to the Zoological Gardens, but it was closed to aliens, even though we were Americans. So we spent the time listening to some stump speakers in the park. In one place stood a speaker upholding the Catholic church as the only medium of salvation. Thirty feet away stood another speaker holding this same church to be "the great harlot." These two speakers had no more than gotten through when two others got up in their places. One of these was an ex-priest and the other was a rank infidel. This was one over anything I had ever seen before. They talked so long and talked all around the world so that we had to go before they had finished.

Monday morning I left alone for home, as the others of the company had to go in other directions. Since there was no boat out at this time going from London to Norway, I took the quickest way out which at this time was by way of New Castle. The journey extended from 10 A. M. to 3 P. M. At this place I boarded the Irma, an 800 ton steamer, and knowing the North Sea for its energy, I looked forward to a rough trip. Several tourists came on board. These travelers knowing that no liquors could be had in Norway, brought their own with them, and they did not spare it either. Neither men nor women think it out of order to drink and smoke. To me this looked terrible. Speaking to a head officer I said, "Steward, I hope these tourists are not Norwegians, or I would be ashamed to go home. He responded, "No, sir, not yet." I was glad that my own people had not advanced with the times in this regard. As we steamed up the river we had supper and this was the only meal that over half of them saw on this trip. Some of them left the tables and went to bed as we reached the North Sea. The hills and valleys were easily felt as the boat rocked over them. Sometimes I thought myself back in my childhood days trying to stand on my head, but did not succeed as the boat did not roll over quite far enough. But oh, it did roll as it forced its way to Norway. The food was very good on this vessel. The first meal was fresh fish. After three days we landed in Stavanger and eight hours later in Bergen, both of these being busy coast fishing towns in Norway. From Bergen I went on train over high mountains to Kristiania. On this journey we had snow and ice for a distance of two hundred miles. Many of us stood in the corridors and looked at the snow capped mountains and the green valleys with its cattle grazing thereon. I forgot myself and stood on the platform until I nearly froze myself. I could see myself in the days of my childhood speeding on skis on similar hills, and as I drank in those memories I felt like jumping from the

train and leaping on my skis. But now I am sitting with my mother, enjoying her talk and laughter. I believe my return has helped her physical condition.

I am praying for the best conference this year, both National and state.

S. E. CHRISTIANSEN.
Helgesens Gd., No. 42, III Etg.
Kristiania, Norway.

The Power of Healing

Dear Readers of the Evangelist: I am writing this article for three reasons. First, I feel it my duty toward God for his kindness and great mercy shown me during my seven months of extreme illness. Second, I promised God I would give him all the praise and glory. Third, I feel that it may be of some help to some other poor soul who is in need of the Divine Healer. I was anointed twice, about two or three months apart.

When I became discouraged, I would think of God's promises to his children, and as the Scriptures are the same yesterday, today, and forever I could see no reason why I should not be healed as well as the blind man and the leper.

It may not be popular to believe in dreams at this day and age, but I cannot help but

think that sometimes the Spirit reveals truths in that way.

A short while before I was anointed the first time, I dreamed I heard a voice saying, "thou shalt return to thy land and thou shalt live, for the Lord thy God has spoken it." My little girl of seven years also dreamed she saw Jesus, and that she sat on his lap and kissed him, in the same night. I told her of my dream, and she said, "Mamma, the angels must have been in our house last night." And another instance, one day when I was discouraged and very weak, my oldest daughter, thirteen years, started to practice her music, and instead of beginning on her recital piece as usual, she began playing that hymn, "Only Trust Him and He Will Save You Now, etc." I told my husband that it was meant for me, and he agreed that it was. This may seem a little strange to some, but it meant more than all the world to me.

Heaven seemed nearer to me than ever before. When we have learned of that eternal home, one can scarcely appreciate this world of problems and cares. But when our work on earth is finished, we shall reach that happy home, through faith and hope in Christ Jesus our Redeemer.

MRS. J. HOMER COPP.
Strasburg, Virginia.

The Girl in Sprigged Muslin

Often She Is Clothed Far More Appropriately Than the One in Silk

By Margaret E. Sangster

The girls of the Cloverdale High School were holding a class meeting to discuss the problems and the plans that had to do with graduation day. And, because they were just girls—young, and pretty, and full of the joy and excitement of a new experience—their talk ran very largely in the direction of clothes. For what girl—at graduation time—isn't interested in clothes? What girl can think connectedly of prize essays and valedictories and diplomas when there's a graduation frock to be made?

"I'm going to have a white crepe de chine dress," the fluffy blonde girl, who had been voted the prettiest in the class, told the rest. "I'm going to have it made with inserts of very fine valenciennes lace. And I'm going to have little white flowers, made of satin ribbon, at half-inch intervals around the neck and sleeves."

"That," said the dark girl with the great coil of hair that she had just learned to do high upon her head, "that will be perfectly stunning! Now, I'm going to have a taffeta dress with rows and rows of little ruffles, all hemstitched, on the skirt. It will rustle when I walk. And it will rustle when I sit down. And it will rustle when I stand up—" she laughed.

The auburn-haired girl—who had been voted the second prettiest in the class—was speaking.

"I like a soft silk, myself," she said slowly. "I guess that I'll have a very satiny charmeuse gown. And I think that I'll have it made ever so plain—but rich. I like good

lines and not a great deal of trimming."

So the talk ran—for most of the girls in the Cloverdale High School had well-to-do parents. The conversation touched upon every variety of expensive fabric—it embraced the qualities and quantities of real lace, and hand-embroidery, and ribbon, and silver braid. And then, at last, when nearly every one had told just what she was expecting to wear, there was a sudden pause. For it was Mary Carson's turn to speak.

Mary Carson's mother was a widow with a small annuity. She was one of the best women in Cloverdale—her friendly hand was always stretched out to help those in trouble and her meager purse was never shut against a real need. But her tiny cottage was very modest and Mary, her one child, was never permitted to indulge in even the mildest sort of extravagance. Perhaps that was the reason for the moment of silence before one of the girls asked a question.

"What," asked the girl, with a trifle of embarrassment, "what are you going to wear, Mary?"

Mary Carson smiled pleasantly. She was an attractive girl, with smooth pink cheeks and bright, blue eyes. If she shared in her classmate's embarrassment, she did not show it.

"Why," she said cheerfully. "Mother is helping me to make up a sprigged muslin. I'm putting ever so many of the finest little tucks on the skirt and waist. I'm doing every stitch by hand."

There was a second pause—a shade longer perhaps. And then another girl spoke.

"But, Mary," she said tactlessly, "you'll look so different from the rest of us! We're going to have silk dresses."

Mary Carson smiled again, as she answered. And her voice was just as pleasant as it had been.

"Yes," she said slowly. "I know that I'll look different from the rest of you. Mother and I talked that all over. And Mother said that perhaps—if we scrimp a lot on other things—we might manage the sort of clothes that you all are having. But I told her that I'd rather wear a muslin dress that I knew we could afford than a silk dress that I knew we couldn't afford!"

There aren't many girls—or many men either—that learn the value of sprigged muslin (and all that sprigged muslin stands for) as early as Mary Carson learned it. It usually takes a good many years, and a deal of bitter experience, to realize that the best and most suitable thing—be it a home, or a garment, or an ambition—is the one that we can truly afford.

I have known so many people who feel that it is necessary to follow—on a sprigged-muslin income—the lead of folk who can wear silk. Because the Smiths are buying an automobile it becomes necessary for the Browns to have one; and because the girl next door has a grand piano, the old parlor organ suddenly takes on a raucous tone. Many people insist on entertaining extensively, upon living in elaborate quarters, upon going upon expensive trips and acquiring luxurious habits because they're afraid of "being different from the rest."

"Perhaps John White does make more money than you do," I once heard a woman say to her harassed husband. "Perhaps they can swing their establishment more easily than we can. But you don't want the neighbors to think we aren't as good as the Whites, do you? Haven't you got any pride?"

"Oh, I suppose I have," groaned the husband, "but pride's a mighty heavy load to carry, sometimes. If we could only cut down, a little, on all of this pretense—"

But he didn't finish. His wife, with one glance, had silenced him.

When one is willing to admit—as Mary Carson was—that it's no crime to be different from the folk who have more money to spend on unessentials, there is a great deal accomplished. When false pride has assumed its proper place in the every-day scale of living, that scale of living is very apt to go down—instead of up!

Sometimes it requires real bravery to speak up, as Mary Carson did, in front of a group of people. It isn't easy to admit that it's necessary to shave off a dollar there. It's hard to confess that economy is necessary. But after the admission has been made—after the group of people have been faced—a rather comfortable feeling is quite apt to creep into the heart. And the sprigged muslin will, without doubt, give its wearer very pleasant feeling.

The world, for a good many years, seems to have been trying madly to wear silk. Per-

haps that is why there has been so much unrest—so much war and famine and unemployment and bitter sorrow. Perhaps that is why kingdoms have tottered and monarchs have been massacred and peaceful fields have been drenched with the warm, red blood of armies. Perhaps that is why there has been so much talk of social revolutions and wage scales and strikes. Perhaps that is why it has been hard to stretch our budgets to meet every demand.

It's possible—by scrimping in many ways—

to wear silk dresses when all of the rest are wearing them. But one silk dress leads to another—and to another. And the scrimping is curiously certain to end in unhappiness and discontent.

It's better—and this rule applies to business firms and to nations, to small communities and to world-wide conditions—to do as Mary Carson did.

It's better—far better—to wear the sprigged muslin that we know we can afford than the silk that we realize to be beyond our means!—Christian Herald.

Our Variety Department

THE LITTLE CHRISTIAN MAID

By the late William D. Morrison

A little maid sat in a high-backed pew
And raised to the pulpit her eyes of blue;
The prayers were long and the sermon grand,
But oh, it was harder to understand!

The beautiful text sank deep in her heart
Which the preacher made of his sermon a part;

"Silver and gold have I none," said he.
"But such as I have I give to thee";
And the good old pastor looked down and smiled

At the earnest gaze of the little child.

The dear little maid the word carried home,
Determined to use it as chance might come.
Her mother she saw work unceasingly,
And toil for the needs of the family;
So she cheerily helped the long day through,
And did with might what her hands found to do.

"Silver and gold have I none," said she,
"But such as I have I give to thee";
And the joyous mother looked down and smiled
As she bent low to kiss her little child.

On her way to school, in the early morn,
She plucked the blooms by the wayside born;
"My teacher so often is tired I know,
For we're sometimes naughty, and sometimes slow;

Perhaps these may help to lighten her task."
And she laid the flow'rs on the teacher's desk;

"Silver and gold have I none," said she,
"But such as I have I give to thee";
And the weary teacher looked down and smiled

As she took the gift of the little child.

Playing with sister one day on the grass,
She saw a dusty traveler pass,
"Poor man," said she, "he is tired, I think,
I'll go and get for him a nice cold drink."
And she hastened to fetch her little cup,
To dip, cold and sparkling, the waters up.
"Silver and gold have I none," said she,
"But such as I have I give to thee";
And the thirsty, dusty traveler smiled
As he took the cup from the little child.

Sweet and pure as the lily, clad in white,
She knelt by her little bed at night;
With a childish trust she longed to bring
Some gift to her Saviour and her King.
"So much from thee every day I receive,
But my heart is all I have to give."
"Silver and gold have I none," said she,
"But such as I have I give to thee."
Our Father looked down and tenderly smiled
As he took the gift of the little child.
Philadelphia, Pennsylvania.

REACHING THE MASSES IN A UNIQUE WAY

Central Presbyterian Church, Denton, Texas, A. Reilly Copeland, pastor, has a unique way of reaching the masses with the gospel.

The church has placed literature bags in prominent places throughout the city and elsewhere. These bags have thirty pockets each, and are filled with the best tracts that teach spiritual, patriotic and educational truths, with emphasis on the spiritual.

For instance, in Denton, these bags are placed in the church, Sunday school annex, schools, (two state colleges) city hall, central office court house, barber shops, hotels, cafes, mills and the depot. Authorities gladly co-operate by giving permission.

In addition to this Central church has these bags in the depots along the railroads out of Denton, and plan soon to extend the work as funds permit. Funds are secured in very simple manner. Mr. E. Hugh Egan, layman, of Denton, is chairman of the work, and all offerings are strictly voluntary. This means free will in spirit as well as in name. Most of the funds come from mem-

bers of the church, yet it is left open to anyone who is interested in this program of work.

Mr. Copeland says it is marvelous how all classes read these tracts in great quantities. He thinks it is the most effective and the most economical form of evangelism known to the church today. It is purely an unselfish labor of love.

As this is an age of propaganda, it is a timely suggestion to pastors and church people to avail themselves of this method of gospelizing, which carries on night and day. Only evangelical tracts are used. The work is non-sectarian and inter-denominational.

Anyone desiring information as to how to put on the tract work, may write the Denton pastor, who will cheerfully give particulars concerning it. Anyone can do it.

A number of large publications in America and elsewhere have given news articles of this work as it is being carried on by this church. Since then, quite a number of people in the United States have written the pastor about it. Interest is growing rapidly.

Several Christian business men have suggested that it would be a splendid thing if Dr. Copeland could devote his whole time to the work as a tract evangelist and serve any church when called for that purpose, if interested friends would make it possible financially.

Tract messages reach all classes of people, because they can be secured in any language, and can go anywhere. They are always polite and never talk back. Their impressions are permanent and results are sure from these heart gripping evangelistic truths. Each message is complete and the best of its kind.

In addition to the spiritual, patriotic, and educational features of the tracts, the church announcements can be attractively displayed on the space at top of literature bags, thus making a permanent ad for the church doing the work. The beautiful green canvas bag looks well anywhere.

Central Presbyterian church also has a free book table in the vestibule supplied with an assortment of the best ten leading subjects. These books are also paid for by voluntary offerings from those interested. Many read them and pass them on.

There are two book tables near the main entrance, loaded with a large assortment of orthodox books with printed prices on outside covers. One can select books desired and leave money in the plate. This method is safe and satisfactory.

By these methods, the sermons and the church's ministry are increased a hundred fold. Rev. Copeland hopes to interest thousands in this effective way of spreading the truths of Christianity.

A Lighthouse for the Blind

If you are one of the many who think of the blind only as creatures of great fragility, with patiently folded hands, The Lighthouse, maintained by the New York Association for the Blind, at 111 East 59th Street, has much to tell you. For the first principle of the new theory of the education of the blind, is that they differ from the rest of the world only in one particular, their sightlessness, and that like ordinary people, they must have work to make them happy and recreation and exercise to keep them fit. Last year large numbers learned to swim in the pool in the basement of The Lighthouse, and they say the five o'clock plunge hour is one of the happiest of their whole day.

"The blind seem soon to overcome any instinctive fear of the water," explained Miss Alma Guy, who is in charge of the recreational work, "and we have turned out some first-rate swimmers and divers in no longer time than it takes to teach a person who can see.

"There is one great difference in the teaching method, of course. A blind person can learn nothing from imitation and in order to teach the stroke, we have to get into the water and move the arms and legs until the motion has been learned. There is no difficulty about keeping a sense of direction, however. To compensate for the lack of sight, the blind person develops a very keen sense of the physical nearness or remoteness of

the objects about him and is able to guide himself in swimming almost as accurately as a sighted person."

The Lighthouse is the work of Miss Winifred Holt, who has been dubbed the "Lady of the Lighthouse" for her unceasing service for the blind during the past fifteen years. It is one of the most complete institutions of its kind in the country, and has as its aim the education of the sightless to take their places in the seeing world.

Not only is instruction provided to enable those without sight to earn a living, but the play side of life is emphasized. Regular gymnasium classes are maintained afternoons and evenings, where in addition to the usual calisthenics, folk and interpretive dances are taught with such good results that at the annual public performance it is difficult to convince many persons in the audience that the performers cannot see. A group of young men are very fond of bowling and carry on their contests independently except for the scorekeeper. On the roof, where there is a sunny promenade provided with high railing so that no false step may bring harm, the younger boys and girls do their roller skating. And there are no more upsets than with other children.

For the building of just such Lighthouses as these, and for the opening of wider opportunities for the blind of all ages, in this country and in France and Italy, the Committee for Lighthouses for the Blind is asking the American people for \$2,000,000.

President Harding gives the appeal his direct patronage. He will serve as honorary chairman of the campaign. Franklin D. Roosevelt is chairman; Andrew E. Mellon, Secretary of the Treasury, is honorary treasurer; Lewis L. Clarke, president of the American Exchange National Bank of New York City, is treasurer. Checks may be sent the treasurer at The Lighthouse, 111 East 59th Street, New York City.

The Great Evangelist Wins An Italian Poet

The Great Evangelist wins an Italian Poet.

What a wonderful place the Bible has in Evangelism! Throughout the length and breadth of America there are enthusiasts for the work of the American Bible Society because they believe, with it, that the Scriptures themselves form the most effective missionary ever known. The vitality of this belief is constantly strengthened by such testimonies as the following, related at the annual meeting of the British and Foreign Bible Society, by a pioneer missionary and translator of the New Testament, who says:

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earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things. He found that all the endeavors made by men to install an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps after all there might be something that would throw light upon his problem in the neglected New Testament, and he came to the New Testament with a heart full of desire, full of hope, and he tells us that he has found there certainty and peace. With all the fervor of an apostle Giovanni Papini today is preaching, through his pen, the Gospel of the Lord Jesus Christ."

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VOLUME XLIII
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SEPTEMBER 14,
1921

The **BRETHERN EVANGELIST**

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IN THE UNITED STATES IN
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—G. C. Carpenter.

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George S. Baer, Editor

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The Brethren Evangelist

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Making Propaganda of the Church Press

(Editorial Address at the late General Conference, Winona Lake, Indiana.)

This is an age of propaganda. Everywhere men are organizing for the spread of some particular principle, doctrine or theory to be propagated. It seems that there never could have been a time when money, schemes and time were so freely employed as now for the purpose of making known or popularizing some new thing, or of reviving or increasing interest in some article or tenet that has already been in the public eye. Surely the men of ancient Athens would have rejoiced to see this day, for, as Luke the historian tells us, they spent their time in nothing else, but either to tell or to hear some new thing (Acts 17:21). All sorts of fads, opinions and causes are being advertised, and every effort is being made to foist them, whether good or bad, upon the curious and credulous public. The man who has an article to sell, can sell it, no matter what it is, if he is a good propagandist. The man who has a theory that he would like to have accepted and tried out, can launch it if he is a good propagandist. The man who has a cause to champion stands good chances of succeeding if he is a shrewd and untiring propagandist. It is not so much what a man has, as the way he demonstrates it that makes it sell. It is not so much the sanity of the theory, as the way it is presented that causes it to be accepted by the masses of unthinking people. It is not so much the righteousness of the cause, as it is the passion and perseverance with which it is preached that enables it to prevail. The truth of these statements can find demonstration in multitudes of ways on every hand. A certain enterprising business man of Canton, Ohio, started a chain of "cash and carry" grocery stores and he flooded the city and the country round about with the statement, "Flory saves you money." Those words appeared in connection with every newspaper advertisement, were printed on every wrapper in which the goods were carried away, and posted on every sign board and crossroads for miles around. Whether or not he always did save the people money I am not here to say, but the fact is that he made the people believe he did and his chain of stores grew in number in all the surrounding towns. The theories of that organization of unskilled laborers known as the International Workers of the World may be far out of sympathy with American ideals and principles, nevertheless when given an opportunity the I. W. W. wins adherents by the thousands because of the propaganda they carry on. Such monstrosities in religion as Christian Science and Russellism are steadily gaining ground and are establishing themselves in practically every community in spite of their incongruities, because their propagators are zealously carrying their doctrines to every individual in the land. I will venture the assertion that in hundreds of Brethren homes Pastor Russell's cheap books are to be found; they are an important element in the campaign to win adherents. If vigorous propaganda plays such an important part in the business and movements of the world, why not use as much zeal and wisdom in prosecuting the cause of Christ and the church?

Among the many ways in which the propaganda of the various causes is being carried on, the printed page is perhaps the most extensively and effectively used. Indeed it is the most important factor in any propaganda. This is true for several reasons, so evident that I need only to mention them. First, the inexpensiveness of the printed page makes its use available to almost any individual or organization. Second, it is able to find entrance into homes and groups of people and give forth its message when no other form of propa-

ganda would be tolerated. Third, it not only takes the message into homes that would receive it in no other way, but makes possible a more extensive presentation of the proposition or message. While an individual can give his spoken message in but one place at a time, he can send his printed word into a thousand homes. Fourth, the printed message may be kept to make repeated impression and to perpetuate its message, while the spoken word is dependent upon the frailties of human memory. And fifth, it carries with it a mysterious note of authority, often regardless of who the author may be, due to the mere fact that it is printed. It is not uncommon to hear people declaring with great earnestness that a certain thing is true because they read it in a paper or saw it in print somewhere. No one will minimize the importance of the spoken word; it is because of its incalculable worth that we gather in our church services and in our conference assemblies. But nothing could take the place of the printed page. Without it co-ordination, co-operation and concerted action on the part of widely separated peoples would be impossible. Without it business could not be conducted as it is today. Without it the social belles could not gain widespread popularity and distinction. Without it Queen Fashion could not disseminate her styles, many of them as monstrous as some of our fads of thought, and compel obedience to her decrees. Without it politics could not function in the far-reaching and effective way that it does today. And our religious cults, how could they spread? It is not surprising that the teeming presses of the world are kept running over time to supply the printed matter that is necessary for the propagandizing of the various causes which the whims and interests of men have led them to champion. Surely it is time that the church was learning more and making better use of the wisdom of the world, and set itself with all earnestness to the task of consecrating the press with its wonderful possibilities to the advancement of the Kingdom of God. Here is open to us an almost unlimited field of service, and one that we as a people have left practically unused.

We have proven ourselves poor propagandists. We have made limited use of our press, but not in any varied or extensive way. It would seem that we have not been greatly concerned about the publication of the Gospel, or the growth of our faith. We have something to learn in this matter from certain religious organizations that have less reason to be enthusiastic propagandists than have we. Of course this is saying nothing new; others of our number have recognized and given expression to this fact. But it is something that cannot be too often repeated, nor too forcibly driven home, until we begin to make amends for our carelessness along this line.

But some may not understand our zeal in this matter. They may not be convinced that we are blameworthy because of neglect, and may wonder why we seem so concerned about making propaganda of the press. Believing that there are few things more vital to the growth of our church and the performance of our denominational mission in the world, it has seemed to me worth while to take a few moments of valuable conference time to consider why it is important to make propaganda of the church press.

First, it is important in order that we may popularize the principles and practices of the Brethren church and win adherents to our cause. The importance of the printed page from this standpoint cannot be overestimated. The experience of the growing religious

movements bears witness to this fact. What religious organization with so short a history has made such rapid growth and become so widely known as the Christian Science movement? And what is the secret of its growth? It is not that people are more attracted by vagaries and errors than by truth and straight thinking. It is due in large measure to the intensive propaganda that the promoters of this movement have carried on. In practically every railroad station, rest room or public building you will find its literature. Its papers are to be found in every public library, and are distributed more widely than any other. And wherever a handful of adherents can be found, a reading room is established. Take whatever religious fad or fancy you may care to consider, and you will find that they all have resorted to the press to herald abroad and to popularize their tenets. No cause of any general interest has triumphed or can triumph, without the aid of the press. Perhaps it is not too much to say that the world war would not have been won but for the publicity given it by the press in the many and varied ways it adapted itself to the cause. It was the press that spread reports of German atrocities that stirred the hearts of the people and caused sentiment everywhere to cry, "Down with the Boche." And it was the press, that by means of the aeroplane, dropped bombs of disaffection into the ranks of the German soldiery and caused the German army to lose its morale, as much as it was the Allied bullets and bayonets. It is the press influencing popular opinion that wins or loses to one side or the other the struggles between labor and capital. It is the Catholic-controlled press of the country that is succeeding in no small degree in involving Americans in the Irish-Catholic controversy with England. It was the righteous secular press as well as the religious press on which the temperance forces depended to popularize their cause and that finally enabled them to write the Prohibition Amendment into the basic law of the land. And it is the unscrupulous press to which the liquor forces are looking for aid in bringing the prohibition cause into disrepute. I have brought these to your attention to refresh your minds concerning the wonderful power that is wielded by the public press, and with the hope that you will now see with me, if you have not previously done so, that it is very important that we shall really put our church press with all its wonderful possibilities to the great task of popularizing and preaching the doctrines of the whole-gospel church. If we have something that is vital enough to grip our faith, let us publish it abroad that it may challenge the faith of others. If we believe that our church stands for principles that are fundamental to the kingdom of God, let us give ourselves with all the fervor of our conviction to making known those principles to all the world. If candid acceptance of the Word of God as the all-sufficient rule of faith and practice is as precious to us as it was to our fathers, and if humble obedience to all its precepts is looked upon by us to be as important as we have been wont to say it is, then let us in the name and by the power of God give ourselves with all consecration to propagandizing our cause, for it is worthy, and we shall find the press our most important aid.

In the second place, making propaganda of the church press is important because it is an effective means of fortifying and strengthening Brethren against elements that neutralize their loyalty. We cannot succeed as a church unless we maintain the confidence of our people in our cause, and keep them strong in the conviction that what this sin-sick world needs is the whole Gospel of Christ, unbridged and unrevised. One of the foundation stones of our church has ever been that it does make a difference whether a man's practice tallies with his professed belief; that it is not enough to call Jesus, "Lord, Lord," and leave unobserved the simple means of grace that he as Lord commanded us to practice. When we begin to lose faith in our church's plea, and when we begin to grow lax in our loyalty to its distinctive practices, it will be only a question of time till we shall come to the end of our journey as a denomination. How shall we maintain a strong faith in the things that are so vital to the life of our church? Not by compulsory measures. The very genius of Brethrenism is opposed to ecclesiastical legislation that denies to the Holy Ghost liberty to move upon the heart of the individual. How then shall we maintain our faith? By thorough and persistent instruction, especially on behalf of the children of our churches, and those adults who come into our number with no previous knowledge concerning the teachings of our church. These doctrines must be literally drilled into the hearts of all our people with fresh conviction and new emphasis. I am in favor of the launching

of a campaign of intensive instruction in Brethrenism that shall reach to the outermost corners of our brotherhood. I know we have been talking this very thing for a number of years. The Four Year Program included such a campaign in its goals, and the Bicentenary makes such instruction as one of its points of emphasis. It is to be hoped that this vital matter is being given more attention than it sometimes seems to be receiving. However we shall not be able to carry on such a campaign with anything like the thoroughness and intensity that will bring creditable results until we make more liberal use of the press. Our campaigns thus far have scarcely recognized the value of the press as a means of teaching and popularizing Brethren doctrines, except as our periodicals have contributed to such ends. What we need, in my mind, is the creation of an abundance of leaflets, tracts and booklets of an inexpensive type, dealing with our distinctive teachings, and then see to it that they are distributed to the last member in the most out-of-the-way place in our land. We need a literature that will meet every reasonable need and answer every proper question, so far as it is possible, and one that will so substantiate, exalt and vitalize the principles of a whole gospel church that our people everywhere will be proud to own membership in the Brethren church. We cannot go far toward realizing such an end without making much larger use of our church press.

In the third place, making propaganda of our church press will make possible to us as a people a larger and more extensive work than we have ever yet been able to do. It is a work in which every layman can have a part, no matter how meagre his talents may be. Anyone can distribute tracts and leaflets, or loan books and pamphlets to his neighbors and friends to read. Every Sunday school and Christian Endeavor society could become a distributing agency for Brethren literature, if we had the literature, and every member a missionary of the teachings of a whole gospel church. There is no good reason why we should be the smallest church in nearly every community, if we would thoroughly indoctrinate every member and equip them with the printed page by means of which they could carry the simple message of the Gospel to every friend and neighbor. I do not believe, as has been suggested, that the very nature of our message predestines us to a small hearing; the whole-gospel message is appealing if properly presented. Given the proper spiritual contact, the size of the work we are able to do depends in a large measure upon the aggressiveness with which we propagandize our communities with the printed word.

In the fourth place, the reason why it is important that we make such propaganda, is that by means of the press knowledge concerning religious needs throughout the world may be made known, and thus our vision will be enlarged and our provincialism overcome. Are our churches provincial in their point of view of the world? I appeal to your own consciousness of the situation. Recalling my own experience in the various stages through which I have come, I think there is an appalling lack of intelligence concerning the religious conditions and needs obtaining in the world. And it seems to me that by means of the press more than any other way this provincial mental attitude among our churches is to be broken down. It will marshal the facts that are irresistible and convincing. It will show the people the great need as regards religious education and general education in our church. It will bring before them the comparative need of men in the home fields and the foreign fields, and many other enlightening and startling facts. And as the press thus promotes intelligence concerning the kingdom interests that are beyond the confines of the local church, it is broadening their appreciation and is certain to enlist their active interest. Our vision broadens and our provincial mental attitude is broken down exactly in proportion as we become familiar with the situation and with conditions that exist outside the borders of our present interest.

In the fifth place and lastly, it is important that we shall make zealous propaganda of the church press because it is a widely successful means of winning souls to Christ. How often a little tract placed in the hands of a non-Christian man or woman has been the means of turning a soul God-ward! How often has the printed page bearing a message of God's saving grace and distributed from house to house been the means of bringing the light of God's truth to the darkened souls within? How widely used of God are the leaflets, tracts and booklets distributed by colporteurs, Christian workers and missionaries? A man of God riding on a train distributed a number of tracts to his fellow-passengers. A brief folder entitled

(Continued on page 6)

CONFERENCE MESSAGES, IMPRESSIONS AND ECHOES

The Present Paramount Need In Our Denomination

By William H. Beachler

(Moderator's address at General Conference, Winona Lake, Indiana, August 30, 1921)

Through the mercy of our kind Heavenly Father many of us have been spared to assemble ourselves together in the 33rd General Conference of the Brethren church. Among other things implied, this means that another year has been added to the countless years of the past and has become history. It also means that one year less of time remains to each one of us.

An attempt to characterize the year which is just closing is not easy, nor may it be either overly profitable or necessary. In the main it has been very like last year and every year. Certainly it has been rich in reminders of the great beneficence, and goodness, and longsuffering of God. It has been a year witnessing some such events and developments as bring new heart and encouragement to the people of God. Notwithstanding the forces of darkness are assuming unheard of boldness and arrogance, the cause of righteousness scored some signal victories during the year. However, there was not, on the other hand, a total absence of those things which cause regrets and discouragement. But have we any reason to expect it to be otherwise during the course of our earthly pilgrimage? In this life is the noise of battle, and conflict, and resistance, and even disappointments: But in yonder world will be rest, and rejoicing, and glory, and the song of victory.

Needless to observe, the world about us continues restless, turbulent, sin-sick, full of weariness, and full of woe. Following the unprecedented upheaval known as the world war, the world still staggers and gropes, and is still striving to find itself. Indeed it is much the same world with the same need of Jesus Christ and all that he stands ready and able to give to the children of men. It might be noted here however, that whereas when we assembled a year ago we were yet within the period of a wonderful era of prosperity, we have since that time passed under a grim, forbidding cloud of desperate and testing depression. And whereas during recent years the only cries and appeals of the needy and starving arose from far distant lands, we are bound to believe that within the next half year many such cries and appeals will arise from our very midst, even at our very doors. With hundreds of thousands of our people unemployed, their incomes already for months cut off, and with winter approaching, we are face to face with a very sobering situation—a situation which at once represents for the church a tremendous task and a matchless opportunity. But repeatedly through the ages man's extremity has become God's opportunity. And time and again he has made man's bitterest experiences and crises work out to man's everlasting good. God is still able to bring sweetness out of bitter, and forever his ways are not our ways nor his thoughts our thoughts. Therefore in the presence of this serious, sobering moment we have a firm confidence that God will overrule to his own glory and the good of the nation. Nor is our confidence any less firm that he will mightily stir the church, enabling her to see quickly, clearly that no time is quite so opportune for effective Christian living; for sympathetic, loving service; for earnest, fearless Gospel preaching as when the masses are down in the valley of humiliation amid great distress and need.

But I have set myself to the task of considering what I sincerely believe to be our present paramount need.

That need, as I view the situation, does not pertain to our organization and so-called machinery. I can conceive how too much organization might be as harmful as too little. I do not believe in too much organization, but I do believe in just enough. And maybe the time has come

when we have enough to meet our needs. Maybe the most that remains for us to do in that direction now is to go on and develop and perfect that which we have up to this time created. In the matter of machinery and organization we have made remarkable progress, and that too in the face of many discouragements. In the last decade of our history the work of organization has been carried forward so rapidly that we have hardly noted the significance of it all. Our Publishing interests, our College and Educational interests, all of our Mission interests, our Sunday school interests, our Women's and Young Peoples' interests, the carrying out of the Four Year Program, the launching of the Bicentenary program—all of this tells the story of splendid advancement in the very important matter of finding ourselves and providing ourselves with the necessary machinery with which to render efficient service. Therefore I do not feel that our paramount need now has to do with organization and machinery. I believe we have sufficient machinery and it is good, hence, as far as machinery is concerned, "Let's go."

Neither do I consider that our paramount need lies in the direction of greater numerical strength. I am aware that we are a small denomination, very small indeed, and I cannot say that I am either joyful or thankful because of it. I am also aware that strong denominations numerically have some decided advantages over smaller bodies, and that numerical bigness has some things to make it quite desirable. But on the other hand figures and numbers do not represent everything. Neither am I willing to consent that the big, strong denominations have all of the advantages—they certainly do not have. Inasmuch therefore as our numerical smallness has not prevented us from bringing to the world a creditable ministry in the past, we may be assured that, other things being equal, our numerical smallness shall not prevent us from bringing a creditable ministry to the world in the future. Hence I cannot feel that our paramount need at this moment is greater numerical strength.

Once more, great and pressing as is our need for more recruits to our ministry, I do not consider that as representing our paramount need. In making this statement I am by no means overlooking the fact that we have all too many pastorless churches in our fraternity. Neither am I ignorant of the claim made that in our nation we have more than 5000 pastorless Protestant churches at the present time; or ignorant of the fact that the great falling off of young men in the seminaries of our land is a general source of alarm. Without any doubt at all we have in this connection to recommend to our pastors who have not already done so, that they read the able and enlightening article by Bishop Edwin H. Hughes on—"The Soul Winning Church—A Diagnosis and a Prescription." This article resolves itself into a wonderful plea for the restoration of the layman to that place which he held at the time of the founding of the church. The author shows with unmistakable clearness that in both Old and New Testament times the layman was a much used man. He also shows that before the church had crossed many centuries the clergy pushed aside the layman and monopolized all of the preaching, and then followed the Dark Ages. And in his conclusion Bishop Hughes emphatically declares his belief that the church can never again do the utmost and best for the world until she brings back her laymen into the ministry of preaching and soul winning. Thus I personally am helped to the thought that maybe after all God is going to use a "preacher dearth" to lead or even compel his people to turn to the laity for at least a partial

solution of the problem. But before I pass I desire to come back and register my own conviction that, great as is the need for more ministerial recruits, it still does not represent our paramount need as a denomination at this present moment.

Finally, I do not consider that our paramount need is greater wealth. I believe I am in a fairly good position to know that the Brethren church is not poor. The people who make up our denomination have their proportionate share of the wealth of our country. I have seen very many splendid farms, and splendid city and rural homes, and splendid automobiles owned by Brethren. We have enough wealth for our size—indeed we are a rich people. We do not need more wealth; we need more consecration. If multitudes of our people stood as solid and foursquare for the gospel of Christian stewardship as they stand for the ordinances of the church, we could put across undreamed of projects for the Kingdom. And perhaps no one fact is better fitted to make our brotherhood pause and seriously reflect than just this, viz., that the denominations which are leading all others in their practice of stewardship, and in their per capita gifts for the work of Kingdom building, are denominations which do not take seriously some of the things which we regard as very sacred and very important. So I say again, our paramount need is not more wealth. We have an abundance of wealth, only it must be handled and administered by men and women thoroughly committed to the doctrine of Christian stewardship and Scriptural giving.

What then is the present paramount need facing our denomination? Maybe I am wrong in the answer I shall submit. I would to God this conference might prove that I am entirely misinformed and mistaken. But I do not believe I am mistaken. And I now give it to you as my own serious, candid conviction that the paramount need of the church is a more deep, positive spirit of unity. I have known the Brethren church through her General Conferences for at least 22 years. Indeed I have not in that time missed a single conference. I think therefore I have the right to claim at least slightly more than a passing acquaintance with the Brethren church. And I can now vividly recall conferences which were rich in proof that we were truly united—conferences in which we could with a joyous degree of consistency sing, "We are not divided, All one body we." But, sad though it be, those were not very recent conferences. Our recent conferences have not resembled in tone and spirit those conferences of other years to which I have referred. With absolutely no thought of fixing blame anywhere or on anybody, but as the frank statement of what I believe to be a fact, I maintain that for at least the last five years we have been suffering the loss of our spirit of unity. Serious differences have showed themselves among us, and divisions have crept in. We are not today a truly united body. And with our differences and lack of unity there has followed such results as are more or less common to differences in religious bodies. There has been a regrettable amount of acrimony and bitterness. There have been unkind criticisms, suspicionings, lack of mutual confidence. And of necessity under such conditions the largest measure of progress has been impossible. Moreover, uncertainty and discouragement like a specter has haunted many, not only among our ministry, but among our laity as well. And on many a lip there has lingered and still lingers the question, "What about the future of the Brethren church?"

And at the risk of being misunderstood, I am stressing our need of a greater spirit of unity as our paramount need because I can conceive of nothing so vital in its relation to the service and ministry we shall bring or should bring to the world; so vital to the successful execution of our plans and programs; so vital in the matter of our bringing to all of our interests a fair and symmetrical support; so vital in enabling us, a very small denomination to gain and retain the confidence and serious consideration of the world when there are already so many denominations; so vital in the matter of bringing a strong, commanding challenge to young

men to enter the ministry and missionary service of the church, I say, I know nothing so vital to the realization and accomplishment of all this as the spirit of unity—the mind to stand solidly, unitedly together. This I believe to be paramount. And if, for any reason, the spirit of unity we once knew is never again to hover over us and abide in our midst, then let us not be mistaken in this that our future becomes fraught with very grave possibilities. We must not overlook the fact that many a good man who will loyally, uncomplainingly, and at great sacrifice give his one and only life to a movement even if it is small, will regard it as quite another matter—a radically different matter if that small movement is hopelessly torn by divisions. Thus I am endeavoring to make clear that the Brethren church as I see it, has come upon a grave moment in her history. I am in position to say with a considerable degree of certainty that the number of men and women in the church is far from insignificant who are not only anxiously waiting for convincing proofs of a real spirit of unity among us again, but who are also insistent that we get together, and present to this world a solid front.

I give it therefore as my own personal opinion and conviction that the testing task before us now is the task of sinking our differences and getting together. Are we going to undertake the task? Are we going to succeed? That depends on a series of conditions. If down deep in our hearts we desire to get together: if we undertake our task seriously and prayerfully, if we have a high and honest esteem for what the founders of the movement have wrought; if we regard what has been accomplished only through long years of toil and sacrifice as worth saving; if there is a general willingness among us to pay the price necessary to avert a complete rupture, then we can and will succeed. God grant it shall be so. Whereas, a failure at this vital point on the part of a people who have from the beginning insisted on and rendered literal obedience to the 13th chapter of St. John, and who have from the beginning insisted that a communion service to be as Jesus instituted it must include a love feast—I say, whereas a failure on the part of such a people in their attempt to unite and get together makes us at once a sorry spectacle before the world, and, it would seem to me, sweeps away the very foundation of our claims for the moral, spiritual value of our distinctive ordinances. Or, carrying the thought a step farther, if our faithful observance of these ordinances through many years fails now to yield us help in the presence of our task of getting together, then how can we turn around and consistently recommend those ordinances to the world?

Assuming therefore (and I hope rightly so) that we do desire a more positive spirit of unity among us, how can we best show our sincerity and good faith to each other and to the world? I answer, by our mutual willingness to keep at the minimum things that make for division and discord, and by keeping at the maximum the things that make for unity—in other words to minify our differences and to magnify our points of agreement. There are those things which, by virtue of our origin as a people, our history and traditions, our ideals, and doctrines, and experiences; there are those things which, by virtue of the fact that our own church came into existence as a protest against certain things in the mother church, that will always be met with positive opposition and that will occasion discord and unrest in the Brethren church. I do not need to enumerate them. We all know what they are. And if peace and unity are to be restored in the church those things must be kept at the minimum. On the other hand there are those things which will make for peace among us. To be content with the broad platform laid down by our fathers; to hold uncompromisingly to the Bible as our all sufficient rule of faith and practice; to guarantee to every man the right to interpret that Book for himself; and to remain loyal to the slogan handed down to us—"In essentials, unity; in non-essentials, liberty; in all things, charity," these will make for unity and peace. And I maintain that in this very confer-

ence, and always in the future, we can best show our sincerity and good faith to each other by avoiding the things that put us apart and disturb our peace, and by keeping in the foreground the things that bring us together and unite us. And we have always this inspiring assurance that the blessed Holy Spirit is never more anxious to guide and to help than when God's people are trying seriously to sink their differences and come into closer sympathy and fellowship with each other.

In conclusion therefore, I submit the plea that we seriously make the attempt to restore among us a more positive spirit of unity. I base this plea upon my own absolute conviction that greater unity represents the present paramount need in our church. I believe a very grave obligation rests upon us to endeavor to meet this need. I believe this obligation is at least fourfold.

First I believe we owe it to our Lord and Master to make the effort to restore and preserve the spirit of unity among us. When Jesus looked into the future that awaited his disciples he had no fears and misgivings merely because they were few in number or because they were poor. Neither was he disturbed over the fact that persecution and opposition was in store for them. But it is very evident he was fearful of the harm that would result if division and discord broke into their circle. It was therefore with a consciousness of the danger of differences among them, also a consciousness of the power and safety which would follow their unity and oneness, that he sent up to the Father that immortal petition—"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" John 17:20-23. Thus for the sake of him who shed his own blood to make possible the church; for the sake of him who yearned for the unity of his disciples and who has yearned for the unity of believers in every age since; for the sake of him who yearns that we shall be united; for the sake of him who is both Lord and Christ, let us make the effort.

Second, I believe we owe it to the founders and fathers of the church to make the effort. I am now thinking of the immortal eight, who, possessed of one mind and soul, went forth more than 200 years ago to the river Eider. I am thinking of that brave, loyal circle of men and women who met at Arnold's Grove. I am thinking of those fearless, heroic men who met in the Dayton convention. These were all God-fearing, liberty-loving, truth-loving, heroic, fearless men and women, whom we are proud to own as the founders of the church. I believe we owe them a great debt. I believe we owe it to them to attempt seriously to get together and to keep together in the unborn years of the future.

Third, we owe it to the world to make the effort. As one among very many denominations we make our claims before the world. And we make those claims with about as much noise, and dogmatism, and confidence as other denominations. The world in turn makes certain demands upon us, not the least of which is that we be agreed among ourselves. And all the more exacting is this demand, it seems to me, in view of the fact that as a very small body we firmly insist on a separate existence. And not only so, but we owe the world just as large, rich ministry as we can possibly bring by way of evangelization. Christian education, moral and spiritual uplift and enlightenment, and reforms which aim at the betterment of society. But it is impossible for us to pay this debt in the largest, fullest manner if there is not a oneness of program and purpose among us. Let us not overlook the debt we owe the world.

And finally, I speak for the young men of our ministry whose lives are yet before them. They are at once the finest asset of the church and our hope for the future of the church. I stand as the friend and champion of those young men. They have come bravely to God's altar and laid thereon the one and only life they have to offer. And since we have challenged these young men to turn away from all the other open doors in God's great vineyard and give their lives to the ministry of the Brethren church, certainly a grave obligation devolves upon us toward those young men. And I maintain the very least we can do to meet that obligation is to make the Brethren church as strong and commanding and useful, as united, concerted, prayerful effort can make a church. While I am very sure these young men are not asking for easy places, or big pulpits, or large, lucrative salaries, they are asking that we present to the world a solid, united front. For the sake of our young men let us make the effort to get together. And if we are going to refuse to make the effort, and if we cannot give assurance of greater unity in the future, let us tell those young men now, before a goodly portion of their precious years are spent. When young men's lives and careers are involved it becomes a mighty grave and serious matter. And thus I plead for unity for the sake of our young men. God bless everyone of them!

If, in this closing paragraph I may seem to be more than slightly personal I hope to be forgiven. I beg to say that I love the Brethren church. More than twenty years of my life have been given to her. Many of my brethren have given far more years. I have ever tried to be faithful and loyal to my church. But not any more so, nor perhaps even as much so as many of my brethren. While many of my brethren have accomplished much during those years, I have at least tried not to be wholly idle. Her doctrines, her principles, the liberty she has thus far given me are sacred and precious to me. And I can think of nothing that could bring as much grief to my heart as the necessity at this late hour of changing my life-plans. And if the church can once more get together and lose herself in the great task of Kingdom building and world redemption and uplift I am very sure there will be no occasion for any such change on my part. But, if we are to continue indefinitely in our present unsettled condition—If we are to continue indefinitely bickering over those things which are not only not essential to man's eternal salvation, but which are also positively divisive. I make no promises as to the future. And I am positive I am by no means standing alone in this position.

May the wisdom and blessing of the triune God, Father, Son, and Holy Ghost rest upon us and guide us into that oneness of sympathy and purpose which shall enable us to glorify our Lord and Master, edify and help each other, and bring to a lost and needy world that consolation and healing which becomes possible only through the blessed Gospel of Jesus Christ.

Waterloo, Iowa.

Making Propaganda of the Church Press

(Continued from page 3)

"Profits and Loss" fell into the hands of a business man who was greatly disturbed about the outcome of a business deal. Already he had suffered loss and the prospects seemed to point to a crash. The message was a gripping one concerning the folly of suffering the greatest loss in all the world, the irreparable loss of the soul, and it struck home to his heart and caused him to yield his life to God.

We do not half realize the value of the printed word, nor understand the breadth of its field of service. In this age of propaganda the church must make larger use of this adaptable and effective agency for Kingdom building. Let us publish the glad tidings in the many and varied ways that are possible with greater zeal than we have ever done before. May God help us to become good propagandists of the Gospel and the church of our Lord and Savior Jesus Christ, by means of the church press, for his name's sake.

Home Mission Resources and Liabilities

By G. C. Carpenter

(Address at the late General Conference, Winona Lake, Indiana)

Our resources are what we have in hand or can draw upon for a certain purpose, while our liabilities are what we owe. When the resources exceed the liabilities we are solvent, but when the liabilities are in excess we are bankrupt.

During the war Uncle Sam canvassed the doctors asking them to agree to serve their country if needed. Each doctor received this message: "Dear Doctor: It is desirable that the resources of this nation be known in form available for reference and for use in time of grave national emergencies. Your name has been suggested as that of a patriotic physician who would be of national service. Will you not aid us by filling in the data needed?"

Suppose we should make a canvass of the members of the Brethren church to determine our missionary resources that are available for use in a great home missionary campaign.

Suppose we send to each member this call: Dear Fellow Christian: The fight is on. Re-enforcements are needed to save the day. The great commission has been issued by the Commander in Chief and every member of his church is called to serve, either to go or to help in sending.

We have a few people who are fully consecrated to Christian service and are willing to go anywhere. Will you join that number, set apart for mission service anywhere the Lord may send?

We have also a goodly number who cannot go but who are staying by the stuff and supporting the fight with their money and their prayers. If you cannot go, will you join that number and thus help to strengthen the home base and help to secure the ENLISTMENT OF THE WHOLE CHURCH FOR HOME MISSION SERVICE?

What would be the response to such a call? That would determine our resources available, both spiritual and temporal.

If the 25,000 members of the church average \$1,000 annual income the total annual income would be \$25,000,000, a tithe of which would be \$2,500,000.

The Home Mission budget of \$15,000 would be only three-fifths of 1 percent of that tithe, and altogether our gifts to home and foreign work, including local church support, would not exceed 2 percent or 3 percent at the best.

Can it be that we keep \$98 for self and give only \$2 to save a lost world? And then boldly we sing, "All, yes all, I give to Jesus, it belongs to him," but he doesn't get it, and "Lord, I care not for riches, neither silver or gold." What a lie! and "Rescue the perishing, care for the dying." When it had better be "Rescue me and my wife, my son John and his wife, us four and no more, let the rest go to Gehenna."

Thank God for a remnant who will not take such undue advantage of a good God and a suffering humanity.

That shows the relative value placed upon a mansion here and a mansion there, upon things temporal and things spiritual.

Women representing various Christian societies and clubs called on the President of a state Bible Society during the war to inquire about the cost of Testaments for comfort bags.

One said: "Well, we can't spend much for TESTAMENTS, for we had to pay 65 cents for our SCISSORS."

And after much looking and talking and bargaining they selected seven-cent Testaments for the comfort bags.

And well can we ask today: Is not that the way of the multitude—seven-cent Gospels and sixty-five cent scissors?

More for tobacco than for evangelization!

More for paint and chewing gum than for pointing the lost to the Lamb of God!

More for joy-riding than for bringing the Kingdom of God on earth!

More for the passing moment than for eternity!

Yes, all of heaven's resources can be counted as our resources but they are available only in proportion to the consecration on the part of the followers of Jesus Christ.

We gauge our available resources, by our own consecration in men and money.

Sometimes we wonder if the shortage of available resources is not due largely to a lack of information about the liabilities.

Many fail to realize what they owe.

Many fail to realize that they have something to pass around.

A good mother sent two or more parcels containing necessities and trifling luxuries each week to her wounded son in the hospital.

Finally he was able to write her and thank her and this was his request: "Mother, next time you send a box, please send something that can be passed around, because there are other men here like myself."

In the Gospel of Jesus Christ we have something to be passed around, and every true Christian thinks of the many around him who need the same salvation through the blood and the forgiveness of sin.

WE OWE THE WHOLE GOSPEL TO 100 NEW COMMUNITIES IN THE UNITED STATES IN THE NEXT TEN YEARS.

Will we pay the debt?

That means 100 prepared mission pastors.

That means 100 new churches.

That means \$100,000 new dollars for missions.

That means the whole church under the Home Mission task.

That means a "School of Missions" in every church every year. WILL WE PAY THE DEBT?

To that end let us give to our churches to the last member the information necessary to secure genuine consecration of LIFE and SUBSTANCE.

It is the part of the District and National Boards to help strengthen the weak but promising churches, as well as to establish new churches in needy places. That is part of our debt.

We owe loyalty to our Commander-in-Chief and every pastor should be heavily burdened with the passion for souls, far and near. Then "Like priest, like people."

But it works the other way often. A missionary church will sometimes convert a non-missionary pastor, changing the nonentity into a reality.

God help all the ministers of the Gospel to be real missionary leaders true to their high calling in Christ Jesus.

God help all the lay members of the church to be true to their high calling as loyal soldiers in the army of the Lord, sent to carry out the orders in the Great Commission.

A certain Home Mission Board in a large southern denomination issued their annual report a few years ago in a neat pamphlet with the title "The Meat of the Melon" and covering the front and back of the pamphlet was the picture of a big watermelon.

A watermelon is ahead of missions when it comes to awakening some folks.

It is a large and luscious melon, our Home Mission melon of the past year, according to Secretary Gearhart's report, but not nearly as large and luscious as it should be, or would be if the whole church would SACRIFICE for missions.

The Board referred to reported the melon's heart in a summary and then sliced up the melon into the EVANGEL-

(Continued on page 9)

THE BRETHREN PULPIT

The Duty and Benefits of Labor. By W. C. Benshoff

(A LABOR DAY SERMON)

TEXT: "Man goeth forth unto his work and to his labor until the evening" Psalm 104:23.

(Note: Brother Benshoff's sermon reached us too late for the last issue, August 31, not because he failed to send it at the proper time for that issue, but because that week's paper was made several days earlier than the usual time in order to enable some of the office force to attend General Conference. Though Labor Day is past, yet the spirit of the day is still abroad and this sermon is entirely appropriate. —The Editor.)

The writer is speaking in this Psalm of the glory the majesty, the infinite goodness, and mercy of our God. He sees him enthroned amid the bright abodes of light. While angels surround his throne ready to bear his messages. "While clouds and winds, springs and showers, towering trees, fruitful fields, nestling birds, shining planets, ravenous animals, swarming fishes, and their spacious sea, convey the influence of his power." And man, made in the image of God, joins with the universe in praise and glory to his name, and in expressing his omnipotent power. This man does, not by noise and excitement, not by the blowing of trumpets, but by quietly going about his work. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Man has been divinely commanded to labor. "By the sweat of thy face shalt thou eat bread." "Six days shalt thou labor and do all thy work." "Son, go to work today in my vineyard." Like all commands, this one is frequently disobeyed. There are those who feel that work of any nature is beneath them. Like the Roman in the days of the Apostle Paul, who looked upon work as a task for slaves, and that idleness was a privilege of the freeborn. To him work was degrading, compulsory, despised. A Roman citizen spent his days at the Forum, the baths, or the games; not at honest labor. The words of the Apostle Paul to Timothy on Christian duty must have carried to the Roman the thought of servitude. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." A Roman would have advised thus, "Study to avoid the shame of being a workman. Prove thyself free-born by emancipation from the slavery of work." But the command to work was a blessing and not a curse. When God drove Adam and Eve out of Paradise and said, "In the sweat of thy face shalt thou eat bread," he gave to man his original blessing. "The first step toward civilization was taken when Adam began to learn the lessons of self-mastery and foresight, which nothing but the sweat of work could teach."

With most of us work is a necessity. Some are born to a material inheritance sufficient to make it possible for them to exist without labor. Such are unfortunate. They not only miss the satisfactions of work, but they suffer a decline in the capacity for enjoyment. The less one has to do, the more he yields to exhaustion, despondency and despair. For to work is the only way to get real enjoyment out of life and to command the respect of others. Now and then you will find a young person of wealth voluntarily engaging in arduous labor. We have an illustration of this in the person of Cornelius Vanderbilt, Jr., who at the age of 23 is a reporter and working hard at it.

Then there are those among the poor who, while to labor is a necessity, refuse to do so. I once knew a man of this kind. He made a great profession of religion, and, assuming a very pious attitude, was frequently heard to say, "The Lord will provide." And the Lord did, but it was through his wife's toil and an occasional contribution from the neighbors who could not see this hard working woman

and her children go hungry. Paul, in writing to the church of the Thessalonians, said, "That if any would not work, neither should he eat." Whether rich or poor every person should be a worker, a producer, in keeping with his ability and opportunity.

Through Christ labor has been dignified. Jesus in his home, his training and companionships, belonged neither to the rich, nor, as is sometimes said, to the outcasts and destitute, but to the plain working people. He labored with his hands among fellow-workmen and thus made the most commonplace task sacred. But his was a still larger work than the making of a plow or the building of a house. He was one with the Father in the creating of the universe. He is still one with the Father in the perfecting of all things. "My Father worketh hitherto and I work." What a privilege, what an honor that we too may be brought into tune with an infinite God and join with him in the doing of the World's work.

Note that much is revealed to the person who is an honest and diligent worker which would otherwise remain to him unknown. Work is the price we pay for a knowledge of the things about us. At the marriage in Cana the mother of Jesus said to the servants, "Whatsoever he sayeth unto you, do it." And they did as they were commanded with the result that they had a wonderful revelation. None but the servants knew the source of the most excellent wine, and nothing but their work gave them their knowledge. "There is a peculiar connection between work and insight, between fidelity and faith, between doing and knowing, which none but the workers of the world discover, and which is the final justification and redemption of the work one has done. It is true that much of the routine and drudgery of work is hard to idealize; that much of modern industry converts a human being into a machine. Yet, in spite of all this to the diligent laborer, there is one surprising discovery. It is the discovery that the influences which are most permanent and effective for the guidance of life are met, not as one escaped from work, but as he does his work. The wedding guests got what they came for,—good company and good wine; but the servants, doing their humble tasks, found the Christ of miracles. "The source then of self-respect, self-discipline, intellectual power, and moral growth is to be found in the work one has to do. And when the impression prevails that work is degrading, there is bound to be social unrest and moral decline. The boy or girl doing his or her assigned tasks with patience and skill, is doing the thing which will make him or her scrupulous, observant, obedient and refined.

The position which you occupy in the doing of the world's work, should be in keeping with your ability. Don't be satisfied with filling a small place if you are capable of filling a larger one. "Know thyself," is good advice. This should follow: Use all of your best self in the doing of a worthy work. Dr. Ott tells of a man of wonderful physique who spends his time running an elevator in a tall building in a western city. On the street in front of this building is a man with his lower limbs amputated, who spends his time selling pencils. This crippled man is capable of running the elevator and should do so; while the other man should go out into the stream of life and do a larger work. Let us look about us, and into US, and note the number of big folks who are content to do small things. This is especially true of church work. How many there are in our churches, rich in their intellectual and moral endowments who are unwilling to assume any responsibility in the work of the

church, doing nothing more than attending a service and making a contribution. As Christians we are called not only to the enjoyment of salvation, but to a life of service. The word of Christ to each new-born soul is, "Son, go work to-day in my vineyard."

The place which you occupy in life should not only be in keeping with your ability, but it should be by Divine appointment. I speak especially to the disciple of Christ. You do not belong to yourself. You are bought with a price, the precious blood of Christ. You have no right to say I will go here or there, I will do this or that. What is God's will in the matter? The career of many a person with bright prospects has ended in disaster because he left Christ out of his program. How many of the young people of the church before making choice of a lifework, seriously council with God in the matter?

God has a place for you. It is not for us to say what or where, the Holy Spirit will reveal, and I will just add, that if you fail to get into your divinely appointed place, your life will be a failure. Find your place, magnify the importance of your task however small it may seem. Consider the fact that God has a plan for the perfecting of all things, and that we are laborers with him in the completing of this work. A tremendous amount of work needs yet to be done before "the kingdoms of this world become the kingdoms of our Lord and of his Christ." Enter your field of labor, then, conscious of the fact, that you are one with God in the performing of his eternal purpose. And though your task may seem small, do not forget that it was to the servants that Christ revealed himself as the performer of miracles, as the Messiah.

Berlin, Pennsylvania.

CONFERENCE MESSAGES, IMPRESSIONS AND ECHOES

Home Mission Resources and Liabilities

(Continued from page 7)

ISTIC SLICE, THE ENLISTMENT SLICE, THE NEGRO MISSIONS SLICE, THE CHURCH BUILDING SLICE, and so on. Then came the question: SHALL WE GROW A LARGER MELON?

I bring you the same question and bid you look out on the fields ready for the sickle.

I bid you listen to your Lord saying: "They have no need to go away; give ye them to eat."

One day in a large church the communion service was about over and the pastor was serving the last communicant. Then he asked: "Have any been omitted?"

One who was there said as the minister asked that question he seemed to see hands stretched forth from all the countries of the earth, and they seemed to cry out: "YES, WE HAVE BEEN MISSED. NO ONE HAS EVER BROKEN THE BREAD OF LIFE TO US."

"Suddenly before my inward open vision

Millions of faces crowded up to view;

Sad eyes that said, For us is no provision;

Give us your Savior too.

"Give us, they cry, your cup of consolation;

Never to our outreaching hands 'tis passed.

We long for the Desire of every nation,

And, oh, we die so fast."

A traveler from abroad said, after a study of American Christianity: "I fail to hear the note of SACRIFICE."

We sacrifice for everything else.

WHY NOT RISE TO THE BEAUTY AND THE DUTY OF SACRIFICE IN THE REALM OF RELIGION!

Why not adopt this slogan for our inspiration and our goal for this decade:

"WE OWE THE WHOLE GOSPEL TO 100 NEW COMMUNITIES IN THE UNITED STATES IN THE NEXT TEN YEARS."

Laymen and Missionary Education

By Mrs. Ira D. Slotter

(An Address given at the Winona Conference)

As long ago as 1913 we women folks decided that there should be a Mission Study Class in each of our societies. The first year twenty such classes were reported: the following year forty-three and so the work has grown until last year our Literature Secretary sold 700 copies of Mission Study texts.

We have learned that Mission Study is valuable in creating missionary interest and enthusiasm and we are thor-

oughly convinced that what is good for women is good for men also, but three years ago was the first time we were able to persuade our men folks at Ashland to attempt anything in that line. That year they selected a text book—Ancient Peoples at New Tasks—and started a class. They did not finish it, but it was a beginning. The next year we were studying Women Workers in the Orient and our men made another effort and chose Men and Things as their text-book. This class was small but was carried through to completion. That same year our young people conducted a class with World Facts and America's Responsibility as a text-book, choosing the Christian Endeavor hour as their time for study. Our men's and women's classes had been held on Wednesday evenings after the prayer service.

At our congregational meeting last August it was Mrs. J. Allen Miller who expressed a wish that we might have a Church School of Missions. That little slogan took root in the minds of a number of people who began to talk about it and enthusiasm began to grow and deepen.

Now when the first of January each year has come, we get all "itchy" to get our Mission Study class started, but our minister is a very wise man so he sort o' holds us in check while he urges the other folks ahead. Early in January he called together the Religious Education and Missionary Committees of the church. The members of these committees proceeded to set in operation the machinery for a Church School of Missions. They determined that the school should begin the last Sunday in January at 3:30 in the afternoon and continue for seven Sundays and close on the eighth with a special service. A survey was made of the possible students and grouped into four classes as follows: A class for the men taught by Dr. J. Allen Miller; a class for women, taught by Mrs. J. Allen Miller; the young people with Prof. H. H. Wolford and the children above ten years with Mrs. J. A. Garber and Mrs. Rex White. The three older classes used the same text-book—The Near East—Crossroads of the World. The children received their instruction mainly in story form and I'm glad to tell you that they had the most enthusiastic class in the whole school and registered the highest attendance. A superintendent and secretary were chosen and the school was conducted much the same as a Sunday school, each class choosing its own class secretary and reporting to the school secretary.

Our total enrollment was exactly 100 with an average of 71 plus. About a dozen or fifteen persons attended every session of the school in spite of many stormy Sundays and outside meetings.

Each Sunday the class study was preceded by a fifteen minute devotional service, and on the second Sunday the school returned to the lecture room after class for a stereopticon lecture on The Near East. The pictures revealed the real condition and needs of the people. An offering of more than a hundred dollars was lifted the following Sunday;

people being given choice between Near East Relief and China Famine Fund.

The eighth or closing session was held at the Christian Endeavor hour and consisted of a pageant depicting child life in the Near East and an address by Prof. L. L. Garber, who had acted as school superintendent during the term.

Another form of missionary instruction which we carry on at Ashland is through the Missionary Superintendent of our Sunday school. This instruction covers a very wide range, and is given once each month, mainly in story form. One month we learn about the inmost feelings of a little Japanese mother whose son is about to marry a girl who has been trained in a mission school and she is invited to the wedding in the home of an American missionary. Another time how a professor of mathematics figured out how to prevent flood and famine in China by the simple method of planting trees; or how the mind of a French governor was turned from hatred to praise when he viewed the work of the great industrial school at Elat, West Africa. Sometimes we live for a short while with the loggers in the great lumber camps in our own country. The migrant harvesters of the Middle West is another interesting topic.

We seek to make missions attractive, but always keeping in mind the one object toward which we strive—workers and money for needy fields.

An Impression

By H. E. Eppley

Every person attending the late conference at Winona Lake undoubtedly received some impressions and not all were the same. Many, yea, very many, were pressed upon me. One however, I desire to mention. For twelve years I have been attending these conferences and I cannot recall a conference where spiritual tone ran so high. Long hours without rest, work on Boards and committees of a delicate character, and problems difficult of solution seemed not to shake the even spirit of the multitude. How exulting to see the spirit of our Master thus portrayed in the lives of men here on earth. May this same spirit be carried home and shown in all the activities of the local churches.

Huntington, Indiana.

How the Conference Impressed Me

By R. F. Porte

We are accustomed to say after each conference that "this conference was the best yet." I am not making such a statement. There are some signs manifested in this conference which seem to me to point to real progress. I do not mean to say that we have not progressed, but to say that tomorrow we will progress with more certainty upon what we stand and believe. In other words, we are getting upon the bedrock of Christian doctrine which cannot help but bring success.

The first fact of the conference that impressed me was the decided emphasis and determined stand of the church upon Brethren teaching. I do not think we have been as earnest as we should have been for the teaching that makes us a distinct people, during the past decade or more. If there are no marks to distinguish us from other churches why maintain a separate organization? If we have a message we do the world an injustice in not proclaiming it. There is an increasing belief among our people that we do have a message from God's Word for the world. There is an increasing determination to proclaim that message as God's message to his people. A reverent and loyal belief in the Bible as God's Word to men is the basis from which we confidently proclaim our message. Not an interpreted Bible in the light of man's wisdom but as the Spirit of God teaches us.

It is surely something to rejoice in when we consider that we have a Gospel from God to give to this lost world. It is a satisfaction to belong to a Christian body which believes the message of God and dares bring it to this needy world. The lamp of Christian teaching burns dim in many places. The oil of the Spirit is exchanged for man's idea of convenience and popularity in matters of doctrine and faith. The religion of Pentecost is exchanged for a mechanical religion based on organization. A deeper spiritual life is being manifested among our people, and which I believe will result in widespread good to the world and a greater Brethren church.

I am impressed with the growing understanding and mutual trust of our people in each other. We have not been a divided camp but we have not co-ordinated our forces as we are doing now. The increasing gifts to missions, the offer of young life to the service of the church and the increasing bequests of estates and money to the work of the Brethren church bespeak the fact of general confidence and trust in our mission as a church. Brethren have openly stated that whereas they had not understood the motives of their brethren, they are now ready to believe in and to co-operate with their brethren in the forward movement of the church.

The unity of our ministry so eloquently pleaded for by our retiring moderator, Brother Beachler, and the earnest plea of our editor, Brother Baer, for a widespread propaganda of Brethren teaching bids fair to be realized. I am encouraged and delighted as a minister of the church, that out of the darkness and mist of yesterday there is dawning a glorious lay of hope for our church. There is a battle ahead, but the sky is decked with a bow of promise and hope. I feel optimistic about our church and the future and I want the whole brotherhood to awaken to the task of a greater and more useful church.

Dallas Center, Iowa.

Resume of W. M. S. Conference

By Mrs. Mae Smith Nish, Gen. Sec'y

In many ways the Conference held on the Woman's Missionary Society work of the church excelled even the fondest hopes of the officers. Due to business depression and general disorder it had been prophesied that this conference would of necessity be smaller than previous years. Being inclined to the opinion ourselves we had expected to see our women's conferences somewhat effected. The opposite seemed to be true. The sessions were without exception very well attended. The delegates numbered just twenty-seven less than last year which we think is a worthy record. Last year's conference was a result of an unusual effort for a large attendance for our closing Four Year Program Jubilee. This year found no special attraction. Yet our delegates numbered one hundred and forty-eight.

We shall not take the space here to go into detail concerning our sessions. Copies of the minutes will be found in the Outlook so we will restrict our report to the work in general. One of the most interesting and technical sessions of the entire conference was the opening session for reports. There was a keen delight written on the faces of the W. M. S. delegates as the various officers gave their individual reports of the year's work. Without exception every report showed marked progress in every department of the work.

The afternoon devoted to the Feast of Ingathering and the recognition service for both the W. M. S. and the S. M. M. marked another point of great interest in the work. This particular service is one which is eagerly anticipated by our delegates. If delegates can come for but one day they always choose this one because of its interest to the local work. It is the one day when all the societies meet in common for the work of the Kingdom through the channels of

the W. M. S. The money which is brought and consecrated on that day denotes the united effort of the women of the W. M. S. for the work which they are doing. And so they all come on that day bringing the gifts which they have been able to save during the year for the Feast of Ingathering Service. We cannot give the total amount of money here for the returns are not all in. Approximately the gifts for the W. M. S. will be \$1100 and for the S. M. M. \$200.00. Then, on this day public recognition is given for the societies that have been able to attain the goals as outlined for them. It is a happy day for a society when they can be thus recognized for their work and carry with them the consciousness of having done their work well.

The two sessions devoted exclusively to the business and inspirational end of our own work were no less interesting. Plans were laid and work outlined which will mean greater service in the years ahead. Problem Hours were conducted, getting at the heart of the local problems.

Perhaps the most educational and inspirational service and the one most missionary in character was held on Thursday under the direction of Miss Edith Mae Bell of Rodasia, Africa. Miss Bell gave five years of service under the Methodist Board and now she is home because of her health. We were fortunate enough to secure her services for the entire day and she brought two messages of great inspiration and education to the conference. Comments coming from various sources led us to believe that Miss Bell's presence was worth much to the conference.

Many other phases of the conference might be discussed. These are enough to give the general impressions of the week and to give abundant evidence of a splendid conference. We feel it keenly that from year to year our work is growing steadily and at the same time rapidly. Our conferences are revealing this from year to year.

Chicago, Illinois.

The Sisterhood of Mary and Martha

By Marie L. Snyder, Gen. Sec'y

We have just closed another year of our work and, today, retrospection together with the outlook for the ensuing year fills us with a greater zeal and endeavor to carry out the work of our Lord among the girls of the present age. When we survey the deteriorating influences encircling our girls, our task becomes one of vital concern. If we are to strengthen the currents of good; if we are to grow spiritually as a church and as a nation, we must turn toward our girls and support the organization that spends its forces for the spiritual, mental, social and physical development of them, that they may grow in his likeness, and that they may learn to render loving service to others even as Christ invested his life for others. It is one of the largest tasks of our day and yet how indifferent we are to this auxiliary of our church founded and established to save the girl who becomes the leaven in society, and through her influence brings

the whole to a higher spiritual plane and a more wholesome social life. Yet, we are an auxiliary the church sometimes forgets!

Are you interested in us? Then, my friends, we shall tell you of our work. (A fuller account of this will be given in the October issue of the Woman's Outlook including the minutes of the sessions at General Conference).

Our purpose is definite and fourfold. Let me set it before you concisely and briefly:

1. To develop a symmetrical Christian young womanhood.
2. To bind together for service the young women of our denomination.
3. To aid in sending the Gospel into all the world.
4. To do practical and benevolent work.

With this fourfold purpose before us, we plan our devotional meetings, our social get-togethers, our mission study, and our benevolent work. These, we sincerely believe, have contributed much in the lives of our seven hundred girls now interested in the Sisterhood. Their vision is no longer circumscribed by their own community life, but reaches out to other girls of our homeland and to our sisters beyond the seas, truly, a world-vision; a new idea of service is being incorporated in their practical and missionary work. It is the service of love, love for fellowmen that spurs them on to their greater activities, and gives them life, "life more abundantly."

We are an organization en embryo, but we are steadily growing. With our eighth birthday as a National Organization, we are launching out into new activities, into greater figures both in membership and funds. Each year marks some advance, and with the loyal support of the Women's Missionary Society and the help of God, we hope to make the year 1921-1922 the greatest in the history of the Sisterhood.

Our general secretary goes into the field for full time; definite campaigns shall be outlined wherein the girls will receive a greater impetus for missionary endeavors, for new members and for more intense interest in the programs and our goals, both national and local, culminating in the Summer Camp at Winona during the Conference Week in 1922.

Other results will become apparent, the increased interest in the church and other auxiliaries building therewith a good foundation for the future Brethren church.

All this also aids in realizing our Bicentenary Program in enlisting one thousand girls in the Sisterhood and in having seventy-five percent of the societies banner.

These, however, are not ends in themselves but become vital means for increasing the missionary activities and interests which enhance the spiritual life and there emerges from the Sisterhood a life-work recruiting station! Is it worth while?

We need the girls; girlhood needs us, the S. M. M. We need your prayers; we need your co-operation in every way; give them to us and we shall build up an organization **you**, the church, shall be proud of; we shall "MAGNIFY AND MULTIPLY."

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Rallying the Sunday School for Service. By Paul N. Brumbaugh

The time is rapidly approaching for the observance of the usual Rally Day services in the various Sunday schools of the brotherhood. As we engage in the planning and preparation of the exercises of the day let us consider, for a moment, what Rallying the Sunday school for service, really means and implies.

What thought is conveyed in the word "rally"? Webster defines it in the terms "to gather again, to reunite;" in a military sense, to come into orderly arrangement, to renew

order or united effort; again, to collect one's vital powers or forces. Now does not the necessity for such a program apply to the average Sunday school after the usual "Summer Slump"? Especially is this true in the cities where the Sunday school members, because of the close confinement of indoor occupations, seek the change and freedom which a few days or weeks spent in "God's great outdoors" affords them. Nor is anyone to be censured for taking advantage of this opportunity which vacation time offers. Everyone

recognizes the physical benefits to be derived from the pure air and sunshine of summer, and full, rosy and tanned cheeks and hardened muscles insure the ability to be at our best when we return to our daily tasks. But this renders more imperative, after the summer months are past, the gathering again, the reuniting, the coming into orderly arrangement, the collecting of the vital forces, in short, the rallying of the Sunday school. But were we to stop here, the aims and purposes of Rally Day would be but partially realized.

And now we come to the most important aspect of Rally Day—that of rallying for service. But what shall be the character of this service? Shall it be merely the rendering of an attractive and carefully planned program for the day only? Shall it be the striving for a record attendance based on the enrollment? Shall it be merely a reorganization of classes, promotion, etc? Certainly it should be all of this and more. Within a radius of a few squares of the average city Sunday school there are doubtless dozens of persons of various ages not attending a Sunday school of any denomination. Herein lies the opportunity of the Sunday school serving such people with a cordial invitation to attend. Once they have come and been favorably impressed with their welcome, the teaching in the class, and the program rendered, it is not a difficult matter to enroll them as a member of a class. Their regular attendance will depend, then, at least to a certain extent, upon the way the lessons are presented in the class. This will entail consecration, adaptability, and thorough preparation on the part of the teacher. To become such a teacher, a thorough teacher training course is certainly a material aid which cannot be overestimated.

There is no doubt that many new scholars are forever lost to the Sunday school because of poorly prepared, half-hearted teachers who are in their places purely out of a sense of duty or co-operation with the Sunday school organization, but who do not have their heart in the work. Here then is the opportunity for the teacher to render a service to his class, his school and his denomination by consecrating and preparing himself for this important work.

Not only should the Sunday school on Rally Day seek to obtain new members but it should, at the same time, endeavor to organize the classes into committees to be responsible for visiting absentee members and keeping them interested in the activities of the Sunday school. Oftentimes members of the class have been absent because of sickness or being out of the city for some time, or again simply because of pure indifference. To keep in constant touch with such persons through personal visitation will do far more good than simply mailing them a card of invitation which may be cast aside with scarcely a notice.

Lastly there is the service which some members of the school may render the aged and decrepit of their local church by utilizing their autos in bringing such people to the Sunday school and church services. Such service is always appreciated by those who otherwise would not be able to attend any of the services of their church. At the same time it consecrates the much abused auto to a goodly purpose. May we, then, as Sunday schools this year more than ever before stress the idea of real service in connection with our Rally Day programs.

Washington, D. C.

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WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Our Missionary Situation in Africa—Annual Report

Once more the time has come for the making out of a report. I would that I had the kindly help or criticism of the other members of the party as an assistance. But never since our leaving the homeland have there been so few of us together in any one place as has been the case since the 22nd of February. Therefore, since distances are too great and methods of travel too ancient for any consultation with the others, I will have to do the best I can by my lone self. There is no direct mail service between Carnot and Ubangi-Shari, therefore for any reasonably quick service we send a special runner of our own. But it takes two weeks for him to make the trip one way between Carnot and Bangui.

For some reason, according to his own wisdom, God has permitted the year 1920 as being the very worst that I have ever witnessed upon the mission field. And I sincerely trust that it may, in time, prove to have been only the darkest hour before the dawning of a very beautiful day. I believe that it shall, as God certainly would not permit any of his children to suffer in vain as some of his have during the past year. In many respects the wait at Carnot was far worse than the wait at Brazzaville. A few of the dark events of that year, members are only too familiar with and I see no advantage to be gained by dwelling upon them here. Doubtless there were and are lessons to be learned by them, and we trust that each of us may be led to see all that God would have us see or learn in every one of the ex-

periences. Yet I am glad to say that not all of 1920 was dark. It is to his eternal glory that he did not let the enemy triumph over us, but that he gave to some of his servants the same courage and spirit that was found in the martyrs and saints during earlier history of the church.

Now let us turn our faces toward a year that promises to be a brighter one—the year 1921. That is "Permission Year." Just about the time that the ground hog was seeing his shadow in the homeland, if the sun shone during the forenoon of February 2nd, the news was broken to us that we had permission. And the permission was full enough to permit us to locate in a much more favorable place than Carnot.

Like the poor widow who prayed for bread and the loaf came through the window, we do not know just how or what worked together to bring our permission, but we know that God sent it. The news was broken to us by one of the highest officials in French Equatorial Africa who passed by Carnot on an inspection tour. He gave us word after perusing the documents that had been in the hands of the local official for some weeks. Sufficient be it that we have permission and know that it is primarily of God. Yet owing to our changing Colonies—from the Moyen Congo into Ubangi-Shari, there is an additional delay. Yet very likely this delay will not be very long, or longer than would be necessary for the meeting of the new party.

Our course of procedure was outlined by

the Inspector. Just as soon as possible after writing the Governor-General at Brazzaville requesting his authorization for the changing of Colonies, and also a letter to the Lieutenant-Governor there thanking him for the privilege of residing in the Moyen Congo, I was to hurry off to the section where we desired to locate and select the site for the mission station. Then go to Bangui to call upon the Lieutenant-Governor there and ask him for the concession for our mission station.

I arrived at Bozoum the 4th of March, most too ill to hold up my head. I was there until the 12th when I accompanied the Lieutenant in charge of the Post there on a trip into the country of the Karre tribe which is on the northern side of the Ouame River.

I was not long in the country until I found that conditions had not been overdrawn as it was positively the most densely populated section that I have yet seen in French Equatorial Africa. Also by the general topography of the country one is made to believe that it must be far more healthful than any section that we have yet seen since arriving at Brazzaville. And I also found a people seemingly absolutely untouched by Mohammedanism. But of course it has its drawbacks also. Before being there one day I saw that the water question was going to be a genuine problem in the selection of a site for a mission station. Good springs are very hard to find, and many times when found are too far removed from where it would be suitable for other reasons to open the station. The population is clustered about in groups of villages, each cluster being under the rule of

one chief. Yet the big chiefs live only about six miles apart. I was away from Bozoum in the Karre country five days and during the whole of that time, save a Sunday, I was exceedingly busy in searching the country. At a point one day's march from Bozoum, situated on the very top of a spur of one of the many mountains, I found a suitable site for our mission station. Owing to the fact that the hilltop is not as large as I would like, and that there are a number of big rocks on it in places, it does not measure up to all that I had hoped to find; yet I am fully convinced that it is the very place that God would have us locate, and also the best that can be found without going considerably farther into the country.

In order to make getting about easy we will be obliged to do somewhat of road building between the different chiefs as the existing paths are very bad in places. Yet all told there will not be more than twenty-five miles to build of paths about a yard in width, and we may be able to persuade the chiefs to undertake the work so that it will not cost us much either in time or money. When we have good paths between the centers, we will be able to very easily reach at least twelve thousand people and never sleep away from the mission station, else it be to hold night services. When I speak about a center, I mean where the big chief lives. Then we also have what might be termed a cluster of clusters, and it is in one of these clusters that we have chosen our station site.

Unfortunately the place where we will get our water is a bit far away and up over ugly rocks, but if we had about half a mile of half-inch pipe we could bring the water very near our houses. But for the present at any rate there are many natives about there who can carry it for us.

The reason for not locating nearer the spring is that there is no suitable place. The hills about there are nearly all solid rock. For solid rock I never saw the like before. There are very large mountains, possibly as large as any in the United States east of the Mississippi River that are composed of only one solid rock. You ask where the people live? About the base and in the coves of the mountains where there is very good soil to be found. Then for distances of one to more miles between the mountains there are very fertile plains. Usually the villages hug right up against the base of the mountains.

From all appearances the Karre are very great gardeners and there seems to be no shortage of food whatever in that country. In that respect it is vastly different from the Baya and other tribes farther south, where the Government finds it necessary to compel the natives to plant gardens. Because of their warlike disposition and love of freedom, the Karre have a bad name. But from what I have seen of them, I think that we will experience no difficulty whatever among them and that we will find them to be a very superior tribe of African people. I trust that the Gospel may go all through that tribe and the neighboring ones before Mohammedanism gets even a start.

In spite of the fact that the Karra have very extensive gardens of cassava, peanuts,

and a number of grains and other foods, they have no fruit whatever, not even bananas. And fruit is exceedingly beneficial in keeping one well and strong in the Tropics. Some fruits, especially bananas, paipai and pineapples will bear in two years from planting. But mangoes, oranges, etc., require a number of years before bearing.

We have asked for a concession of thirty (30) hectares (about 75 acres) for our mission station. While this may seem to be a lot for a mission station, it is less than we would have asked for if locating among the Baya, as there we would be obliged to have much more land under cultivation. I believe that it will prove to be the case with the Karre as it has in some tribes in East Africa: All that we need to do in the case of a number of the most largely used vegetables that will grow well, is to get them well introduced and the natives will cultivate them for sale. This is far better for the missionary, as he has more time to put into the teaching and preaching of the Gospel. I think that we will be able to introduce rice among the Karre, as well as probably white potatoes, lima beans and wheat. If we can, it will go a long way toward cutting off the necessity of buying imported foods which are exceedingly expensive, give the missionary fresh foods to eat, and meet with the hearty approval of the Government, which in turn will make it easier for us to get concessions for mission stations in the future.

Also in pushing farther north I found that it is possible to get some pretty good and fairly heavy leather. If I would have known that before or could have found out about it, the chemicals for tanning would not have been ordered. But we did our best and always acted up to the light that we had at the time of acting. When the chemicals reach us we will use them just the same, as there is no attempt made at tanning buffalo hide which will make the best kind of sole leather to be found in the world. There are lots of buffalo about Bozoum and it will not be hard for us to get all the hides that we will want. Owing to the fact that the roads beyond Bozoum are so absolutely bad that it will be entirely out of the question for us to ever think of transporting into the section where our work will be located articles of which the gross shipping weight would be over two hundred pounds, any thought that we had about even a small steam engine and other machinery, save those to be turned by hand, will have to be entirely given up. Therefore we will not need much belt leather. Brethren, you may judge me to be foolish, but we have come here for the people and it is the people that we have found. Hallelujah. They are in the mountains, and like the shepherd searching for the "lost sheep," into the mountains we must go. I think that in the future the hymn "The Ninety and Nine," will be the battle cry of the Ubangi-Shari Mission.

As I have no instrument, such as I trust the Lord to give me soon, Jobson, for taking elevations of the various parts of the country, I cannot state what the altitude of our chosen site is, but it is doubtless somewhere between two and three thousand feet above sea-level. A bit farther west the country is still high-

er, but sustains a less population, and the people are more unsettled so as to make it doubtful of the Government granting us permission to locate there until they will have seen how we get along where the natives are supposed to be submitted.

Geographically, our chosen site is about $6\frac{1}{2}$ degrees North Latitude, and $16\ 1\text{--}3$ degrees East Longitude. It is, by the road, about 250 miles from Bangui and about 150 miles from Carnot. At the present time the entire distance from Bangui there must be covered by marching, unless one has a bicycle, horse or the like. But even then it will be at a marching speed, as the porters who carry the baggage can travel only about fifteen or twenty miles a day. But going out from Bangui there is an automobile road under construction which will pass by a point about sixty miles from our station. This road may be finished in another year, and then we could use a wagon with one or two horses in it. A wagon and horses will be the cheapest mode of transportation that we can expect to have for a long time.

The French Government is desirous that we have an industrial department in connection with our mission. I think that it is good that we should have, as that will enable our native Christians to take their place in this world rather than be an easy prey for Mohammedan traders and others who would only make use of them as a sort of chattel. But just what to have is a question. Carpentry is what missions usually go in for, but the scarcity of timber in our part cuts that short. Cotton does quite well in that part of Africa, and already the natives do some spinning and weaving, but their methods are in need of improving. But regular textile machinery is too heavy as well as expensive for us to think of a regular plant. But it may be possible to revive the old time spinning wheel and a better style of loom than is to be found here. Already I have written to Brother Kilhefner about it to see what can be found. As already mentioned, rice will do well there, and if we have a small hand cleaning machine for it, we will be able to help the natives and ourselves to better rice as well. I would that it were possible for Brother Kilhefner to investigate and see if small rice hulling machines can be found in America, and if he finds anything, send me a circular to compare with the French machines. As a rule, American machinery is cheaper.

At the writing of this letter the concession has not yet been granted us, as the changing of Colonies takes extra time. But I see no reason why it will not be. I will be sending Brother McClain copies of the correspondence relative to it. Probably before conference you will hear that it has been granted us. Owing to French laws, I have been obliged to apply for it in my own name. The Governor here told me that it would be necessary for me to do it that way. But it will be the property of The Foreign Missionary Society of the Brethren church, and that name also appeared on the application. Also the property will be fully covered by a will made out in the names of those who have already proved their loyalty to the work.

JAMES S. GRIBBLE.

Conference Minutes—A Digest of the Secretary's Record

In order that the laity may get a speedy but brief report of our General Conference, we are taking this opportunity of getting it before you.

The 33rd General Conference was truly a great conference. Not as great, in numbers, as last year but as great in general interest and enthusiasm. The Committee on Membership reported a total delegation, ministerial, lay, co-operating organizations and district conference delegates of 301 as against over 400 last year.

The program as printed in the Evangelist was carried out almost to the letter. The different conferences, Sunday school, Christian Endeavor, Woman's Missionary Society, Sisterhood Girls, Layman Ministerial Association, and Evangelistic and Bible Study League met simultaneously and all report excellent programs. The business sessions, Bible Lectures by Dr. Evans and inspirational addresses were given in open conference in order that all might attend.

The Sunday school sessions were presided over by President J. F. Watson for the most part and were quite well attended. The Teacher's Training section was addressed by Dr. L. L. Garber and Prof. J. A. Garber of the College, both emphasizing the necessity of Teacher Training and Supervised Teaching.

The Children's Division proved to be an exceptional session. Mrs. Nora Bracken Davis delivered an address and conducted an open conference. Mrs. Davis has made a life-long study of child life and is a trained Sunday school worker. All who did not hear her should read her address. It will appear in print shortly. Watch for it.

The Young Peoples' Division was discussed at length in open conference, led by Geo. H. Jones of Conemaugh, Pennsylvania. The principal address of the session was delivered by Orion E. Bowman, an enthusiastic Sunday school worker and successful attorney in Dayton, Ohio. Mr. Bowman was also elected Moderator, the first moderator ever elected from the laity.

The regular recognition service was conducted by H. H. Wolford.

The Christian Endeavor Session covered five days' work and was fairly well attended. Excellent addresses were made by C. C. Haun, G. C. Carpenter, M. P. Puterbaugh, Edwin Boardman, Eleanor Wilcox, E. A. Rowsey, J. A. Garber, Mrs. Cora Stuckman. All were inspirational addresses. Each speaker brought some practical plans for C. E. work.

The W. M. S. had five full sessions and from all outside appearances, transacted a volume of business far beyond the amount accomplished in the other conferences. The ladies must be especially complimented for the work they did during the recreation hours from 4 to 6. At this time, all delegates were ready for rest and recreation, but the ladies kept right on doing their work.

The meetings of the Sisterhood girls were also well attended. They culminated in stunts Saturday at 1 P. M. The large audience that assembled for this program was highly entertained. All came away profoundly convinced that the Sisterhood Girls were doing something.

The Laymen had much trouble in getting an assignment of room, but after they became settled, they at once began transacting important business. The important work accomplished by this organization was the organization of a Student-Aid Fund to aid prospective ministers and missionaries to secure loans whereby they might finish their college and seminary courses. The laymen in their characteristic business-like way proceeded to draw up a set of rules governing the loan, such that the student receiving such aid would feel the importance of the loan and thereby develop himself to the greatest extent. The principal features of this movement are (a) the securing and maintenance of such

a fund through contribution from individuals, churches and auxiliary organizations; (b) the control of this fund by a board of five trustees elected by periods of 5, 4, 3, 2 and 1 years. T. C. Leslie, the originator of the idea, Henry Rinehart, H. V. Wall, S. P. Hoover and E. L. Kilhefner were elected on this board. Certain restrictions were fixed for the loans. (1) The student must have attended school for one year without this aid; (2) he must have been recommended by his local church and passed upon by the Board; (3) the payment of the loan must be secured by the local congregation; (4) He shall pay interest not to exceed 4 percent for said loan, and (5) the principal to be paid 10 percent the second year out of school and 5 payments each of 18 percent of the principal each succeeding year thereafter. The laymen solicit contributions for this fund. Don't forget it! Wait for complete announcement and then support this laudable movement.

The Ministerial Association met regularly each day and carefully prepared themselves for the coming year's work by formulating certain definite plans. A more complete report of the workings of this body will appear later.

The Evangelistic and Bible Study League met and reviewed the year's work as well as laying their plans for the coming year. A more complete report will appear in the Annual.

Dr. William Evans must not be left out of this brief report. Dr. Evans is universally known as a great Bible Student and Lecturer. He lectured each day of the Conference and was listened to with great interest. His work was based upon Romans and the Acts. Since merely taking notes on these lectures could not do justice to them and the publication of the full lectures would fill too much space, no further mention will be made concerning them. All who desire to read them may secure Dr. Evans' books and read them. Dr. Evans is not only a great thinker and theologian but he is a great speaker as well. All greatly enjoyed this feature of the Conference.

The Mission sessions, home and foreign had their places on the program and each was accompanied by the annual reports of the officers and by inspirational addresses. Our home missions are doing a great work and the work in Kentucky is progressing nicely. Brother Geo. Drushal and J. A. Remple, the men at the head of the work there were present and briefly outlined the need of their work. The Foreign Missions Board made a great report through L. S. Bauman and A. J. McClain. The work in Africa and South America is progressing nicely. Orville Jobson of First church of Philadelphia was consecrated to the work and by the time this report is printed he shall have sailed for Africa and Miss Hillegas is already in France waiting to sail for Africa. Edwin Boardman will be ready to sail for South America soon. The South American field is a very prospective field and the missions there have assumed great proportions. The Long Beach and Compton Avenue, Los Angeles, churches have missionaries ready to go as soon as plans may be perfected. The missionary activities of the Brethren church were never more promising than at this moment. L. S. Bauman reported in addition to the above, the work of a Brethren worker in China and by special act the Conference recognized Mrs. Foulk and her daughter, Rosemary as accredited missionaries in China.

The Bicentenary Movement must not be omitted from this brief report. The work was outlined by Director Bame and M. J. Snyder. Perhaps the strongest address of the Conference was delivered by Charles A. Bame on "The Bicentenary Vision." Dr. Bame touched the whole church in all its activities and plead for a united effort to safeguard

and perpetuate Brethren fundamentals. He emphasized most strongly the immediate support of the College in order that our young people may receive the proper credit for their college work and that our ministry may receive their training in a Brethren institution.

Last but not least was the College Rally, conducted by Mr. Kolb, Jr., President of the College Board of trustees. Dr. Jacobs, Dr. Miller, Martin Shively and Wm. Beachler spoke with reference to the broadening outlook at Ashland. The outlook for new students was never better. The work on the Gymnasium is now in progress and ground will soon be broken for the new building. All speakers plead for a more united support of the College.

The Business sessions were attended by all the delegates and since the general business of the Conference is likely to be more interesting to the laity at large, the full business session will be reported here, less the more lengthy reports.

The first regular business session was called at 10:00 A. M., Tuesday, with Moderator Beachler in the chair. The following business was transacted:

Report of the Committee on Rules

The committee reported, in brief. 1. The addition of a Committee on Committees to the list of committees.

2. That the members of the Executive Committee shall be elected annually by the District Conferences at the last Conference of the respective districts preceding the National Conference.

3. That the Committee on Committees shall consist of three regular members elected by the Conference. They shall be elected at the first regular business session of the Conference and shall serve throughout the duration of the Conference. It shall be the duty of this committee to nominate such committees as may from time to time be referred to it by the Conference.

Submitted by
DYOLL BELOTE,
G. W. RENCH,
E. L. MILLER,
Committee.

This report was accepted as read.

By virtue of the vacancy on this Committee created by the forced absence of Dyoll Belote, W. C. Teeter was chosen to serve in his place.

Election of Officers

The following Conference officers were elected to serve the current year:

Moderator, Orion E. Bowman; Vice-Moderator, E. L. Miller; Secretary, E. G. Mason; Assistant Secretary, H. M. Harley; Treasurer, Guilford Leslie; Statistician, H. E. Eppley; Committee on Committees, H. H. Wolford, W. S. Bell, W. H. Beachler.

Additional members to Credential Committee to take the place of those absent: J. L. Kimmel, H. F. Stuckman, Horace Kolb.

Committee on Entertainment—A. R. Bemenderfer, O. E. Thomas, O. A. Kanauer were nominated by the Committee on Committees and elected by the Conference.

Report of the Committee on Committees

The following Committees were named and sustained by the Conference:

Rules—J. A. Garber, W. R. Deeter, J. E. Braker.

Education—Edwin E. Jacobs, H. H. Wolford, Robert F. Porte.

Temperance—E. M. Riddle, S. A. Lowman, E. D. Burnworth.

Social-Service—G. S. Baer, J. R. Shutz, E. D. Burnworth.

Finance—W. T. Lytle, H. E. Eppley, F. C. Vanator.

Peace—L. S. Bauman, Wm. Lyons, W. C. Benshoff.

Interchurch Co-operation—C. A. Bame, J. A. Miller, M. J. Snyder.

Winona Assembly—A. E. Thomas, H. E. Roscoe.

C. E. Nom.—Edwin Boardman, Mrs. Gross, Fred Vanator.

Sunday School Nom.—A. E. Whitted, W. C. Benshoff, Bryan Stoffer.

Resolutions—M. A. Witter, J. F. Watson, A. B. Cover.

Conference Membership—E. L. Miller, J. L. Kimmel, C. E. Kolb, W. E. Thomas, J. D. McInturff, H. F. Stuckman.

Wednesday at 10 A. M. after the reading and approval of the minutes and the partial report of the Committee on Credentials, a motion prevailed to appoint a committee of 25 to investigate the validity of the membership to the Conference of the delegates sent by the first church of Los Angeles, California. The Committee was named as follows: Horace Kolb, Clerk, S. P. Hoover, Harry Haun, E. L. Kilhefner, N. P. Eggin, John Parr, Dave Hildebrand, Henry Carey, John Humbert, J. H. Keiser, George Barnhart, M. S. Bungen, M. A. Kurtz, Ira Slotter, J. H. Thompson, C. L. Hepler, Geo. Paul, Isaiah Hoover, W. V. Pearson, Henry Rusher, Ira Wilcox, W. C. Teeter, I. L. Hudson, J. W. Brower.

The new Executive Committee was chosen as follows:

Dyoll Belote, W. C. Benshoff, Pennsylvania; E. M. Riddle, H. H. Wolford, Ohio; J. L. Kimmel, A. T. Wirick, Indiana; A. B. Cover, H. M. Oberholtzer, Maryland-Virginia; B. T. Burnworth, Illiokota; H. F. Stuckman, Mid-West; A. V. Kimmell, Southern California; James S. Cook, Northern California; R. Paul Miller, Northwest.

At this time Moderator Bowman ruled retiring Moderator Beachler's excellent address the property of the Conference and its incorporation in the Minutes.

By special vote the action of the College Trustees was upheld in pledging the church to raise an equal sum to meet the sum raised by the City of Ashland in its recent campaign for the College. Also the churches in the brotherhood were urged to support this movement by the special gifts called for on Educational Day.

On Thursday at 10 A. M., another open business session was held and the Board of Trustees of the Brethren Home made their annual report, showing a balance of over \$12,000 waiting to be invested in a Brethren Home. At this time it was given out that Henry Rinehart and wife of Flora, Indiana, had made arrangements to turn over their entire estate of about \$30,000 to this fund providing the home be located in Carroll County, Indiana. Dr. J. A. Miller, W. E. Thomas, pastor of the Flora church and W. T. Lytle a former pastor of this church spoke enthusiastically in favor of locating this Home in or near Flora. Surely it looks now as though our old Brethren people may have a Home in the near future.

J. F. Watson, M. J. Snyder, H. V. Wall were elected to the Publication Board.

H. E. Roscoe was re-elected to his position on the Board of Benevolences.

Regarding the amount still due on the Winona Tabernacle fund of \$2500. H. E. Roscoe reported a debit of \$146.24. An offering was immediately taken which yielded \$148.75 and thereby liquidated that debt. At this time the National Statistician made his report but it is too long to include here, so it will appear in full in the Brethren Annual. Mr. Eppley, the Statistician, accounted for the failure of a complete report in the complicated form of blanks. By special action the Conference authorized the National Statistician together with the District Statistician to revise and simplify the forms.

The regular session on Friday was appropriately opened by the reception of fraternal greetings from the Disciple Conference. Dr. Geo. M. Miller of Washington, D. C., was the spokesman for the Disciples of Christ.

The Conference empowered the Moderator to appoint the following men to extend the Fraternal Greetings of the Brethren church to the sister Conferences,—To the Disciples of Christ,—Dr. J. A. Miller, Dr. Chas. A. Bame, E. L. Miller. To the Christian Conference,—

A. V. Kimmell, J. A. Garber, J. L. Kimmel.

E. M. Riddle, Secretary of the New Executive Committee was granted permission by the Conference to make all arrangements with the Winona Assembly to hold the 34th Annual Conference at Winona Lake, Indiana, in the Auditorium, August 28-September 3.

The following men were elected to the Board of Trustees of the Brethren Home upon the recommendation of the old Board, said newly elected members to serve in addition to the members already serving:

For life, Henry Rinehart; Ira Fudge for 5 years; Walter Pearson for 3 years; E. M. Cobb, for 2 years; H. F. E. O'Neill for 1 year.

By motion the fee of Dr. Evans was referred to the Old Executive Committee and that the securing of a Bible lecturer for next year be left to the discretion of the New Executive Committee.

The Committee of 25 selected for the purpose of investigating the validity of the credentials of representatives from the First church of Los Angeles, California, was read in which the credentials were not accepted.

The creation of a committee on Entertainment and business for next year was left to the discretion of the Executive Committee.

At the General Session at 7:00 P. M., Friday evening, the Missionary activities of the Foreign Board were reviewed and by special action, the Conference relieved W. A. Gearhart of his duties as Field Secretary of the Foreign Board in order that he might devote his full time to the rapidly growing activities of the Home Board.

L. S. Bauman reported the activities referred to earlier in the Missionary Session.

On Saturday two business sessions were held and the closing business of the Conference was transacted. At the opening of the 10 A. M. session a committee from the Eel River Conference of the Christian church, composed of Dr. J. F. Bennett, Dr. J. E. Etter and W. P. Minton was received and Dr. Bennett as spokesman extended the greetings of the Christian Conference to our people.

The Committee on Credentials made its final report of 301 delegates in attendance and was ordered to prepare a tabulated report for publication.

The following officers were selected for the organization:

Sunday School Association:

President, J. F. Watson; Vice President, A. V. Kimmel; General Secretary, H. H. Wolford; Treasurer, Ira Slotter; Children's Division, Nora Bracken Davis; Young Peoples' Division, G. H. Jones; Adult Division, L. G. Wood; Religious Education and Teachers' Training, J. A. Garber; Missionary Department, C. E. Kolb; Temperance Department, R. A. Haun; Home Department, Mrs. Ira Raudenbush; Administration, G. W. Brumbaugh.

Christian Endeavor Officers—President, J. A. Garber; General Secretary, Melvin A. Stuckey; Intermediate Superintendent, Mrs. Cora Stuckman; Junior Superintendent, Frieda Price; Missionary Superintendent, G. C. Carpenter; Tenth Legion Superintendent, E. A. Myer; Quiet Hour, E. M. Riddle; Life Work, Milton Puterbaugh; Publicity, Earle Huette; Service, Chas. W. Abbott; Citizenship, A. E. Whitted.

Board of Religious Education.

J. F. Watson offered the following names to constitute the personnel of the Board of Religious Education:

To serve 1 year, E. G. Mason, W. H. Beachler; To serve 2 years, W. I. Duker, H. H. Wolford. To serve 3 years, E. M. Riddle, J. A. Garber.

Mission Board—Mrs. Mary Wenger, Mrs. G. T. Ronk, Horace Kolb and O. E. Bowman were re-elected to this Board.

At this time, G. C. Carpenter asked for and received the approval of the Conference in fixing the apportionment for Home Missions for next year at \$1.00 per member.

By special action, the Conference approved

the action of the Foreign Mission Board in selecting the following missionaries:

Orville D. Jobson, 1st church, Philadelphia, for Africa; John A. Linehart, Compton Avenue, Los Angeles church; Miss Esther Sargent, Compton Avenue, Los Angeles church.

It also decided that Mrs. Foulk and her daughter, Rosemary, workers in China, be recognized as accredited Brethren missionaries. The support of their work having been guaranteed by the Long Beach church.

Further, the Conference approved the selection of Mr. Bennett of the Long Beach, California, church as a missionary, pending the further approval of the Foreign Board.

By way of information, Wm. Kolb, Jr., reported that no changes were made by the Publication Board in the Editorial or Managerial departments of the Company.

A motion prevailed that this Conference through its Moderator and Committee on Committees shall appoint a committee of three with whom the First church of Los Angeles may meet in assisting to restore them to the fellowship of the Conference. Dr. Charles A. Bame, H. F. Stuckman and J. Milo Wolf were appointed.

It was further decided that this Conference instruct its Peace Committee and the Editor of The Evangelist to immediately institute a campaign of petitions and resolutions to our President, Senators and Representatives, urging them to favor disarmament.

A motion prevailed to supply all delegates next year with suitable badges or insignia. It was further amended to supply all Brethren attending the Conference with badges but to designate the delegates with one marked delegate.

The Conference further listened to the Bicentenary Plans and Calendar read by Miles J. Snyder. The whole plan was approved and the Executive Committee instructed to give the Bicentenary Movement a full evening's session on next year's program.

By special vote the Conference expressed its thanks to the Bicentenary Committee for its strenuous and able work done during the past year.

The Plans and Calendar are as follows:

By action of the Bicentenary Executive Committee, Dr. Chas. A. Bame was elected Executive Secretary for a period of two years, to devote eight months of each year to the promotion of the Bicentenary work.

He shall be authorized to receive special offerings from all churches visited, such offerings to be applied to meet the expenses of the Movement.

It was further moved that a special offering be received from this Conference for the Brethren Bicentenary Movement, as was given last year.

It was also decided that the cost of all literature prepared by any National Director, together with the postage required, shall be paid by the Bicentenary Movement. Such bills to be approved by the Executive Secretary before payment.

Bicentenary Calendar and Budget for the current church year:

Stewardship, October, special Collection,	
third Sunday,	\$.10
Home Missions, November, special collection, Thanksgiving,	1.00
White Gift, December, Special collection, Christmas, .....	.20
Publication, January, Special collection, 4th Sunday, .....	.50
Benevolences, February, Special collection, 4th Sunday, .....	.20
Missionary Education, March, Easter Foreign Missions, April, Special collection,	1.50
Woman's Month, May, Woman's Day Education, June, Special collection, 2nd, Sunday,	1.00

Making a total appropriation of \$5.00 per member each year.

The Resolution will appear in the Annual. Space and time forbid their appearance here.

E. G. MASON.

When Economy is Expensive

The merchant who doesn't own the means of getting daily knowledge of his business is literally chucking a tidy sum of hard cash out of the window before he locks up at night.

That money would soon pay for a Burroughs Machine.

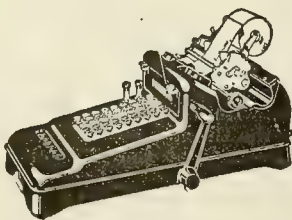
The investment required to get that machine is so small as to be startling. Many Burroughs Machines are sold at prices as low as before the war. You can buy a Burroughs Adding Machine as low as \$130—a Bookkeeping Machine as low as \$550—and all on easy terms.

The savings which the machine puts into your business begin at once to help pay for it. You simply put it on your payroll as an employee and it pays its way.

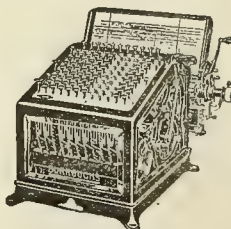
Don't take our word for it—thousands of Burroughs users will tell you that they have paid for their machines out of the money they have saved.

We don't want you to buy a Burroughs Machine until you're satisfied that it will actually pay its own way in your business. Call up the nearest Burroughs office, or write direct to the Home Office at Detroit, Michigan.

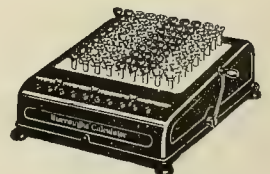
Adding Machines \$130 and up; Bookkeeping Machines \$550 and up; easy terms, small down-payments.



Adding



Bookkeeping

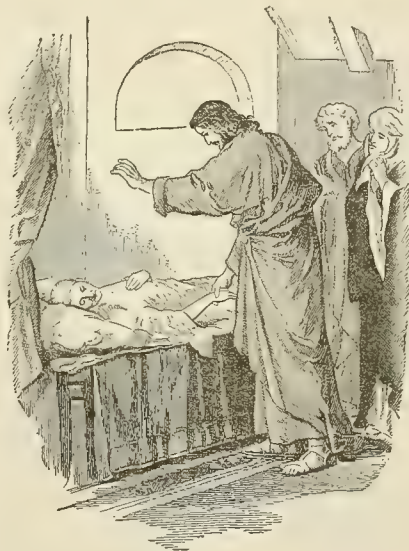


Calculating

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The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



CHRIST THE CONSOLER

"'He touched her hand, and the fever left her.'
Oh, we need his touch on our fevered hands!
The cool, still touch of the Man of sorrows,
Who knows us, and loves us, and understands.

"So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

"Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch thou our hands! Let the fever leave us!
And so shall we minister unto Thee!"

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

Two Mighty Enemies That Challenge The Church

This is a time of conflict; let not the church forget the fact. Of course this can be said of any age. For it must be remembered that the church must ever be militant until she, in God's own time, becomes the church triumphant. But the issues at stake at the present make especial demand that the church shall gird herself for battle in a determined and united manner. There is a tendency at times, when a signal victory has been won, to think the enemy wholly vanquished, and, leaving the battlefield, return to our homes for rest. Then there comes the re-awakening to the fact that the lull has only given the forces of evil a chance to reorganize and regain a portion of their lost strength, that they may charge the forces of righteousness with greater effectiveness.

Two mighty enemies stand upon the horizon at this hour to threaten the militant hosts of God—the god of war and the god of indulgence. Both of these we were told were dead. We thought our World War was to end war, but somehow the selfishness, jealousy, hatred, bitter rivalry, greed and godlessness that bore such terrible fruitage in the late war have sown their seed for another awful harvest which is sure to mature if we give it the necessary time and condition. We thought, some of us, that the liquor traffic was killed forever, so far as fair America was concerned, but we see the monster rising with all the desperateness of a losing foe determined to gain by any measure a new lease on life, that it may deceive and degrade the people yet longer. No forces of evil are more strongly organized and more generously financed than these two, and none more certainly require the united and persevering opposition of the whole church of Christ. It is true that there are other organized and powerful foes that the church must face in a united way, but these call for immediate attention, because of the advances they are making.

No member of the Brethren church will hesitate to do whatever is possible to hasten the day when war shall be no more, or to lessen the chances of war. The danger of war will not be eliminated until the spirit of Christ shall rule in the hearts of men, but every preventive measure that may be used while the gospel is being preached and is taking hold of the hearts of men, is certainly worthy of the church's loyal support. The church now has an unparalleled opportunity of making its influence felt against war by petitioning against armaments. Men high in the counsels of the nation, and men who are warriors by profession, tell us that if the church speaks out strongly enough, she can absolutely prevent the next war. What an opportunity! But that is not all. Not only will another war be made much less probable, if we can encourage disarmament, or at least the begin-

ning of disarmament, but we will have saved untold millions of dollars that are being wasted in preparation for war. It has been estimated that about 97 per cent of our government's total income is spent on wars past and future. Surely an opportunity to speak effectively against such a colossal evil should not be let slip. Most assuredly the Brethren church with its historic peace principles will continue in the lead against war at an hour when its influence will count more than at any other time.

Pray for the Disarmament Conference called by President Harding to meet in Washington on Armistice Day, November 11; talk disarmament among your neighbors and friends; and write, as a church and as individuals, to the President, Secretary of State Hughes and to representatives in congress, petitioning them to make every possible preparation to end war, to favor disarmament, to make sharp reduction in army and navy appropriations; and assuring President Harding of your utmost support in the coming conference—that you feel that he cannot go to far with the powers of the world in the direction of peace.

Regarding the other great foe that is becoming so aggressive at this time, the importance of the church stirring itself to all possible effort against it cannot be too strongly urged. Friends of the liquor traffic are making propaganda in every conceivable manner to turn the tide of prohibition sentiment, or at least to nullify it so that light wines and beer may again be sold. Since the Eighteenth Amendment went into effect there have been incorporated 33 organizations designed to create sentiment for the nullification of the Volstead law. A number of these are operating on a national scale and are establishing branches in the principal cities of the nation. They are well supplied with funds, spending thousands of dollars in postage, and rallying friends of wine and beer and deceiving the friends of prohibition with their bugaboo of liberty and home protection. Their hope is to decrease the prohibition majority in the next congress, and if possible to destroy it, so that congress, which alone can make the Eighteenth Amendment effective, will find it impossible to act against the traffic. The Christian people of our land, and we must surely depend on the Brethren folks, can do no more effective piece of Christian work than to see that the right kind of men are nominated and elected to congress. They should instruct their representatives very definitely to stand against the liquor traffic in every possible way. They should petition their representatives who will remain in congress to the same end. This is not a time to be indifferent about so vital a matter. Nor must we allow ourselves to be deceived

by the cunning of the enemy. One of the most subtle arguments of the wets is that the sanctity of the home, against unreasonable searches and seizures, guaranteed by the Fourth Amendment, is being broken down. We have seen no more effective answer to this argument than an editorial published in the New York Evening Mail of September 1. This editorial has already been widely quoted by religious papers as well as by distinctly temperance papers, but that every member of The Evangelist family may have a chance to read it we are reprinting it, even though a few may have already seen it in print.

"No rogue e'er felt the halter draw with good opinion of the law"; in the same sense all bootleggers and many who unwittingly sympathize with their practices are united just now in a chorus of denunciation of the anti-liquor-selling law because of the opportunity it offers for violation of the fourth amendment to the federal constitution, which guarantees the right to every citizen to be secure in his home and person against unreasonable searches and seizures.

"The bootlegger's tender solicitude for the sanctity of the home and its preservation from the so-called depredations by officers of the law is truly astonishing to those who recall before the law was passed the baleful influence of these same bootleggers—then open saloonists—over every family circle in the land. There was not a home that wholly escaped its debasing and destroying force; it crossed every threshold even more cruelly than the deep shadow of death; every prison was crowded with its victims; every gallows was the altar of its sacrifices; every ruined household the scene of its tragedies. On every street corner it could pre-empt by rentals that decent business could not afford, this degrading influence waylaid men and women with its "Family Entrance" lure, robbing them of their senses and their self-respect as well as of their money. It made every street corner the breeding place and refuge of thieves; far and away the foulest blot on civilization, for it tainted everything it touched.

"It is this influence that is now filling the columns of newspapers and debates in Congress with absurdities about the violation of the fourth amendment in the enforcement of a law that stifles its

nefarious calling. Citizens, they brazenly declare, are no longer secure in their homes! Officers of the law may ransack homes at will, stop and search innocent automobile parties, accost citizens on the public highways and insist upon searching them for liquor!

"Who knows of any home that has been so invaded? Who knows of any citizen who has been so held up? And if here and there some person knows of one or two or three instances in which overzealous officers have trespassed, let your mind run back to the not distant time when all about you were scores of homes and families whom you knew were brought to ruin by the saloon; recall the Mondays when the police courts were crowded with Sunday drunkards, when every resort to which you brought your family for an outing was made impossible by the presence of drunken men and women.

"Recall that picture of the recent past, recall all that you personally know of the tragedies of the liquor-selling days; take the lightest phase of that horrible past and contrast it with the worst that can be charged against law-enforcing officers; then, in the quiet of your own conscience, ask yourself where you stand as between the two.

"There never was such hypocrisy as this cry from the saloonists to protect the rights of citizens in their homes from unwarranted search and seizure. These new-found advocates of the constitution never knew law or morals in the days when they were in control of legislatures and congress; when they arrogantly dictated to governors, senators and mayors whether they would or would not be kept in office; when decent citizens kept far from the saloonist's corner because he feared a knife in the back or a pistol shot from the dark.

"The men who until the anti-liquor-selling law was enacted brought more tragedies and sadder tragedies into human life than all other influences are the men who now seek to delude unthinking people into fear that their constitutional rights are being violated—that their homes are in peril of the law. Here and there senators and congressmen are used as stage-dressing in this last desperate effort to drive a wedge in the anti-liquor-selling law; but back of those dummy figures stand the real sponsors of the movement—the saloonists."

EDITORIAL REVIEW

Brother E. M. Cobb passes on a letter he received from an Oriental friend, for the information of the Evangelist readers.

Brother E. E. Roberts writes concerning his visit to Allentown, a former pastorate, and of his pleasant impressions and experiences while there.

Brother Miles J. Snyder, Treasurer of the Bicentenary Movement, calls for the payment of pledges at the earliest opportunity, in order that the expenses of the Movement may be met. **Do it now.**

Our correspondent from the Goshen, Indiana church tells us of the success of the mid-week mission study conducted by the Woman's Missionary Society, and gives special credit to Sister Maud Webb for the success of the class.

The churches of Sterling, Rittman, Smithville and Fair Haven united in an all-day meeting recently in the Fair Haven church. It proved to be a very enjoyable and profitable occasion, according to Brother Vern Stoffer's report.

Brother Enoch Feters writes that inasmuch as his health has not materially improved, he is going south for the winter, and desires to locate where there are some Brethren folks in Texas or Arizona. He may be addressed at LaPaz, Indiana.

Our readers will appreciate the letter in this issue from Brother S. E. Christiansen, who writes from his parents' home in Norway, concerning religious conditions in that country. He is to be home in a few weeks to resume his pastorate at Columbus.

In this issue is to be found the program for the Illiokota district conference to be held at Hudson, Iowa, October 4 to 6, also the W. M. S. program for the Indiana district conference at Oakville, October 4 to 6. The Pennsylvania conference program reached us too late for publication in this issue. It convenes in First church, Philadelphia, October 3 to 6.

A goodly list of churches renewing their places on the Honor Roll, as reported in the Business Manager's Corner, shows an appreciation

of the Evangelist which should bring cheer to the hearts of the many leaders concerned about the growth of our beloved paper. It brings encouragement to our own hearts as we note the loyalty of our churches from time to time and learn from them that they consider The Evangelist a real necessity to the highest efficiency of their church life.

Brother Wm. C. Teeter is again at his old job at which he is so proficient, that of reporting the "doings at Dayton." Among the numerous preachers filling the pulpit during the summer, Brother E. A. Rowsey served as supply pastor for about two months. Brother Bell, the new pastor installed just preceding conference, it will be remembered, served this church as pastor for four years a few years ago, and his recall to this work bespeaks the church's confidence in his leadership.

The editor is in receipt of an invitation and program of a well-arranged "Home-Coming Day" service at Listie, Pennsylvania, where Brother H. S. Myers is pastor. The date was September 18, and so the affair is now a matter of history, and has doubtless meant much in the way of encouragement to the church at Listie. On the program we note that Brother Albert Trent was scheduled for a talk to the Sunday school, Brother Dyoll Belote for the morning sermon, Brother W. S. Baker for the afternoon address and Brother Myers for the evening sermon.

News comes to us from Dr. Gribble that she and little Marguerite are ready to start for the homeland. We have another and longer communication which tells of the journey to the coast, where they are compelled to wait on account of Marguerite's contracting whooping cough, as you will learn in this issue from Dr. Gribble's note to Brother McClain, published on page 16.

The Bethlehem church near Harrisonburg, Virginia, is encouraged by the progress realized. They were given valuable service during the time they were without a pastor, by Brother E. B. Shaver, one of the fathers of Brethrenism in Virginia. This church has now secured Brother Charles C. Haun as pastor and much is expected from his wise leadership. Strength, both numerical and spiritual was received from a revival meeting recently conducted by Brother I. D. Bowman.

GENERAL ARTICLES

Recruiting and Training. By H. F. Stuckman

A District Conference Address

One of the most important questions before our church today is the matter of trained leaders. This question has always confronted us, but presents itself in these present days as a giant with drawn sword, standing in our pathway. It is all the harder, because it is a two-fold question. It is a matter of **quality** and **quantity**. How are we to have enough of the right kind? That indeed is our one big problem. If there is a man within our borders who can solve it he should quickly set himself to do it, for oncoming generations would look back upon his efforts and call him blessed. I do say very frankly that we have done little but talk about it since I have been old enough to remember correctly. We have made no concerted, serious effort to remedy the situation.

Since we must have recruits, before we can train them, let me speak first of this phase. Like a wise physician let us diagnose our case, and then if possible find a remedy, bearing in mind that the diagnosis is the harder of the two.

Perhaps we should examine our ancestors' for family characteristics that would have to do with the present trend. If we do we will find first of all that they were people who placed the leadership of the church on older shoulders, for the most part ignoring the younger element in the church. Have we inherited that trait? I say frankly we have. There are scores of minor as well as major places in the church where young people might receive their inspiration and begin their training for definite Christian work. We who are older are all apt to zealously cling to some task, or drift along in the same old rut, with the responsibility on the same shoulders for years and years until our young people become discouraged and cease taking interest in the church entirely. We as leaders ought to ask ourselves always, Is this not the opportunity to give some one of our young people an inspiration to more definite Christian commitment? As much as is possible, let us use our young people, and those of us who are older in the service should be satisfied to stand behind them with our encouragement and help. Remember that our ministers and leaders for the most part come from local leaders in our respective communities, for it is there in the more menial service, they have received the inspiration.

Might our failure to have sufficient recruits not in part be traced to our lethargy in general, as to spiritual things? In other words, will a young man give his life for something that his own parents are not taking seriously? Let us examine ourselves, and see if not a great deal of the fault is to be traced to our own attitude. Is it not a fact that our children fail to take religion seriously, because they note that we do not give it serious consideration? Many of our young people are driven from the church, and Christian service by our indifference to it. The remedy is easy to find. We parents must begin at once to live our religion as if it were a serious thing. When we do, then scores of our children will be won for the church, and a constant stream of young people will be wending their way toward places of training for definite Christian work.

Is it too much to say that the scarcity of preachers today is to be blamed at least in part to the false conceptions that we have taught concerning the minister? Have we not in days gone by held the "brethren of the cloth" up in such a light before our boys that they have looked upon them as a "pink tea" fellow, or as sort of superhuman folks? If this is not true, why is it that the children conduct themselves entirely different in the presence of a minister than they would in the presence of a Christian business man? It is because we have taught our children that a minister is different. What does a boy shrink more from than a career

which would dress him in a long-tailed coat and make a superman out of him all his life? The child has been taught that a minister's career is dreadfully hemmed in, and for the most part our boys decide early in life that whatever they do, it will not be to preach the Gospel. The remedy is to be found in a different attitude toward the minister in word and in action. While we must teach our children the dignity of the ministry, let us not make them believe that he is entirely different from other good men.

I think I come to a more practical cause for our dearth and the dearth in general. That is that comparatively speaking, the ministry offers so very small inducements in a financial way. It is hard to attempt to teach a young fellow, saying nothing about being convincing in your teaching, that he should enter a life's work, where the chief compensation is joy, rather than a just portion of both joy and material things. We will never have young men struggling through a college and seminary course in great numbers to become ministers of God, to receive after their years of preparation a salary about half as large as the bricklayer or the carpenter. And yet comparatively speaking we are asking him to do that thing. We are asking him to keep his family in splendor, on half what we are receiving in the other vocations of life. Looking at it from at least a partially human viewpoint, what is the exact situation that faces a prospective candidate for the ministry in the Brethren church? It is this, briefly stated. Four years in college, following his high school, at an expense of two thousand dollars,—and few get through college any cheaper. And we are beginning to require still further school work. Then he must go out as any apprentice, and prove himself in one, two or three pastorates before he can expect to get a living wage. By that time he is hopelessly in debt, and will find himself discredited in every community. Do you think that your boys and mine are going to break their necks to get into a predicament like that? Some good brother will say, The joy and glory of it all partly pays for the sacrifices. These things are to be magnified, but they will not pay the grocer, or the coal dealer. And why should we expect that men who enter the ministry are to be subjected to such injustices while the rest of us hand over fist make, spend, and save? Let us not scatter this evidence broadcast, but let us set quietly to work to remedy this situation, and in our shame let us ask God to forgive us in our past sinning against the men of God who preach the word in season and out. And above everything else we ought to make it possible for young men to see in the ministry a fair livelihood.

I think I might mention many more contributing causes for our lack of leaders, especially in the ministry. But I do not care to tire you, and I am desirous of speaking on the last phase of this subject. When we have come to this glorious age, with scores of men ready to prepare for the ministry and young women for similar places, how are we going to prepare them?

I suspect that the task of training for leadership, can be handily taken care of, when once enough young people come forward to give themselves to Christian service. The training, however, is of great concern in these days. If folks are going out as religious leaders a very great deal depends on the kind of training they receive. We have in days gone by laid very little stress on this. But when once we come to understand that sixty percent of the teachers outside of purely denominational schools are said to be unbelievers, then the importance of choosing a place of learning for our young people becomes important. Why can we not settle this matter by resolving that our future leaders in the

church shall be trained in our own college under Brethren influences, and where we can be sure that no influence for establishing of their faith in fundamentals will be overlooked?

No one will doubt the advisability of a thoroughly trained leadership for the future. For fear some might still be so prejudiced, let me call your attention to one of Paul's statements to Timothy made centuries ago. "Study to show thyself approved workmen that needeth not to be ashamed, rightly dividing the word of truth." What does that mean in common language? A minister is here likened to a mechanic, a workman, that has stood the test. "Rightly dividing," that means cutting to the line. Paul was a tent maker, and no doubt got his figure from the tent makers' task of marking the cloth and then cutting down the mark with the scissors. Whatever the meaning, it denotes this much clearly, A skilled workman. From this he passes to more detailed things of the trained minister's task. Shun profane babbling, and mere words. Paul would have no less than the best occupying the place of leadership in the church.

What Paul means to say in no wise discourages those who have never been able to educate themselves greatly for the ministerial office. But he does lay emphasis on our giving our best to God's service. Can we not do that best by training our minds in some college or seminary when at all possible?

Ministerial education dare not go so far in advance of the general education of the times that the minister speaks above the understanding of his people. Men who might otherwise have been useful to God's work have been entirely

unfitted for the pastorate because of what seemed to be their "much learning." So I repeat, that ministerial education that goes too far ahead of education in general—in theory, at least, and is not practical, will tempt the preacher to appear too learned for his people, and will make him of non-effect to his hearers.

If we are to follow Paul's teaching regarding the leadership of our church, it behooves us to prepare at once the very best place of training that we can prepare.

The time has arrived when, in my judgment, we are justified in expanding and developing without delay the theological department of our college. If the perpetuation of our faith depends on our leadership, then let us erect such a college of training that nothing short of the best that we can procure will be at our disposal. I think the time is far spent when the denominational school can lay emphasis on the teaching of everything else but religion, and make it a minor thing in the course of study. It is my firm conviction that the seminary of every denominational institution of learning should occupy the center of interest. Indeed it should be the center around which all the other departments of learning are grouped. And until we do that, God will not look upon us as being serious in preparing for his church the kind of leaders it really deserves. Let us give our seminary money, which if we do give her, we can augment her teaching force and equipment to such a degree that she will occupy first place in our educational program. And the God who loves us will know that we are putting first things first, and the world about us will be convinced that we are a people seeking first the kingdom of heaven and its righteousness.

Falls City, Nebraska.

The Parents Obligation to Children. By Prof. E. G. Mason

Address at the Late General Conference

Life does not consist of a constant growth, or an ever-increasing ability to go forward, in a physical sense. But as the sun slowly rises from out of the East, gradually warming the air and the surface of the earth to their maximum heat when it reaches its zenith, then drops slowly back to the horizon, its warming rays gradually diminishing until the earth is once more enshrouded in darkness and is cold in its dampness and shadow, so is life.

We come into this world, helpless and innocent, but as we grow in years, coming in constant contact with our neighbors, we grow in strength and forgetfulness of the boundless love and care of him who sent us here. We grow and wax strong until we reach the zenith of our careers and then there is a constant diminishing of vitality until death.

Understand me, I am referring only to the physical side of life now; the moral side will come later. We all know, that as we grow older, we must either grow better or worse, morally. There is no half way line or neutral position.

Study life in all its forms and we are convinced that this is true. All life is a cycle; a repetition of what has gone before. The lives of different individuals are much the same. They differ only in minor matters. The general trend of their lives is the same. We all suffer pain, heartaches and sorrows, experience joy and pleasure. We come into life and go out of it in the same way, and whether rich or poor, exalted or humble, our experiences are mutual.

We all have been created in the image and likeness of God. The only excuse we have for existence is the fact that God has created the way for us to come into the world and that we may do the work that he has intended us to do.

With the biologist, we must eventually agree that all life was created in order that life may be perpetuated and that there shall be an external movement forward, a constant and ever-increasing betterment of the social life of this earth.

The study of plant and animal life in their lower and higher forms convinces us of the fact that no life is a success unless it bears fruit. The fruits of animal life are the

offspring and consequently, the fruits of human life are children.

The more this topic is studied, the more am I persuaded that as it is stated it is paradoxical. All who are not what we term ministers of the Word, are laymen. We laymen are preached to, preached at and preached about, but the fact still remains, we are the great body of the church, we are the army, the men behind the guns. It is the preacher's duty and opportunity to tell us what we should do but he is not responsible for **what** we do. We, alone, are responsible. It is up to us, in the last analysis, and we face it. We must carry the burdens of a sin-sick world. Of course, you may call it an opportunity if you wish, but it is far more than that, it is a distinct **obligation**.

I can not foretell what my colleague on this topic may say in regard to the obligation of children to the parents, but I believe that I am safe in saying that most parents think that the child should be a financial asset to them—and that he owes them a particular debt because they were the means by which he was brought into existence. In other words, the popular belief is that the child exists for the support of the parent, instead that the parent exists for the support, education and moral training of the child. True, there is some truth in this belief, the child should regard the financial needs of the present—he hasn't been trained aright if he doesn't—but I am referring particularly to the primitive instinct that prompts true parenthood. In a far greater measure, the parent owes the child the right to be born decently, in a good home and amid the best and most wholesome surroundings, the heritage of a strong, healthy body and mind and most of all the right and privilege to develop and make the most of himself in life.

So naturally the trend of my thought shall follow the physical, moral, and spiritual obligation of parents to children. The most successful and valuable parent is he or she who lives for the child and thinks only of making or rather influencing him to become the best that nature and man can make out of him.

Every parent is responsible for the physical condition of his or her children. Every child has a right to a strong and healthy body. No parent who is not physically fit is capable of transmitting physical fitness to the children. Most of our state governments have recognized the importance of inherited physical fitness by placing eugenic laws upon their statute books. Statistics have shown us, time and again, that physical and mental defects are transmitted from parent to child in a surprisingly accurate degree. As Mendel's Law applies to the propagation of certain dominant and recessive characteristics in plant life, it also applies to the perpetuation of these same characteristics in human life.

The statistics of the state of New York show over and over again that when one of two parents are sub-normal in mind or body, that these characteristics are transmitted to the children according to a certain definite law. The lineage of a certain family notorious for the number of criminals in Sing Sing prison of that state was investigated and the criminal characteristics were traced to the existence of a weak-minded parent back several generations.

The physical and mental salvation of the human race does not lie most directly with the generation to which we belong but to the coming generation for which we are inevitably responsible. Whatever physical and mental defects we may have had have already been or are now being transmitted to our children, and it is too late to correct them now, but we can better them by proper instruction and proper care of our children, the innocent sufferers of the sins of past generations. For do we not read in our Bibles that the sins of the fathers shall be visited upon the children even unto the third and fourth generations?

When we know these things we can do much to correct the re-occurrence of these same mistakes in the future. Many blind and otherwise deformed children are the innocent recipients of a stunted life on account of the reckless and careless and sinful living of some one back in their ancestry.

You in this audience are among the best parents that can be found anywhere. We may be able to do little toward making the physical condition of our children better from the standpoint of inheritance but we can do much in instructing them to take the best care of their bodies in order that they may properly grow into parenthood, thus sending an ever increasing tendency toward social improvement down through the ages. We must get the true vision of the future and bend all our efforts toward the betterment of our race, for it needs all that we can do. The World War has left its heritage of cigarette smokers and social impunity in our midst and the future safety of our civilization has no greater enemies than these two evils. No two evils, more seriously threaten to undermine the future parenthood of our race than these.

Walt Mason on smoking: "The human race is either surprisingly ignorant or surprisingly negligent of the law of heredity."

The most that parents can do is to be strong and healthy and pure and clean themselves and thus transmit by heredity and instruction this same strength, health, purity and cleanliness to their children. The next thing we must do to guarantee our children these requisites to right living is to safeguard their bodies and morals by constant and conscientious training and teaching.

Secondly, we, as parents, are obligated to insure morality in our children. This we can not transmit definitely by heredity but by example. Example is the greatest teacher and trainer. It is the parents' duty and obligation to set the proper example in morals to their children. The father who thinks first of his own enjoyment and personal satisfaction is certainly not setting the proper moral example to his children. If there are certain things we do not want our children to do, we must not do them ourselves.

The "do as I say; not as I do" theology is a thing of the past and no longer carries any weight. The most effective modern methods of teaching are, "Do as I do." This

applies in the teaching of children in the home even more effectively than in the public schools. Every teacher's certificate in the States of Ohio and Illinois, and I presume in all states of the union, contains the clause, "The applicant has furnished evidence of good moral character." There is a well-directed purpose in this clause for by it is shown the greatness the state places upon the influence of a good moral example. A public school teacher is in close contact with the child only about six hours per day, five days in the week. Usually both teacher and pupil are on their good behavior, they are showing up their better selves. Even though the teacher is not the possessor of a faultless moral character, he may keep his faulty morals so completely hidden that he exerts no evil influence over the children who come under his teaching. He may keep his moral defects in the background but can the parent?

The home is usually the place where we all behave the most naturally. If we feel cross, we are more apt to show it at home. If we have any tendency to let out our baser and lower selves, we let down the bars at home. Can the parent successfully hide his moral defects from the family? The parent is obligated to set the proper moral example to his children in the home and wherever the children may follow.

I repeat, if we want our children to decide properly on all moral questions, we must first make the right decision ourselves and then set the example. Paul has said, "As the twig is bent, so is the tree inclined," also in Proverbs, "If we train a child in the way he should go, he never will depart therefrom."

If our children are to love and respect the church, the parents must love and respect it; if they are to shun the use of tobacco, profanity, the immoral effect of the dance; the pool hall and other kindred agencies that sear their moral fabric, the parent must shun one and all. This, brethren, is not an opportunity of the laymen but a full-grown obligation. We are obliged to do it or fail in our attempts to safeguard the future careers of our children.

Some failures occur in the proper raising of children, even when the parents try to set the proper example, but they are few compared to those that occur because of failure to set the right example, and usually are only temporary, for stable teaching of an honest and conscientious parent, finally prevail in the lives of the children.

After the parent has felt the physical and moral obligation to the child and has set the proper example, little remains of the spiritual obligation. The terms moral and spiritual should be synonymous, but sometimes they are not. The man who claims that he is absolutely moral may not lay claim to any spiritual belief, but a man cannot be truly moral without maintaining a vital spiritual belief and practice, in the highest sense. And he must ally himself with a church in order that he may be absolutely moral. It is as impossible to remain morally pure in a sinful world without the protection of church allegiance as it is to travel in a muddy road without getting splashed with mud. So with the moral obligation of the parent must go the spiritual obligation. The parent is obligated, not only for the future welfare of his own children but for the future welfare of the world-at-large, to set the example of church allegiance and proper worship with the church of his affiliation.

As the plant lives but to produce its fruit in which is stored the seed in which lies the germ of life, ready to bud forth, when the proper conditions are supplied and develop into a plant like unto the parent plant, and then after it has done this, it has completed its life work and dies to let the seed it produced develop a new plant to take its place, so must the parents live to make their children better. The parent must live to make the child better able to take up the burdens of life, than they themselves have been able to do. If he does not, there is no progress, there is no advancement from generation to generation and the world will be no better in the future than it is in the present.

The parent must see in the child the future possibilities. He must see in the child, the full-grown man and woman.

He must have a vision of what the child may become if all the possibilities to develop are supplied. Each true parent has high hopes for the future careers of his children; he builds his own air castles for them and bends every effort toward the attainment of these ideals. If the parent fails to meet these obligations, he has failed as a parent and must meet his punishment at the hands of a just God.

We must come to realize that the future destiny of the

civilization of this nation and the world lies in the kind of lives our children live and the greatest work that we can do is to so influence these children of ours that they may develop to the fullest extent the latent possibilities that are hidden in their lives. It is not our privilege nor opportunity alone but it is a real obligation.

West Salem, Ohio.

A Student's Impression of the Conference. By Melvin A. Stuckey, '22

(This article by Brother Stuckey was written and mailed promptly, but was delayed in the mails in its effort to reach the editor, and so failed to get in the special Conference number. But the article is still timely, as will be others also that have not as yet reached us.—Editor).

For one to enumerate all the indelible imprints registered upon our consciousness at our conference would require a large amount of space. It is not my intention to elaborate in any manner whatsoever but briefly to mention some of the things that seemed to be cardinal in aspect.

One of the first of these was a spirit of unity. Heretofore it has been clearly evident that the whole body of our folk were not so closely lined up as they might have been on questions of grave importance to the church. Ofttimes differences of opinions that led to personal criticism and opposition arose. While the conference was in session these little uprisings maintained their molehill stage of growth but assumed no further enlargement. A personal observation might be pertinent here. The conduct of our older men in the faith, for the most part, was such as to enable a student—an apprentice, if you please—to look on with a kindly attitude and feel hopeful of the church's program for the future. This indeed was encouraging.

Another thing that stood out prominently was a spirit

of fellowship, of Christian love. Winona seemed to create that impression of itself. Its very surroundings are conducive to an attitude of contentment, peace and joy. And most of us caught that spirit, too. I counted it a great privilege to dwell in an atmosphere and environment that was above the normal type. It took Brethren folks to radiate such a spirit and truly it was manifested at Winona in a large measure.

A final thing that moved us all was the existant desire to magnify Christ in each heart. In the opening session more than one expressed that desire. Their hope was one of progress, and pressing forward, of continued success, to be met only in the light that the Jesus spirit should be magnified above all else. Magnifying Christ in the hearts of our believers was realized by means of our splendid addresses, lectures and song worship. Especially was this true of the Evans' lectures and the varied activities of the young people. In fact, all the addresses were of a high type and merited our best attention.

All in all I think I am safe in saying that the present conference realized and fulfilled our hopes more fully than any other that has been held hitherto.

Ashland College, Ashland, Ohio.

What are your Children Reading? By Mrs. C. E. Nicholas

This question should be of utmost importance to every parent, yet it is a question that receives very little consideration.

To know what your boy and girl are reading is both the duty and a privilege of every parent.

Too little thought and concern is given to the kind of reading daily falling into the hands of our children. It is time we awaken to the importance of knowing what they read, how they read and the results of their reading—the effect on the mind and character of the growing child.

Every parent, especially every Christian parent should know the importance of supplying his family with the best of reading material—both books and periodicals.

It is just as much your duty to supply the mind with good, pure wholesome food as it is the bodies.

Children will read, they make no discrimination—if the right kind is not at their disposal, they will read anything within reach of the few pennies they have saved. To them it is not a question of quality but the question of getting something to read. As the trashy books and papers are cheap and within reach of the boy's nickel and dime, he buys the dime novel or some thrilling adventure, thus early poisoning his mind with trashy reading.

The poison of trashy reading lays such a hold on the life of the child that evil results are sure to follow. Crimes committed among the youths of our cities are not a few times, traced to the early reading of detective stories—stories that stimulate crime and adventure.

The power of suggestion is a strong factor in the child life—it becomes a reality.

The parent may complain of the waywardness of his boy or girl—the fault may be yours.

You should know what periodicals and books your boy and girl are reading. There is no better way for you to

control this than to make a study of the needs of your child as he grows from year to year and supply the material yourself. Help him to cultivate a love for good reading—place only the good, the pure, the beautiful at his disposal. Teach him that good books are his best friends.

Your responsibility does not lie in simply telling your boy or girl to always read the best of books and periodicals—the child is absolutely ignorant of the vile poison that lurks between the covers of a yellow backed novel—but you should know and put only the best before him—if you neglect to guard the food of mind and soul as you guard the food that grows the body, sooner or later your God will call you to account for this neglect of duty.

The literature on your table need not be all of a religious nature but it does need to be pure and wholesome food for the mind as well as the soul.

There are the beautiful stories of nature, wonderful stories of inventions and discoveries—interesting descriptions of travel and adventures, taking the child an imaginary journey through strange lands thus acquainting themselves with the habits and customs of strange peoples.

What can better inspire our boys and girls to noble deeds and right living and thinking than the lives and work of our great men and women?

There is no reason why you should not at an early age place in the hands of your child the stories of the Bible told in a simple way, thus unconsciously moulding his religious nature for the higher life.

The love for good books is as easily acquired as for the trashy dime novel so destructive to our youth.

The love for good reading when cultivated is equally as great a power for good and lays the foundation for a noble life.

(Continued on page 11)

THE BRETHREN PULPIT

Conference Sermon on Missions. By A. L. DeLozier

TEXT: "God . . . hath made of one blood all nations of men for to dwell on the face of the earth."
—Acts 17:26.

INTRODUCTION: It is very evident that Paul was standing above, and not merely on Mars Hill when he spoke these words. The truth he brings is far above the Jewish conception of things, for the Jews certainly did not regard men of other nations as their brothers—"of one blood" with themselves. Paul's teaching was equally above the Greek mind, because to the Greek every one who didn't speak his language seemed to be saying bar, bar, bar and was consequently a despised barbarian. The word "blood" is not found in all the manuscript and the Revised Version leaves it out, making our text to read, "And he made of one every nation of men." But it does not seem to mean that the meaning is much altered whether we read "He made of one blood" or merely "He made of one—"

You may now be asking what this text has to do with missions when it seems to speak of creation. It has a great deal to do with missions. If men were created of one blood and with one and the same nature and having the same Father by creation, then our multiplicity of divisions among men into nations, castes and what not, are but conventional after all.

HOME AND FOREIGN MISSIONS:

Without attempting to go far enough to criticise the missionary policy of our or any other church, I should say that our division of missions into home and foreign is but a conventional arrangement and will some day be outgrown, at least, in our thinking if not in practice.

No one can exactly define home and foreign missions or draw a plain line between the two. For instance, after the Spanish-American war, certain mission boards in New York arbitrarily apportioned the newly acquired American possessions among themselves. They considered Cuba a foreign field, while Porto Rica, farther away, was put into the home mission field. It is a little like Einstein. It depends upon the point of view. And yet Einstein left America RELATIVELY no better than he found her. His point of view does not change the stars in their constellations although some scientific journal has seen fit to revise "Twinkle, Twinkle, little star" according to the doctrine of relativity.

My plea here is that we avoid thinking in extremes. Some folks believe in immigrant work alone or in other types of home mission work and would have nothing to do with foreign work. Others are guilty of the other extreme and would put forth all their efforts far away, arguing that folks here at home already have abundant opportunities.

But I want to make myself clear here this morning when I say that I am not talking about home missions, nor am I thinking precisely of foreign missions. I am trying to think after some such motto as:

The Whole Gospel for the Whole World.

INTERNATIONALISM:

Whether we Christians are willing to endorse a League of Nations does not matter so much here, but if we are to have the mind of our Master, we must develop an international mind.

He is likeliest to Christ who, like him, holds all the world in his heart. As some one puts it: "We must internationalize our Christianity." But strictly speaking, this statement is not correct because Christianity never was national in spirit. YOUR Christianity or MINE may be, but Christianity itself never was.

WORLD PROGRAM OF THE CHURCH:

The church can have nothing less than a world program.

Jesus is the light of the world.

God so loved the WORLD that he gave his only begotten Son.

I came to save the WORLD.

The bread which I will give is my flesh, for the life of the WORLD.

That the WORLD may know that thou didst send me.

Go ye therefore and make disciples of ALL the nations.

"We must be Christian cosmopolites," according to a newspaper editor who tries to set forth the Christian view of things. The sad fact is that some cannot even get a national view, to say nothing of international. Too many of us are like the narrow visioned politician who never gets his eyes off his own district. Some writers say that Jingoism is dying and that the new patriotism must be worldism. I am thinking now of the type of jingoism in the church which can jingle only the little local church bell.

The world has been bequeathed to us by our Master, but we must rise up and take it for him. We are not going to have any before-breakfast-job of it either. I do not think it can be done wholesale, but by the old-fashioned method of winning them one by one.

This is no mere women-and-children affair, as many used to think. The missionary enterprise represents the most masculine thing in the world today. A man who has traveled much and mingled in high circles says: "As a class, the missionary body outranks any other class of professional persons known to me—preachers, doctors, teachers, lawyers, journalists or business men."

And yet in spite of the number of missionaries and their ability and attainments, the missionary is but a forerunner; he does not himself suppose that he can evangelize the world. The world will only begin to be evangelized when a native church has been developed.

SELFISHNESS:

In the last analysis what I am aiming to say is that we must get rid of our selfishness. Some folks are so selfish in their chase for dollars that they cease to be human, like the French cynic who ordered inscribed on his tombstone:

Born a man
Died a grocer.

Let's pray God to deliver us from the dominion of THINGS. Jesus long ago said: A man's life consisteth not in . . . things. And to enforce this truth he gave us the parable of the rich fool who was victimized by things and upon whom THINGS took their horrible vengeance as they usually do. It takes nothing less than the power of the Holy Spirit to eradicate from our bosoms this monstrous selfishness which is only another word for sin.

A DAY OF PROPAGANDA:

In this day of extreme propaganda of all sorts, the church must be missionary both at home and abroad, in order to survive. The Socialist party and the "Isms" afford us good examples along this line. It is a matter of conviction. It is of less consequence what truth a man holds than what truth holds the man. Prof. Steiner says: "One of the growing weaknesses of the Protestant church is the loss of those deep convictions which make proselyting easy." A few years ago Newell Dwight Hillis preached a great sermon in which he lamented the passing of a day when great convictions moved men. If a man has something which he thinks is the best and most important thing in the world—as a Christian surely does—then he is not much of a man unless he tries to share that something with everyone else in the world. You may call it what you will, but the real mission-

ary has the propaganda spirit. Most all the missionaries I know are great propagandists.

I am not cheapening the work of the church when I say she should be propagandic. She should be because she alone has something worth propagating. If the church were to obey her Master, or to be more specific, if each individual Christian were an exponent of his faith as is the Moham-medan trader in Africa we would see surprising gains and the "ISMS" have less leeway.

IMMEDIATE ACTION:

The true expression of YOUR Christianity and MINE demands immediate action. As it was with the nations a few years ago in war, so with the church now—we must have full mobilization. This means that the very last one of us must have some important part in this great mission-ary program. Those who are in a position to know are point-ing out that for three reasons at least our action must be immediate:

1.—Other contacts with the unChristian world are not going to wait. By these other contacts I mean the tobacco, liquor and other interests which go and will go on a larger scale to damn the heathen, and do it too under the same flag that protects the missionary.

2.—The plasticity of the non-Christian nations is now at its maximum.

3.—This is the generation for which we are responsible. It is the only generation you and I can reach.

WHAT KIND OF CHRISTIANITY?

Time forbids my saying all that I had hoped to about the kind of Christianity we are prepared to send forth. Suffice it to say that the kind we develop here is the kind

we send abroad. Jesus cannot conquer the world if he is defeated in the lives of his disciples.

Is it a BRETHREN church that we are prepared to take to other people? Our South American missionaries have on their letterhead: **Iglesia de los Hermanos**—Church of the Brothers. Is that what we have here at home? Let us ex-amine ourselves on this point. Again I say the true expres-sion of our Christianity demands immediate action. The measure of our action is indicative of the amount of Chris-tianity we have to express.

MONEY:

I have refrained from saying much about money be-cause our relation to this thing is bigger than money. But I will now say, **It is not a question of how much of my money I will give to God, but how much of God's money will I keep for myself?**

JESUS IS WATCHING: In Mark 12 we read: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. (Jesus still sits there). And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for they did cast in of their abundance (what they had to spare); but she of her want (the Greek idea is that she was getting behind) did cast in all that she had, even all her living." Jesus measures our giving today just as he mea-sured her giving, by what we keep back rather than by what we give.

Ashland, Ohio.

OUR DEVOTIONAL

Making a Radiant World

By Miss Elizabeth Lentz

OUR SCRIPTURE

In him was life; and the life was the light of men. And the light shineth in darkness; and the light comprehended it not (John 1:4, 5). He was a bright and shining light: and ye were willing for a season to rejoice in his light (John 5: 35). Turn us again, O God, and cause thy face to shine; and we shall be saved (Psalms 80:3). But the path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4:18). We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (2 Peter 1:19). For God, who commanded the light to shine out of dark-ness, hath shined in our hearts, to give the light of the know-ledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6). And (Christ) was transfigured before them: and his face did shine as the sun, and his raiment was white as the light (Matt. 17:2). Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16). That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world (Phil. 2:15). If thy whole body there-fore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light (Luke 11:36). Then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. 13: 43).

OUR MEDITATION

As this subject presented itself to my mind I could not help but think how radiant this old world has become in the last two thousand years. This like many, many of the world's blessings is due to that memorable gift of our "Father," the Lord Jesus. As we look back upon those

days before the birth of our Lord we can only lift our hearts in thanksgiving for his wondrous mercy. We can but rejoice in the knowledge that men need no longer worship idols and follow man-made creeds. They need no longer obey merely their inborn religious instincts, as a man grop-ing blindly but may follow the tangible, the promising and satisfying Savior.

It is marvelous to think that the hope of mankind, the light of the world, should come in the humble, helpless form of a babe. But we find that babe at the age of thirty going quietly and patiently here and there, spreading light and happiness among mankind. Then again, at the age of thirty-two we find him carrying the burden of the world up Calvary's mountain. And there in order to set this old world free he struggled in utter darkness for six hours with the world's sin. He conquered and his light once more be-gan to cast its rays into the hearts and lives of his faithful followers.

This faithful band met in the upper room as "The Light" had so bid them and there received the gift of the Holy Spirit, the spirit of love. From that time on the Chris-tian has been preparing the world for the coming of the King. As a woman with water, sponge and "Old Dutch Cleanser" sets about to cleanse and polish the glass, metal and wood work of her home in preparation for visitors, so the Christian seeks to remove the dirt of sin from off the face of this old world and to make it radiant in honor of the Master's coming.

But the Master Light knew that the Christian would become feeble and tired of rubbing and cleansing the world of sin. Sin is such a dirty, dirt. It sticks so; it just seems as if one can't get it off. Then there are those who contin-uously jeer and laugh at you because they say it is impos-sible to cleanse the world. The Master understood all these things so he whispers in the Christian's ear. "Be of good cheer, for I am with you even unto the end. Hold steadfast in the faith; forsake the world; pay no attention to their jeering, for they laugh at you because you no longer belong to the world. Come; 'I am the way;' have no fear of what the world may say and do, for in time the world shall pass away, but my word shall never pass away."

Dear Christian, our Lord says he has given us a new

commandment which men everywhere shall recognize and that is—Love one another, even as I have loved you. Go ye into all nations, he says, and just keep rubbing and preaching. Remember that you are the light of the world and that I am with you. Just keep rubbing and cleansing and soon the small bright spot of your life will grow and grow till at last it will shine like a light on a hill. The world will then see that sin is giving way to righteousness, dullness to brightness and then its jeering will change to cheering and the Father in heaven will be glorified. Keep on rubbing, Christian! Two thousand years of rubbing have brought forth an abundance of radiance; but two thousand years more will bring forth ten times as much; so keep rubbing. Christ has gone to prepare a place for us and when he comes again it will be finished. But will his place (the world), be ready for him when he comes? "Blessed

are ye," said the Master, "if ye do these things," so Christian, keep on rubbing.

OUR PRAYER

Our Father who are in heaven, we pray that thou wilt cause the light of thy truth to shine in our hearts more and more and that we may be continually more receptive of that light, and then may we remember thy word to us, that we should let our light shine before men, that the world may be made more radiant and happy and Christlike. Forgive us when we have been dark and gloomy and untrue to the light that has shined in our hearts from thee, and may we daily seek to take away the darkness and despondency of sin, and let men see in us the light and light which thou hast given. In Jesus' name, we pray. Amen.

Denver, Colorado.

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OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

The Fundamentals of the Gospel Sunday School. By Lillian E. Bowers

Before one can discuss any of the fundamentals of the Gospel Sunday school the first thing to consider is what is the purpose or aim of such a school.

A Gospel Sunday school is a school where the Gospel is taught. Some of the exercises belong rather to worship than to instruction but instruction holds or certainly ought to hold the central place, whereas worship is vitally important also in cultivating the habit and spirit of reverence. The Sunday school is an educational institution and its central task is the study and teaching of the Bible, winning souls to Christ and the church, and training them for service in his kingdom.

This then being the purpose of the Gospel Sunday school the first fundamental would be the right kind of teachers. If Christian characters trained for service in the kingdom are to be the result of our efforts, it will need Christian characters dedicated to his service to produce this result. If the Bible is to be taught the teacher must also have a knowledge of the Bible and ability to effectively impart that knowledge. This demands time, thought and self-sacrifice on the part of each teacher. No lesson can successfully go home to the heart of a pupil until it has first gripped the heart of the teacher. Since children are in Sunday school such a short time we must make the most of it while they are with us. In order to be a factor in the lives of pupils the teacher must be their friend. He must be heart to heart with each member of his class. Pupils soon learn whether the words come from the heart or only from the lips. The teacher who has a real love for the work is the one who will generally succeed. No man can find the best way to do a thing unless he loves to do that thing. Where there is a will there is always a way. To teach Bible history and geography, the ancient manners and customs of the Bible, etc., is important, but it is not the most important; it is not the end; it is only the means to an end. But the imparting of life is the supreme aim of Sunday school instruction. The right relation to Jesus is the vital thing in our teaching. In Providence 11:30 it says, "He that winneth souls is wise." But in the revised version it says, "He that is wise winneth souls." A study of Jesus and his method places upon every Christian disciple the grave responsibility of evangelism. He was everywhere giving attention to individuals and always at his work of winning souls to his Father. A teacher who does not thoroughly prepare himself for each lesson cannot hope to reap results with a class. but in order to gain such preparation STUDY and WORK is necessary for in 2 Timothy 2:15 we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Even if the lesson to be taught is one with which the teacher is familiar it should be studied over afresh before coming be-

fore the class, for Dr. White has wisely said in his pedagogical writings, "I wish my pupils to drink from a running stream and not from a stagnant pool."

Our Sunday schools are correctly spoken of as Bible schools and if such the Bible ITSELF should be taken as the text book. Few Sunday school teachers are professional Bible scholars and consequently our quarterlies, many helps, and comments are needed, but it is well often in one's lesson preparation to make a thorough study of the Bible alone, sitting down to study the lesson without quarterly or other helps. For we all as a rule depend too much upon others commentaries and not enough upon the pure divine touch or the help which can be secured by studying our text book alone, aided by communion with God through prayer. Sister Detwiler said one time that Bible study and prayer are like a telephone conversation with God. Neither is complete without the other. Prayer is our conversation to God and Bible reading is God talking to us. There is but one foundation for building the Bible school and that is the Bible. The Sunday school is the Bible teaching of the church. Again if the Sunday school is the agency of the church through which souls are to be won to our Lord and new recruits brought into his fold, the teaching of the Bible should not be left to those wholly uninstructed in its meaning and fundamentals. But you say, Many teachers are needed in the Sunday school and it is impossible that they should all spend years of study in preparing for this work. True, but the teaching force of the Sunday school is generally drawn from the lay members of the church and it thus follows that it is the work of the pastor to so teach the Scripture that all will be thoroughly grounded in the faith and the Bible itself will be correctly taught in the Sunday school. It is not great talents that God blesses so much as a willingness to use those talents for him, to submit yourself wholly to his use that his work and will may be revealed through your efforts. By taking the Bible as supreme authority and teaching the pupils to think and study independently, finding the answers to their questions in the Bible itself, the teacher will lead them much more quickly to the place where they can stand alone in their faith. In short, let the teacher understand that his duty is not to enforce his own views upon the pupil, but to lead the pupil to study the Bible honestly and to recognize and obey truth. The result will be that fewer men and women will believe blindly the truths that were taught to them as children and more will believe intelligently the very heart of Christianity for they will have discovered the basis of all religious authority for themselves in the truth of Jesus.

(To be continued).

Spokane, Washington.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Eye Teaching to the I. C. E. By Mrs. C. W. Abbott

The great object of the Intermediate Christian Endeavor Society is not merely to organize its members into picnic clubs, library associations, social units, but discipline, to train and to present Christ to the heart. Christ is to be the Alpha and Omega, the beginning and the ending, the first and the last, in Intermediate Christian Endeavor work. Christ must be above all, and through all in each lesson and exercises taught.

To present Christ, then is our object in Intermediate Christian Endeavor work. How shall we vividly and savingly present him to the heart? By universal assent the senses must be truth to the soul. Hearing lacks vividness without sight; sight lacks definiteness without hearing. It is well therefore that, hearing and seeing should accompany each other.

The flowers and the butterflies in "Joseph's Garden," held no smile of hope, no promise of a resurrection for Mary, when she came to the tomb at the early dawn of the morning on that beautiful Easter day. It was still dark in her heart, because her Lord had been laid away, but when the angel said "He is not here; he is risen," then every flower and butterfly became to the bereaved an object lesson of the resurrection. Thus hearing and seeing works together. While the "Ear Gate" has had a well trodden path, the "Eye Gate" has rusted on its hinges in neglect.

Visions by which God taught his truths were more impressive than his spoken messages. The fire on the wall at Babylon conveyed to the King's heart God's warning more convincingly than words spoken. God has taught many beautiful lessons through the eye. Why then do we not use the same method to teach our boys and girls the great lessons of life? The Bible is full of object lessons taught by God himself, by Christ, and by many inspired writers; with trees, stars, shields, girdles, fruits, birds, pictures as their texts and illustrations.

The broken tree teaches of the fate of the wicked; the withered tree that of the idle; the fruitful tree that of the righteous; the empty vine of the unfaithful. The vine of the wild grape teaches of the wicked; those of the sweet grape teach of those who abide in Christ. Moses recognized the blackboard idea when he said to the children of Israel: "Thou shalt write them upon the posts of thy house and on thy gates." Eye teaching in the life of the "Great Teacher" is no less abundant. Wayside wells, mountains, vineyards, harvest fields, in fact, everything that met his eyes was turned into Gospel object lessons.

Study the Sermon on the Mount with a view of observing its eye teaching. It is said that the Emancipation Proclamation has been so written that the shading of the letters form a picture of President Lincoln, which seems to lie beneath the writing, so the Sermon on the Mount by the very vividness of the illustrations enables the eye to see the great truths and back of them the life of Jesus.

We see a picture of Christ sitting on the mountain pointing with his fingers to the different objects in sight. And he draws from each its appropriate lesson. Not only do we see the finger of Christ, but in and under the sermons we find a map of the scenery all about him, with its cities, trees, birds and flowers and even the weeds sketched upon it. Wishing to impress upon the disciples their great responsibility and wide influence he points to the city on the mountainside and as the sun gilded its walls in the twilight of eventide, he said to his disciples, "Ye are the light of the world." A city that is set on a hill cannot be hid, then he seems to turn his eyes to the visible object and translates their lessons. Even the sparrows that sang among the olive trees attracted his attention. Then he teaches them the watchcare of Providence, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

Fear not therefore, Ye are of more value than many sparrows."

Then he sees another flock of birds and to prove God's care of them, he said, "Consider the ravens, for they neither sow nor reap and yet your Father feedeth them." Best of all he impressed upon them lessons of God's personal watchcare, when he turned to the beautiful lilies of Palestine, and said, "Consider the lilies how they grow," even Solomon in all the glory of his royal white robe was not arrayed with such beauty as the lilies of the field.

The sparrows were worthless, yet God cared for them; the ravens had no storehouse, yet God provided food for them; the lilies toiled not, yet God gave them raiment. And shall he not take as much care of you who are his children? Are not our boys and girls worth spending much time and planning for when the Great Teacher shows us how we may take the flowers and weeds into our hands and turn them into prayer.

Dayton, Ohio.

What are your Children Reading?

(Continued from page 7)

Is your boy or girl wayward—seemingly no interest in the good and noble things of life—are they listless, absorbed in secret thoughts?

Look on your library table or in your bookcase—take an inventory of the books and papers you bought during the year, maybe you will be able to answer the question.

No church paper, no young people's paper, no suitable books for the children, nothing interesting for the young people. Should you step into your boy's room you may find a Jesse James book or something of a similar nature, staring you in the face, perhaps you will find something equally as poisonous in your daughter's room.

Maybe this same son and daughter are poring over these sensational books into the small hours of the night, eagerly drinking the poison that dwarfs the mind and kills the soul forever.

Early impressions are lasting—if you are falling short or have failed, may you suffer compunction of conscience until you awaken from your stupor.

To satisfy your family's reading needs requires sacrifice but the results are immeasurably greater than the small sum spent for good books and papers. On the other hand what an awful sacrifice!

STOP AND REFLECT!

North Liberty, Indiana.

William Hood, for the past thirty-five years the chief engineer of the Southern Pacific, who built the wonderful trestle work over the Great Salt Lake some years ago, had smoked from the time he was a boy until 58, when he quit upon the advice of his physician, according to the American Magazine for January. When his doctor found Mr. Hood physically below par and advised him to give up tobacco, "Hood tossed his cigar away and has never smoked since," we are told. The Improvement Era, commenting upon this, says: "Is there a thinking young man with a will who cannot say, 'I will quit using tobacco,' after such an example? When Mr. Hood followed his physician's advice he began to improve, and although now 75 years of age, is still active as chief engineer of the Southern Pacific. Some of the most astounding engineering feats of recent years have been accomplished by this man who had the will-power to face a deep-seated habit and rout it.

SEND ALL MONEY FOR
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WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

NEWS FROM AFRICA

Carnot, French Equatorial Africa,
June 6, 1921.

My dear, little friends:

This is doubtless the last letter that I shall write you from Carnot, French Equatorial Africa. In a short time Carnot, which has been our home for more than eighteen months, will know us no more, but we are praying that our testimony will continue to live after we are gone and that many who have here heard the Word will believe.

The month of May was a very quiet one, and yet a very busy and blessed one. Not one of the three of us had a single day of fever. The days were spent in many ways. Mama and Aunt Toddy had some medical work, but not as much as formerly, as the government medical worker is still here.

All during the month of May the people came in crowds around our verandah, hoping to get mangoes, perhaps, as our trees were loaded. They were allowed to help themselves from certain trees, after receiving permission.

To all these crowds Aunt Toddy and Mama preached the gospel, sometimes in French, to the small groups who understood it, but usually in Baya. They were happy days though sometimes very strenuous ones.

When there were no crowds to whom they could preach, mama and Aunt Toddy studied Karre with their Bible in hand. A number of parables have been translated, as well as several other parts of Scripture, and a complete Gospel message.

On May 23 we received mail again. We were so happy to receive many articles for which we have been praying, such as my rain coat and shoes, some needed medicines, etc. We do so enjoy reading the letters that come. I always receive some and mama reads them out loud to me, and as her time and strength permit, answers them for me.

We had not heard from Daddy since May 3, and were glad to receive in this mail two letters from him. Although they were very old, having been written long before the one we received twenty days ago, yet they were very interesting and contained many bits of news that we did not have before.

Yet we longed for later news from him, and kept on praying for it and patiently waiting. On May 30th, the natives announced, "Lakarata be Bambo hoa." "News from Daddy." (Bambo is Daddy's native name). The announcement was soon followed by the arrival of a native, carrying not, as mama expected, the mail bag, but a single thin, little letter in the usual split stick. Mama said to me, "Daddy is almost here, Marguerite." "How do you know, Mama?" I said. "Because the letter is so thin!" she replied, as she hastily tore it open. There was much news on the typewritten half sheet. Daddy expected to arrive the next day, May 31st, at noon. He had engaged passage for mama and me on the Belgian boat which leaves Matadi in July. Mama and I have been thinking and praying about coming home for some time now, but we could make no definite plans till we heard from Daddy. That was a busy afternoon. Mama worked busily toward the completion of the vocabulary which she wants to leave with Daddy. Aunt Toddy went to the Poste to find when we could get a balaniere to Banya, and when the boats leave Ouessou, and I helped whenever I could, and between times jumped up and down with joy to think that Daddy was coming home again.

After supper we went out for a walk and to arrange for extra food supplies, and then mama came home and wrote letters, as Monsieur Monzer was sending a special poste to Ouessou the next day. Monsieur Monzer said we could have the balaniere at any time.

It was hard to sleep that night and harder still to follow our usual routine of work the next morning. Daddy wasn't here by lunch time, so we ate lunch without him and went to take our usual rest, for we didn't want to be tired when Daddy came. But while we were still lying down, there came the cry, "Bambo hoa," "Daddy has come." Sure enough, there was Daddy at the window, and in a moment he was in the room. It's hard to tell the story now. There was so much to talk about, since that day of tears fourteen weeks ago when Daddy left. Daddy and

Aunt Toddy in deck chairs, mama and I on the bed; all talking at once, not able to carry any subject through to a finish, so anxious to learn about the next!

But Daddy was wet with perspiration, his bath was ready, his dinner was to follow, so the talking had to cease until he was bathed, rested and refreshed.

Meanwhile mama and Auntie and I, out on the verandah, thanked God for answered prayer. Surely "weeping may endure for a night but joy cometh in the morning."

We had twenty-four well hours together. Then mama and I both took fever. I was in bed two days, and mama five. But God raised us both up, and did not permit mama to have the threatened "blackwater" again.

The Lord willing we expect to leave Carnot on the 13th of June. We can not tell you when mama and I will arrive in America. We may have many delays but if we have none, it is possible for us to be with you in August. Some of you may see us before you see this letter. These things are in our Father's hands, not ours. Daddy will go with us as far as Banya. Aunt Toddy will go with us to the coast. Daddy will come back from Banya on his bicycle. Aunt Toddy will return by way of Banya and hopes since Daddy didn't meet re-inforcements at Bangui, to meet them at Brazzaville. We have no news, but we know our God is able to provide workers for his own work.

When Daddy gets back to Carnot, he will repack baggage and send it to Bozoum in charge of native helpers, he himself will then go to Bangui again to meet Aunt Toddy and those who are with her and take them to that place of marvelous opportunity and service which the Lord is so wonderfully opening up for us near Bozoum.

And so there will be only thirteen short days at Carnot with Daddy,—thirteen days after fourteen weeks! Our Father knoweth, and doeth all things well!

May God be with you all until we meet again.

Lovingly yours,
MARGUERITE GRIBBLE.

NEWS FROM THE FIELD

BETHLEHEM, NEAR HARRISONBURG,
Dear Readers of our Much-loved Evangelist:

Since we have been silent here for some time, I will write a brief sketch of our work. We have been without a pastor for over a year. Elder E. B. Shaver filled the vacancy, either coming himself or sending some one else one Sunday out of each month. This was highly appreciated. We had as the superintendent of our Sunday school Brother Lee Logan, who is loved by all and who knows so well how to keep up a live-wire Sunday school. In this way we have had a

wide-awake church, even without a regular pastor. We are now happy to report that Rev. Charles Haun has accepted a call to become pastor of our church, to preach to us twice a month during this winter, and after that every Sunday. Rev. Haun comes highly recommended as an educated man, and a man of fine Christian character. He was offered a large salary elsewhere, but accepted the call to our small church, thus showing the spirit of true consecration. Our congregation greatly appreciates Brother Haun as pastor.

Elder I. D. Bowman just closed a most suc-

cessful revival here. It counted for more in gospel teachings than in the number of accessions. The results in numbers were 10 baptized, one by relation and three remain to be baptized, making in all 14, three of whom are heads of families. The church here highly appreciated the services of Brother Bowman. May the Lord bless his efforts in other fields.

Pray for us that we may stand firm for the whole gospel.

MRS. G. C. DOWELL,
Corresponding Secretary.

SOME RELIGIOUS CONDITIONS IN NORWAY

Kristiania, Norway, Aug. 26, 1921.

Dear Evangelist Readers:

Many of you by this time may wonder how Norway stands religiously. I must say these Norwegians are very religious. They go to churches or meeting houses in every section of the city. I have attended many different kinds of worship in different places. I find that these are all well attended and that there is much activity in every place. Music and songs are among the least. They use violins, mandolins, guitars, cornets and piano. In several meeting houses they have over thirty players and a good choir. This makes the meeting of interest, both to believers as well as non-believers, and it is not rare to see in an ordinary house of worship four to five hundred people at a midweek service. The whole time is taken up from 6:30 or 7 P. M. till 10 P. M., by one or two speakers, three to four songs and testimonies. I have heard them speak in tongues and heard the translations made. They spoke in unknown tongues. At least I could not understand, neither did it seem that any one whom I knew understood. However, the good people who translated and those who heard had great joy. I could not condemn these unknown tongues as anti-Biblical, nor a confusion as in Genesis XI. Nor could I say it was like Acts II:4, nor like Acts X:45, 46, but rather it seemed to me, as Paul referred to it: He would rather speak a few words in a known tongue. Wherever I have been so far all of the people believe in anointing with oil and the laying on of hands for healing. There are thousands of people in this city who know a man who was pushed in a small vehicle from one end of the town to the other, and from city to city. Both the sick and his attendant are now proclaiming Christ Jesus the only means for the healing. The sick whom I referred to was not alone bedfast, but blind for 12 years. His name is Ludwig Monsen of this city. I have heard him speak and it is wonderful what God can do when a man has a childlike faith and is willing to place confidence in God alone. Brethren, I believe in practicing and preaching divine healing, and can say in our own family God has done what physicians said was hopeless.

Here is one thing I cannot understand about the many ministers of the different sects, as we have them here, as well as in America. They neglect some of the fundamentals, such as Triune dippings, feet-washing and love-feast. I have spoken with several of these ministers of the free churches. They all treat me with the greatest of kindness and ask my belief. So when I express belief in the whole New Testament as taught and practiced by Jesus and the apostles, they look at me in surprise. Further none of them have asked me to fill their pulpits yet. I have a chance to testify and pray in their services like others, but anxiously look for a chance to speak. I would have spoken in parks and in market places, but since I am not a stationed minister it is difficult to get a permit. Some of the regular ministers have sought for permits since early this summer and got theirs last week. So my chances of speaking in

open air are slim, except under the auspices of some other.

Two weeks more and I leave for the U. S. A. I am longing to get back into the work. I desire your earnest prayer for our coming revival in Columbus, which is to begin October 2nd by the pastor.

I am very thankful to the kind friends who so generously have filled the pulpit for me while away. May God bless each one. The reports of the speakers from the church are the best, both in spirit and messages. Further, the Sunday school and the church are doing fine, according to reports. For these great favors we thank God as well as those who have helped in one or more departments.

Hoping to be home, at work October first or sooner,

I am sincerely,

S. E. CHRISTIANSEN.

GOSHEN, INDIANA

Since our last report we have enjoyed many good things, though the attendance during the summer has fallen off some. Why people excuse themselves from Christian service during the heat of summer to enjoy lake and grove (if that be it) it is difficult to harmonize with the Book which says first of All, etc. Our Sunday school picnic which was held in the city park, was largely attended; four hundred being present and all seemed to have a good time. During the months of July and August in place of the midweek prayer service the Women's Missionary Society gave their mission study, lead by Sister Maud Webb. The special feature of these meetings was the address given by some returned missionary, followed by a pageant of home talent. The first meeting was held July 20 and the subject, Japan and Korea. The second on July 27, the subject, China. The speaker was Miss Vaughn who had spent ten years in China. Her address was very interesting and spiritual. Miss Vaughn has the need of the Gospel in China burning in her heart.

Mrs. Detwiler and Mrs. Burkhart of Goshen College gave the addresses on August 3rd on India, giving the manner of living and habits by their costumes. Rev. Allen Yoder presented the African mission on August 17. This was especially interesting because of our own mission in Africa. Mrs. Webb gave the addresses for the last two meetings, one on the Need of the World, and the other on South America, to which she was a missionary. We were told so much about the needs of these fields; it should inspire us to do our best. One of the most impressive things we heard at conference was the statement concerning the call and the surrender of his life by the young Brother Jobson from Philadelphia to go to the African field. The Senior Christian Endeavor which has had a vacation for several weeks will renew its efforts next Lord's day. On Sunday before National Conference Brother Ed. Burnworth filled the pulpit; his sermon was an inspiration. "Come again." Brother McInturf, our pastor, goes to Flora this week to conduct a meeting. Brother Duker takes charge of the midweek service.

Brother Bame was here some time ago and presented the Bicentenary Movement.

M. E. HORNER,

Corresponding Secretary.

ANNUAL ALL-DAY MEETING

Rittman, Sterling, Smithville, and Fair Haven, the Brethren churches of Wayne County, Ohio, held an all-day meeting at Fair Haven on Sunday, August 28. The day was ideal and all had a very fine time.

The attendance at Sunday school was fine and all the discussions were of high order.

The morning service was conducted by Rev. O. C. Starn. His subject was, "Taking Jesus as a Partner." He very ably discussed it from three angles: first, getting along without Jesus; second, taking him as a minor partner; and third taking him as a major partner.

At noon a dinner was spread, in which 175 persons participated. The tables were set under the maple trees in the church yard, and a finer place could not have been found, nor a better dinner found anywhere. After dinner all mingled together in a social way, getting acquainted with one another.

The afternoon service convened at 2:00 P. M. The children of the Fair Haven Sunday school sang a song, after which there was a short business session. The officers were all re-elected for another year. S. D. Kessler gave an address of welcome and A. C. Hendrickson of Ashland, gave the response, after which Mrs. Griffiths of Ashland sang a solo. Rev. A. L. Lynn gave a very fine discussion on "Are Apostolic?" in which he stated the necessity of the membership and the churches working with unity. He also compared the church of today with the old apostolic church. To illustrate the three types of Christianity, the rocking chair type (unsettled, continually moving), wheelbarrow type (those who need to be pushed) and the bicycle type (helping themselves and helping others), were given. Mrs. B. F. Owen sang a solo, after which the congregation sang the doxology and the benediction was pronounced by A. C. Hendrickson.

The 1922 meeting is to be held at Rittman, Ohio.

VERN L. STOFFER.

A COMMUNICATION FROM EGYPT TO BROTHER COBB

September 8, 1921,

Dear Brother Baer:

Wherever I have given my lectures on the Holy Land throughout the brotherhood, I have shown the photograph of Jameel H. Nissaire, who was my guide in the Orient. Hundreds of people were interested in the story of his life as a Christian in the Turkish dominion. I have never been able to hear from him since the war was declared, until yesterday. I am sending you a transcript of his letter for the information of your people, if you care to print it. It shows the price that Christians had to pay for their religion in the Holy Land.

Faternally yours,

E. M. COBB,

6101 Miramonte Boulevard,
Los Angeles, California.

Alexandria, Egypt,

August 15, 1921.

Dr. E. M. Cobb,

6101 Miramonte Blvd.,
Los Angeles, California.

My dear Brother Cobb:

Your kind letter of the 20th ult. reached me yesterday. I was delighted to hear from

you and to learn that yourself, Campbell, Carney and Loveless are in good health. I often intended writing you, but believe me I write to no one in America and Europe except to Rev. Barkby, and to Gillespie and Kinports, both of whom, like you, had written for several years until they found me.

I left London on the 15th of August, 1914, and arrived in Port Said on the 27th, where I was advised by my friends not to go to Jaffa, as the Turks were mobilizing and plundering the natives. I wrote to my wife, sisters and brothers, to leave everything and come to Egypt. Lord Kitchener said that after three years he would return to his position in Egypt. My brothers write me that the Allies would conquer the Germans in a month or two. My brothers and I were in the wholesale grain business.

Thank God, my wife arrived in Port Said on the 3rd of September, 1914 and we went to Cairo and remained secretly in my wife's uncle's house who is a lawyer in Cairo, and who was still in Europe for his holiday. All I had then was about 70 pounds, and wrote to my brother to send me 200 pounds. They replied by saying that they had no money with which to buy bread, as the Turks had plundered all the wheat and barley they had in our warehouses.

Business in September and October and November of 1914 was very, very dull in this country. I applied for position as interpreter with the British Army and was offered a first-class position for 18 pounds a month, but my wife refused to let me go to the front. On December 5, 1914, the Australian First Light Horse Brigade arrived in Cairo. Mr. Lorenzo, of Jerusalem, and myself, secured contract for the officers' mess. While in this employ we did real well.

Dr. Scringer of Nazareth, who was a friend of Farajallah, and who was a doctor of the Turkish prisoners of war, telephoned to him to call on him so as to give him a contract to cater for the Turkish prisoners of war, and as Farajallah had no cash, he called on me to finance him, which I did, and after 14 months my partner became unfaithful and put me out of business.

Next I took a contract for the army washing for all the hospitals in Cairo and Alexandria, and kept this business for two years, at which we also did very well. When the British troops took Palestine, we received news that my oldest brother, Saalem, died from grief when the Turks plundered our warehouses, and my wife's mother and her three boys, all young men, were starved to death by oppression of the Turks. I at once wrote to my single sisters-in-law, and to my brother and his wife and to my own sisters to come and live with us in Cairo, and so they did.

My wife and I have three little boys—Habeeb, Joseph and Henry, aged five, three and one respectively. After the termination of our washing contract I started a commission and commerce business. Owing to the universal financial crisis I lost all the money I had. Since last January I have started to clear merchants' goods from customs, and have an office here and another in Cairo. Tourist business was a failure last year because of conditions. I had only one party of fifteen.

At present the Holy Land is quite safe for travel. I was very glad to learn that you are intending to get up a big party for the Holy Land. Prices of travel are higher than when you were here. Do you intend to visit Syrian Palestine? Could you give me the approximate number of the party? Will you visit Egypt before going to Palestine? Do you want to travel by rail, carriage, auto, or horseback? Please let me know what information you desire and I will send complete itinerary and rates.

With best wishes to yourself, Mrs. Cobb, and your dear son Emerson, and family, and to all our old friends throughout the Brethren churches,
I am, very sincerely yours,
JAMEEL H. NISSAIRE.

PROGRAM OF WOMAN'S MISSIONARY SOCIETY OF THE BRETHREN CHURCH INDIANA DISTRICT CONFERENCE

AT OAKVILLE, INDIANA

OCTOBER 3-6, 1921

Tuesday, 8:30 to 9:30 A. M.

Devotions. Mrs. Ronk.

Business. Appointing of Committees.

Conference Slogan. Mrs. Berkey.

Report Session. President, Treasurer, and Patroness of S. M. M.

Report from Summer School of Missions.

Mrs. Shively

Announcements and closing hymn.

Wednesday, 8:30-9:30 A. M.

Song Service and Devotions. Mrs. I. W. Duker

Business. Election of Officers.

Goals, 1921-1922. President.

Miscellaneous Business.

Adjournment.

Wednesday, 3:00-4:00 P. M.

Public Session.

Devotions by Mrs. J. L. Kimmel.

Installation of Officers. Rev. Brower.

Special Music.

Address. Rev. E. L. Miller.

Benediction.

Thursday, 8:30-9:30 A. M.

Problem hour.

ALLENTOWN, PENNSYLVANIA

It was my privilege to spend Sunday, August 11, with the brethren in Allentown. As I had in my weakness served them for about two years, it was a great pleasure to meet them all, and it was a royal welcome they gave me.

I had hoped to listen to the preaching of Brother Clarence Kolb, who was at one time a member of our Cradle Roll at Tenth and Dauphin Streets. But he had already started west for General Conference when I arrived, and I was denied the privilege, but it was a great pleasure to hear him so highly spoken of by all those with whom I conversed. I had the pleasure of meeting Mrs. Kolb, who also was highly spoken of, and in my judgment is a most excellent helpmeet to her husband in the pastorate. She invited me to inspect the handsome parsonage recently purchased for them. This is an important undertaking on the part of the church, and I am sure it will add much convenience and comfort to the pastor and family. Especially does it mean much to the pastors' wives to have a convenient parsonage, and they de-

serve consideration. No one is more important in the pastorate than the pastor's wife. At a banquet of rich and successful business men a few years ago, one of the principal participants lifted his glass high and said, "I drink a toast to our wives. God bless them; we are just what they have made us." That is largely true in the pastorate. I know it to be true from blessed experience, for whatever of good I may have done, the credit is due to my wife as well as to myself.

I had my headquarters in the ideal home of Brother and Sister Fehnel, just as I had while serving the church there. I also stopped with the Kamouls, Belis, Shorts and others. As I met those who were mothers and fathers of families, and were the children of the church when I was there,—it seemed only yesterday—I thought. Can it be possible these are the same? and I said to myself, You must be getting old.

I am glad to see the church prospering, both financially and spiritually. They listened to my two feeble attempts at preaching very patiently, and at the close two girls gave their hearts to Christ.

E. E. ROBERTS.

DOINGS AT DAYTON

The First Brethren church of Dayton, Ohio, after Dr. C. A. Bame closed his work in May to enter more actively upon his "Bicentenary" engagement, adopted the following program for the summer. Elder W. C. Teeter, associate minister, was placed as acting pastor, and supplies for the Sunday preaching services announced. Rev. Elwood A. Rowsey, late graduate of Ashland College and former pastor at Mansfield, Ohio, was engaged and preached regularly until July 17th, giving most acceptable service, and was always greeted with fine audiences. Rev. Arthur Lynn was home on vacation and greatly appreciated for his song work as well as pastoral service. He also substituted for Rev. Rowsey one Sunday morning when he was hindered from an accident to appear. On Memorial Sunday morning at a special service, Miss Anna Loy May, elocutionist, gave a fine reading on "In Memoriam," and Rev. W. A. Gearhart spoke on "Memorials," Rev. Arthur Lynn sang.

The church had the pleasure of hearing Brethren from Ashland College as follows: July 24th, Prof. H. H. Wolford and the 31st, Prof. J. A. Garber, who remained for a special service on Monday evening following, with the Sunday school workers on "Religious Education," which was helpful and greatly appreciated. Then on August 7th, Dr. Martin Shively, Bursar, preached both morning and evening to good audiences. August 14th, Rev. Arthur Lynn, assistant pastor, preached in the morning and Elder M. M. Hoover, in the evening to interested audiences. August 21st, Rev. Arthur V. Kimmel, pastor of the First Brethren church at Whittier, California, preached very acceptably morning and evening to large crowds, on "The Price of Man's Redemption," and "The Deity of Christ." Other ministers present were, Dr. J. L. Gillin, Rev. Clarence E. Kolb, Rev. Alva J. McClain and Dr. E. M. Cobb, who participated in the devotions. During the itineracy

of Rev. Rowsey a dozen or more people were received into church fellowship by baptism, relation and letters. And since then a number more have identified themselves in fellowship. We are greatly indebted to all these brethren who so cheerfully and willingly assisted us at our call. May the Lord richly bless them.

The climax of vacation services was reached on August 28th, when our new-old pastor, Dr. William Spencer Bell was installed at the morning hour with special program. He was greeted with a record attendance. Prof. G. W. Brumbaugh, Financial Secretary, led the congregation in the opening prayer; Attorney Orion E. Bowman, vice-moderator and Sunday school superintendent, extended words of greeting for the church and school; Attorney Byron Murr for the Board of Trustees, and Rev. Wm. A. Gearhart, for the Associate Ministers and Board of Deacons; and Dr. Bell came with a most hearty "Home-coming Response!" It was a very inspiring occasion. At the evening hour Dr. Bell, as pastor, delivered a masterful sermon to a large crowd of people welcoming his return.

It may be said without equivocation that the services of the church and school for the summer were well attended considering the hindrance of a street car strike for the last two months and still not settled at this writing, so that people without autos had to use taxis, which more than doubled transportation most of the time.

At a recent business meeting plans were made to entertain the Brethren State Conference, October 25th, for a three days session; also, a communion service for Sunday evening, November 20th, invitation extended. The winter revival will be held beginning Sunday, the first day of January, with Rev. B. T. Burnworth of Lanark, Illinois, as evangelist and Rev. Arthur Lynn, in charge of the music. Brother Lynn is on leave for evangelism from September 1st to January 1st, and at present with the Rev. E. C. Miller party of South Bend, Indiana, at Walsenburg, Colorado. The congregation last Sunday, September 11th, showed their appreciation of Dr. Bell's return with a record loyal and royal welcome, and heard two wonderful sermons on "The Church and Its Future," and "The World's Greatest Need."

In this hour of re-adjustment and industrial depression, and a pleasure-loving age, may we have the prayers of our brethren everywhere that the Lord's will and work may be done in Dayton, by the First Brethren church!

WM. C. TEETER.

THE TIE THAT BINDS

DAVIS-BRACKEN—On Friday evening, August 26th, at the parsonage of the Second Brethren church, the marriage of Miss Nora Pearl Bracken and Daniel R. Davis was sacredly and simply performed by the writer.

Miss Bracken is a graduate of the Boston School of Pedagogy and has made a host of friends in the churches where she has been working in the Sunday school interests.

Mr. Davis is one of the successful business men of our city and has been a pillar in the Second Brethren church.

Mr. and Mrs. Davis after attending the Winona Conference, motored to their new home in North Manchester, Indiana, where they are at home to their many friends.

H. W. NOWAG.

SWISHER-CUNNINGHAM—On August 22, 1921 at 5:30 P. M., at the home of the bride's parents, Mr. and Mrs. C. E. Cunningham of

Masontown, Pennsylvania, occurred the marriage ceremony of Carl Swisher of Fairmont, West Virginia, and Mary Cunningham of Masontown. The bride is a faithful and loyal member of the Brethren church and will be greatly missed in all the auxiliaries of the church. She did what she could when asked to render a service. Both persons are highly respected and receive the best wishes for a long, useful and prosperous life as they start out on their career. Ceremony by the writer.

JOS. L. GINGRICH.

IN THE SHADOW

HUMPHREY—Lester Wayne Humphrey, son of Samuel Byron and Lilah Simmons Humphrey, was born July 29, 1919, departed this life September 2, 1921, aged 2 years, 1 month, 2 days. His stay upon earth was brief. He now joins the throng of those around the throne of God in heaven, where millions of children stand whose sins are all forgiven, a holy, happy band. The parents longed to keep this child, but Heaven claimed him. He has gone to the place of happiness, contentment and everlasting bliss.

He leaves behind his parents, a brother and a further wide relationship. Services were held in the home and burial at Dunkirk, Ohio, by the writer.

BENJ. F. OWENS.

TOMBAUGH—Bruce Devon Tombaugh, son of George C. and Anna J. Tombaugh, was born in Miami county, Indiana, February 26, 1902, and departed this life August 27, 1921, aged 19 years, 6 months and one day. He leaves to mourn his departure, a father, mother, three sisters and six brothers; two sisters having passed on before to be with Jesus. Devon was a young man of great promise and was loved by all his associates. In December last he confessed Christ as his Savior and united with the Enterprise church. Funeral services were conducted at the home by the writer and Rev. Shultz of North Manchester. Interment in the Enterprise cemetery.—W. F. JOHNSON.

GRAHAM—Adda H. Fowler was born at Smithfield, Pennsylvania, April 6, 1889, daughter of Mr. and Mrs. C. W. Fowler and one of a family of seven sisters. She was the first of the family to answer the summons to the Great Assize, closing her eyes on earthly scenes on August 29, 1921. Death resulted from weakness following an operation, and came as a release from several months of weakness and suffering. Deceased was married to Clyde Graham on September 18, 1911, to which union one child, Martha, was born. She leaves to mourn her leaving, the father, mother, six sisters, husband, and daughter, besides a large circle of other relatives and friends. Sister Graham was a faithful member of the Uniontown Penna. Brethren church, and departed this life in full assurance of the life that is eternal. The funeral services were in charge of the undersigned, her pastor, assisted by Rev. W. M. Bracken, pastor of the Youngwood, Pa., M. E. church, a personal friend of the family. Burial in Park Place cemetery. Sermon from II Tim. 1:12.

DIYOLL BELOTE.

MILLER—Simon P. Miller was born 44 years ago in Connor, Somerset County, Pennsylvania, son of Daniel J. and Rachael Miller and died at his home, 228 David Street, Johnstown, Pennsylvania, September 9th. Mr. Miller was injured in an automobile accident about two weeks ago. His was the second death resulting from the accident. Mr. Miller had lived in Johnstown many years, and was well known and highly esteemed. He was a faithful and active member of the Somerset Street Brethren church. September 14, 1900, he was married to Miss Catherine Beauchley, of Johnstown, who survives him along with his mother who is 86 years old and lives on the old Miller homestead in Somerset county, also two brothers, Jacob, of this city and A. G. Miller of McKeesport, and a sister, Mrs. I. B. Ferguson, of near Boswell. Funeral services were conducted Sunday at 2:30 P. M. at the Somerset Street church, by the writer, assisted by Elder Benjamin Goughnour, the church being temporarily without a regular pastor. The large attendance at the services witnessed the high esteem in which he was held. May the great Comforter ever abide with Sister Miller and the bereaved.

L. G. WOOD.

GUSEMAN—Jacob Guseman, son of Isaac and Mary Ann Guseman, died August 10, 1921, aged 77 years in February. He was born and lived and died in Green county. Mr. Guseman was blessed with seven children—five living and two dead. There were three boys and four girls. There was also one adopted daughter. The deceased was a member of the Church of the Brethren. Mr. Guseman was a veteran of the Civil war and at the cemetery was honored with military rites. He was well thought of as a friend and good citizen. There will be many who will mourn

the loss of a soldier in many ways. God can use more soldiers in his worthy cause. May more enlist to fill the empty ranks. Services by the writer.

JOS. L. GINGRICH.

THOMAS—Little Viola Thomas, only child of David and Lena Thomas, aged 3 years and 24 days, died at Mt. Sterling near Masontown, Pennsylvania of cholera infantum. The little girl really never enjoyed good health and this change will no doubt be a great blessing to her. The parents miss her greatly as do her many playmates, and the whole occasion makes one feel sad. May God speak peace unto their sorrow-stricken souls and cause them to meet their little one again. Services by the writer.

JOS. L. GINGRICH.

CAVALIER—Donald, 10 weeks old son of Fred and Flora Cavalier, passed to the spirit world on August 8, 1921. The little boy died of cholera infantum. He was the only child and the home was left empty indeed. May the heart-stricken parents find comfort in him who said, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." Services by the writer.

JOS. L. GINGRICH.

CRAGO—On January 17, 1921, occurred the death of Jackson Crago, who was born December 1, 1845. He was born in Green county and lived to be past 75 years of age. Mr. Crago was twice married. The first marriage was blessed with eight children—four boys and four daughters. One son and the mother said farewell some time since. To the latter union were born three children, who with their mother survive the departed.

In the midst of death, almost, he was willing to claim Christ as his Savior in the presence of his pastor and his family. One of the best things that was said concerning Mr. Crago was that he always helped and never hindered. He will be mourned and missed by a host of devoted friends. Services by the writer, assisted by Rev. Shively of Ashland, Ohio.

JOS. L. GINGRICH.

HONSAKER—Sylvester Andrew Honsaker was born June 30, 1904, aged 17 years, son of Hayes Ethelbert and Anna Mary Honsaker, drowned in the Youghiogheny River in Maryland, on July 4, 1921. The unfortunate boy met his untimely death while swimming. He is survived by two brothers—Sterling and Solomon, jr., also one sister—Elmira Charity. The young man lived near Old Frame, where he had the pleasure of enjoying a large number of friends. Services at the Mennonite church, conducted by the writer, assisted by Rev. Hess of the same church.

JOS. L. GINGRICH.

HUNT—Mr. William Hunt was born February 18, 1836 and departed this life March 19, 1921, to greet the dawning of eternity at a ripe age of 85 years, 1 month and 1 day. The deceased spent the greater part of his life in Green county, Pennsylvania, but for the last thirty years lived in Fayette county with his daughter, Mrs. Shoaf. He had been practically well all his life until the very last when he was compelled to surrender to Father Time. Mr. Hunt lived for almost half a century with his dear companion, Mary Jane Gump, who preceded her husband to the Spirit World by four years. To this happy couple there were born nine children—five boys one of whom died in infancy, and four girls. There are thirty-three grandchildren an thirteen great-grandchildren. There are two brothers living—Lewis and Clark, also three sisters—Mrs. Mary Wycupp, Mrs. Katie Wycupp and Mrs. Lucinda Delaney.

At a very early age Mr. Hunt placed first things first and accepted Christ as his Lord and Savior—a splendid example for his children. God grant that they may follow. He was a member of the Baptist church at Jarretts Ford but due to the distance he worshipped with the Brethren at Masontown. The deceased had been known as a man of a very lovable disposition and one of his own children said, "He always practiced the golden rule." May the departed brother find a peaceful rest in heaven with his beloved companion, and those who are left prepare to meet their father in his home over there. Services by the writer.

JOS. L. GINGRICH.

FARMER—Mrs. Mary Elizabeth Farmer, wife of Miles Farmer and daughter of Mr. and Mrs. Ephraim Walters, was born December 14, 1940, and died of heart trouble and plural pneumonia on May 6, 1921, aged 80 years, 4 months and 22 days. The deceased was the eldest of a family of five children, all of whom preceded her to eternity, save the two youngest brothers—E. T. Walters of Masontown and A. S. Walters of Canton, Ohio. To the union of Mr. and Mrs. Farmer were born five children, only one surviving—Mrs. Joseph Craig of Pittsburgh, where the deceased spent the latter part of her life and where she died.

Mrs. Farmer was one of the oldest citizens of this community in which she lived for many years and where she worshipped. She was a member of the Masontown Brethren church. May God in his rich mercy remember her friends in this their time of sorrow. Services by the writer. JOS. L. GINGRICH.

ILLIOKOTA DISTRICT CONFERENCE PROGRAM. HUDSON, IOWA, OCTOBER 4-6, 1921

Tuesday Evening

- 7:30 Praise Service.
7:45 Devotions. A. R. Staley.
8:00 Welcome to Delegates.

Pastor L. A. Myers

- 8:15 Sermon. B. T. Burnworth.

Wednesday Morning

- 8:30 Praise Service.
8:45 Devotions. D. A. C. Teeter.
9:00 Simultaneous conferences.
10:00 Message of the Moderator.
11:15 Sermon. Geo. T. Ronk.

Wednesday Afternoon

- 1:30 Praise Service.
1:45 Devotions. R. F. Porte.
2:00 Sunday School Session.

"The Children's Division Organized."

Miss Lulu Moser

"Modern Aims and Ideals for the Young Peoples' Division."

B. T. Burnworth

"The Present and Future of the Adult Division." Mrs. Pauline Wismer.

"Methods that Bring Results in Teaching the Organized Adult Class."

Mrs. Mary Hollis

(Each address limited to 20 minutes).

- 3:00 Round Table Discussion.

Leader, B. T. Burnworth

Wednesday Evening

- 7:30 Praise Service.
7:45 Devotions. L. A. Myers.
8:00 "Four-cornered Christian Endeavor."
G. D. Serrill, V. P., Iowa C. E.
8:30 "The Intermediate Department."

A. R. Staley.

- 8:45 Sermon. M. J. Snyder.

Thursday Morning

- 8:30 Praise Service.
8:45 Devotions. Mrs. L. E. Srack.
9:00 Simultaneous conferences.
10:00 District Mission Interests, Reports, etc
11:15 Sermon. F. G. Coleman.

Thursday Afternoon

- 1:30 Praise Service.
1:45 Devotions. M. J. Snyder.
2:00 General Interests, College, Publishing etc.
3:00 Session of the W. M. S.
Devotions. Mrs. M. J. Snyder.
Presentation of Goals, Slogan, and Budget. Mrs. D. A. C. Teeter.
Report of the School of Missions.

Mrs. W. H. Beachler.

Special Music. Ladies of Hudson Ch.
Message by Representative of National W. M. S.

Methods Hour. Mrs. R. F. Porte.

- 4:15 Conference Organization.

Thursday Evening

- 7:30 Praise Service.
7:45 Devotions. W. H. Beachler.
8:00 Bicentenary Session. Dr. C. A. Bame

little ready cash in the treasury. Inasmuch as no further offerings will be received until after the fourth Sunday in October, and the salary of Dr. Bame will have to be paid in the meantime, it is hoped that many people who gave their pledges will pay them as soon as possible. If all who can do so will pay NOW it will mean much to the Bicentenary Movement. Send all remittances to the Treasurer.

MILES J. SNYDER, Treasurer,

DR. GRIBBLE RETURNING

The following communication from Dr. Gribble to Alva J. McClain, Secretary of the Foreign Board, will be of interest to all of the readers of "The Evangelist."

"Matodi, Congo Belge,
August 2, 1921.

"Dear Brother McClain:

"After seven weeks' journey from the interior, interspersed with delays, we arrived at Matodi last night just in time for the Belgian boat, which sails tomorrow. But Marguerite contracted whooping cough enroute, and we are, of course, not allowed to sail, but must stay here another month.

"However, we still hope to arrive in America during the month of October.

"Trusting that God will marvelously undertake in overruling this delay,

"Yours faithfully,

(Signed) Florence Newberry Gribble."

A MEMORIAM

A beautiful memorial of Rev. Grace P. Fetters, with a short sketch of her life, has been prepared. Any of her friends who knew her well and loved her, may have one free of cost by writing Rev. Enoch Fetters, LaPaz, Indiana.

Business Manager's Corner

A GOODLY LIST

It has been some months since the Business Manager has occupied his corner in the Evangelist. This has not been because he has been idle, but there were so many other things demanding the space on the last page of The Evangelist, that, as he was too busy doing things to say much about them, he gladly gave the space allotted to him to other purposes.

It has been our rule for several years to publish the complete Evangelist Honor Roll only when a new congregation was placed among the HONORED churches of the brotherhood. There have been no new churches added to the Honor Roll during the summer months, but we are indeed glad to report that nineteen churches have renewed their Evangelist lists since our last report, and that they are entitled to honorable mention. We will not give the list in the order in which they were received, but in the order in which they come on the Honor Roll beginning with A and ending with Y.

First on the list comes Ankenytown, Ohio, for the fourth year, with A. L. Lynn as pastor and F. L. Garber as Evangelist agent; Burlington, Indiana, fourth year with W. T.

Lytle, pastor; Center Chapel, Indiana, second year, W. F. Johnson, pastor; Conemaugh, Pennsylvania, fourth year, G. H. Jones, pastor; Darwin, Indiana, third year, S. E. Harris, agent; Dayton, Ohio, second year, W. C. Teeter, agent; Fillmore, California, third year, J. C. Beal, pastor; Goshen, Indiana, third year, J. A. McInturff, pastor, with a list of TWO HUNDRED FORTY-TWO names, making by far the largest list ever received from one congregation; Gretna, Ohio, fifth year, Emery C. Hudson, Publications Committee. It may be worth while to mention that the Gretna church was the first church in the brotherhood to win a place on the Evangelist Honor Roll and we predict it will be the LAST one to lose that place, as the Gretna people are about as steadfast as the rock of Gibraltar. Next is Gratis, Ohio, second year, Roy Brumbaugh, pastor; Harrisonburg, Virginia, (Bethlehem) second year, pastor not known by the Business Manager; Huntington, Indiana, third year, H. E. Eppley, pastor; Johnstown, Pennsylvania, 1st church, third year, C. H. Ashman, pastor; Loree, Indiana, fourth year, C. A. Stewart, pastor; New Paris, Indiana, fourth year, W. I. Duker, pastor; Philadelphia, Pennsylvania, First church, second year, A. J. McClain, pastor; Roann, Indiana, fourth year, R. I. Humbert, pastor; Washington C. H., Ohio, fifth year, Freeman Ankrum, pastor; Yellow Creek, Pennsylvania, second year, E. H. Smith, pastor.

Thus it is seen that our churches are still loyal to the Honor Roll plan for the Evangelist, and we can add that we still have around five thousand two hundred subscribers to the paper. We do not expect any falling off of the list during the winter months, and we will greatly appreciate it, if the churches that have lists expiring at the close of the year will renew them promptly.

In regard to the Sunday school supplies for the next quarter, we can say most of them have been mailed, and at the close of the month we are filling orders every day, sometimes sending out orders the same day they are received. We trust no school will be disappointed by receiving their supplies late this quarter. However we can not fill orders before they are received, and some schools are pretty late in sending in their orders. We still receive orders in every mail, and it stands to reason that some of these will not reach their destination in time to be distributed on September twenty-fifth. However we will do our best to give our Sunday schools the most efficient service possible under the circumstances.

R. R. TEETER,
Business Manager.

Educational

The Peoples' Hospital of Akron, Ohio, offers to young women desirous of becoming qualified nurses, a three-year course of general training. During the period of training, pupil nurses will receive full maintenance, room, board and laundry in addition to salary. Applicants must be between eighteen and thirty-five years of age and have completed one year of high school education. For further information apply or write Miss Edith Jeffries, Directress of Nurses.

ANNOUNCEMENTS

BICENTENARY PROMOTION

The offering given at our late General Conference for the promotion of the Bicentenary work was largely in the form of pledges for future payment. As a result, there is

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

THE CHANCE OF BEGINNING AGAIN

“Create in me a clean heart, O God.”

“Except a man be born again.”

“He that believeth on the Son hath
everlasting life.”

“God give me the chance to try again,
(I, who have missed the goal),
Let me, as flint, set my face again
To shape, to build up the whole.
Give unto me the coveted chance
To make of myself a man,
To battle once more with a new-forged lance,
To lift from my soul the ban!

“God, give me the chance to march again
In the vanguard of the race,
What matter the clouds, the shifting vane,
The blasts that wrinkle my face!
Let me endure both hardship and pain
As I scale the heights to You;
And hoping, loving, striving again,
To fashion my life anew.”

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

The Unending Conflict

Let our thought enter around the familiar language of Jude 3, "Earnestly contend for the faith once for all delivered unto the saints." Probably no peoples more than Brethren have quoted this text, but it is possible that it has been made too elastic. Dr. Evans told us last year at conference that a passage of scripture teaches just one thing, one thing only. Of course it may have greater homiletical value. It may be given wider application by the sermonizer, but theologically there is but one lesson and one meaning, and here the big word is Faith. Surely it does not mean many faiths but the Faith; not a faith once for all delivered. Let me say at the outset that this is a text that at least stirs the blood and appeals to the heroic of every man and woman that has a conviction, and not a mere opinion. A man will waver on an opinion but he will die for a conviction. We are to battle for this divine deposit—"The Faith." We are to contend for it. It is important to know three things as we enter a conflict. First, the cause. Secondly, the foe. Third, our friends or those that maintain with us the cause against the foe. Surely we are not to battle without a just cause. Some are naturally bellicose; They carry razors for social purposes and wield the shillalah instinctively. In primitive times every man was an enemy to the man he did not know. But in our modern society no man should fight without a cause.

There is a tremendous difference whether I believe all men are thieves until found honest, or whether I consider all men honest until found to be thieves.

1. What is the cause of the conflict?

The cause is the Faith once for all delivered. This sacred deposit that we have here is final and complete. They who have received it are to resist unto blood for it in their earnest contention. It is more precious than their lives. It is therefore important to know what this deposit may be. One commentator says it is "the Creed." He is not careful enough even to say "A Creed." What creed, then I ask? The Athenasian? The Nicean? The Westminster Confession? The Philadelphian, or the New Hampshire? It can not be that these were referred to for this was not the day of creeds and creed making. Nor was it one yet to be written at this late date of zealous ecclesiastics. It was one already delivered. They certainly never dreamed we would be contending over it and lose the very heart of it. Nowhere in the New Testament is "The Faith" used to describe doctrine or a system of sectarian doctrines. Doctrine is important and theology is the queen of sciences, but Jude is not speaking of doctrine.

What is it that we are to contend for? One of the older and quite orthodox commentators says it is "not a form of words but the entire scheme of Christianity described by its leading characteristics." Professor Bartlett of Oxford, at the conference on Faith and Order at Geneva said that "Faith is an essentially personal thing and if the church accepts formulated statements it can do so only on the theory that such statements are symbols of a growing faith forever beyond formulation." Was he not right? Is not the Christian life a growth? If a formulated statement of faith, which is a man-made creed,—call it by some other name if you will, it is still just that—means that I am to believe that, no more and no less, it stops all future growth and allows no further thought. What do we mean when we speak of "the Faith of our Fathers?" I believe we are thinking of neither their political nor religious creeds. We might not conform entirely to either of them, and still be "True to Thee till Death," because we were thinking of their heroic souls, their undaunted spirits, their assurance of things unseen, their steadfast reliance on God and were partaking of these elements. Our Fathers never came to this country to establish a creed, but to worship God according to the dictates of their own consciences. And that liberty is the spirit and the genius of the church. As long as we maintain the true Gospel liberty, obey the Word as the Holy Spirit reveals it to our hearts, and are thus constrained to live a clean, consistent Christian life, we are true to the faith of our Fathers.

Elements of the Faith once for all delivered.

There are three fundamental, eternal, priceless elements in this faith.

1. Personal trust in an abiding, revealing, redeeming Christ. Although my brethren may differ as widely as did the original disciples in their apprehension of him, yet they trust and love and die for him. Right here is my soul's answer to its deepest questioning and the satisfaction of my greatest needs.

2. An experience of this faith.

It is the testimony of experienced, redeeming, renewing and empowering grace. This solves my greatest problems, satisfies my hungry heart and in it my burning soul, like the two who walked to Emmaus of old, finds relief. This is practical religion. There is no other way to find and to know Jesus. I am satisfied with Him; if I look elsewhere, I must cry, "Lord to whom shall I go, Thou hast the words of eternal life."

3. Fellowship of this Faith.

The fellowship of kindred minds is the third element of this Faith once for all delivered. Professor Royce calls it the "Beloved Community," and so this sacred deposit was (1) a personal faith, (2) a personal experience, (3) and a wonderful fellowship

II. The Faith Endangered.

Read this little book of Jude over again and find that the faith that was endangered was a faith of Christian living. Peter in his second Epistle says so in almost the same words. Paul says so in Galatians, First Corinthians and Hebrews (not raising the question of authorship.) It is also stated in the First Epistle of John. What do they say? They emphatically do not say that the danger lies in erroneous doctrine but in heretical living. That is the most dangerous heresy after all. I am not so much interested in theological trials of heresy as I am alarmed because in some quarters a man's manner of living is not looked into as quickly as his lack of orthodoxy. Refresh your church history and you will find two things the early church had to contend with or against. They were ceremonialism and moral relapse covered by religion. God forbid the day when so-called orthodoxy will cover a man's contumacy.

Paul and Peter have a controversy and its settlement is carried up to the church at Jerusalem. The decision was to effect that circumcision was not essential for the Gentiles. Thus the mother church in her first council handed down a liberal decision which according to some was a departure from the faith once delivered unto the saints, but it was not as I am contending. So the first church was a progressive church as ours has been characterized and although such has been given us as a nick-name, it would be well received if we only were worthy of it. So after all the faith once for all delivered was not an inflexible thing. Erroneous doctrine usually grows out of erroneous living and the real peril lies in the realm of Christian experience, and correcting doctrine does not correct life but correct living is a great incentive to good doctrine. The faith, my friends, is imperilled by the saints in their moral and spiritual relaxings and faintings in the face of temptations. Now then when Jude started to write his purpose was to recount the glories of their common salvation, but such conflicting reports came of their manner of living that the whole cause was endangered, so we have the priceless exhortation to contend for the faith. My contention is that the faith once for all delivered unto the saints was not a formulated statement saying this far and no farther, or believe this and no more, for the Master said, I have many things to say unto you but you can not bear them now, and he went away without saying it all. Howbeit when he the spirit of truth is come he shall guide you into all the truth. And when you know the truth the truth shall make you free. What is the truth? Jesus said, I am the truth. Did the early church then possess all the truth? Did they know all about Jesus, or do we? Can any man formulate a statement containing all the facts about Jesus, especially when they were never recorded, for John said if they had been the world would not hold the books. Suppose for a moment that we possessed all the truth, now since the Spirit has lead us into it, that would be contrary to the meaning as used in Jude, who had it a finished product once for all delivered. No, you can not hedge a man's soul, neither his mind, and I for one know that if I should cease to grow spiritually I not only would die, but am already dead. To think that we possess the whole truth is like the book the philosopher wrote entitled "All Things," but after while he wrote another book entitled, "Some Other Things."

(To be continued.)

B. T. BURNWORTH, Lanark, Illinois.

New Relief Efforts Necessary

Lives in the Near East now are being measured by the bushel, declares Dr. E. W. Huelster, who has just returned from Armenia and the Caucasus. "The total of the bushels of grain given by the farmers of America to aid the starving will be an index to the number of lives that will be saved this winter." Dr. Huelster has just completed a two-months investigation in the Near East as Secretary of the Near East Relief Commission. He states that efforts to provide gifts of corn from farmers must be redoubled in order to feed the hundreds of thousands beset by starvation and epidemics of cholera.

"With the burning and looting of the villages caused by the present warfare between the Greeks and the Turks there are new and

heavy ravages among the Armenians," says Dr. Huelster. "The dread cholera is raging everywhere, caused by the overcrowding of the cities and the attempt by many Armenians to subsist on unripe fruit. As a result our accommodations for the refugees are not sufficient to care for all. With thousands of these hapless children flocking to the doors of the orphanages our workers are forced to tell hundreds of them that there is no room.

"It is not possible by word to exaggerate the desperate and loathsome afflictions burdening these poor refugees," continues Dr. Huelster. "It is no uncommon occurrence to come across the body of a child or an adult that has died of starvation and left to lie in the street. The Near East Relief can render only a comparatively limited service among these thousands of starving peoples since all the resources at our command are barely sufficient to take care of the one hundred thousand orphans gathered in our own orphanages and those belonging to the government.

"What we observed during our eight weeks examination more than bears out the facts which have been told during the past few years regarding the conditions in that stricken land.

"In the face of the existing conditions and with no crops in prospect affairs in the Near East will reach a crisis by mid-winter. Food is growing scarcer every day. Fuel is difficult to obtain and the only clothing available must come from the outside sources of relief. Unless the food rations are increased the death rate in our orphanages will advance rapidly.

"For supplies of food and clothing to help alleviate these conditions we are looking to the farmers, as well as others who can contribute grain and clothing. If every American could see for himself but a hundredth part of the terrible conditions observed by the members of our Commission I know that there would be an instant and universal response to our appeal for help for these thousands of starving and disease stricken Armenians." Send contributions to Near East Relief, 1 Madison Ave., New York.

EDITORIAL REVIEW

Our attention was called to an error that appeared in the Conference Minutes published two weeks previous. In giving the budget of the Bicentenary Movement for the year the Minutes said the Educational offering was to be one dollar per capita, whereas it should have been \$1.50 per capita. If the fifty cents per member asked for this last year had been raised, the apportionment would have been only \$1.00, but inasmuch as it was not, and a definite amount must be raised, the Bicentenary committee has asked for an offering this year of \$1.50 per member.

Brother Gearhart's carefully prepared report of Home Mission receipts is to be found in this issue. In connection therewith he announces an action of the General Mission Board at Conference. The duties of the General Missionary Secretary have so multiplied that it is impossible for him any longer to take care of the finances for both Home and Foreign missions. These now require the services of two men, and henceforth Brother Gearhart is to give his entire time to carrying out the plans and caring for the funds of the General Home Board. The secretary for the Foreign Board has not yet been announced. As General Missionary Secretary Brother Gearhart has proven himself a worthy and efficient servant and has won the confidence of the brotherhood, and it will mean much to the cause of Home Missions that he is to give his entire attention to it. The fact that the missionary task of the Brethren church has grown so large that one man cannot take care of the financial side of it, speaks volumes for the brotherhood's growing interest in missions. May it grow in the next decade so that not even two men can take care of the clerical and directing side of it.

Three district conference programs are to be found in this issue: Pennsylvania's held at Philadelphia in the First Church, October 3, 4, 5, and 6; Midwest's at Morrill, Kansas, October 18, 19 and 20, and Ohio's at Dayton, October 24, 25 and 26. Brother Grisso of Indiana, also calls attention again to their district conference to be held at Oakville, October 3-6. Delegates to the Pennsylvania conference should notice the local committee's instructions as to how to reach the church after arriving in the city.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT



Dr. Charles A. Bame, Executive Secretary

Instructions for Local Directors of Evangelism

General Duties of Local Director

This department deals with the evangelism of the denomination. The local director is expected to co-operate with the pastor and church in agitating, educating and directing evangelistic activity in the local church.

How?

The Bicentenary Movement requests every church in the brotherhood to have at least one evangelistic campaign annually. It becomes the duty of the director to confer with his pastor and see that this part of the program is carried out in his church.

Do Not Stop Here

Many of our churches are located in cities where meetings can be held in jails, workhouses, infirmaries and hospitals. "Gospel Teams" in the local church can be organized to do this kind of needed work.

It may be possible in some of the larger cities to do mission work or to open up a mission under the direction of your own church. The local director should be in a position to lead out in this kind of work, for it is strictly evangelistic.

Why Not Organize a Fishermen's Club

I mean a club that will be "fishers of men." The Bible Institute of Los Angeles has such an organization, through which hundreds have been won to Christ. The Gospel way of saving men is "one by one" and no work in the field of evangelism is as successful as personal work. Let the director with the pastor organize such a club of both men and women, meet once a month for counsel and to make plans and get busy; it will give your church a twelve months in the year revival.

How to Help the National Director

Report your meetings to him, giving name of evangelist, pastor and church. With result of campaign or the success of any of the above plans.

READY FOR THE GREAT CAMPAIGN

The time is now here for a concerted and united campaign to win men and women for Christ and the church.

The Harvest Ready

Never was there a time in the history of our civilization that the Gospel of Christ was more needed than at the present moment when an unsettled world is groping in the mist of uncertainties, bleeding in heart, mangled in spirit and groaning for aid. The Christ and his message can only stem the tide of despair and give the hope and courage to the soul that man must have to recover himself. "The fields are white unto the harvest." Not the husks of destructive critics, the emptiness of formalities and ritual, the hallucinations of wild faddists, or a mere reformation of law and order can meet the need of dying men. It is the living Christ, with a blood message of life, love and salvation that humanity is crying and hungry for.

A Great Opportunity for the Brethren Church

"Who knoweth whether thou art come to the Kingdom for such a time as this." The Brethren church belongs to Christ. God has entrusted to her the highest trust—the Gospel of his dear Son and before her lies the greatest opportunity and work in her history. We cannot and will not fail our Lord. In the name of the Christ triumphant, with a new dedication of ourselves to his work, let us in the power

of the spirit go forth with an energy and zeal as never before.

This Should Be Our Greatest Year

Only neglect and slothfulness can keep us from moving forward—"All things are now ready." The omnipotent Christ, the Mighty Spirit of God and a saving Gospel is at our command. Consecrated men of God are willing to go forth and preach. Why delay? **Make ready for the greatest evangelistic campaign ever held in your church.**

The Evangelistic Slogan

is "An Evangelistic Campaign Annually in every church of the brotherhood." This occupies an important place in the Bicentenary program; it means new spiritual life, increased activity and growth to every church that lays hold earnestly and prayerfully of this work. Pastors and churches should make their plans for a meeting at the earliest moment. We desire to aid you all we can. If you cannot secure an evangelist, write to me and I will help you to get one.

Evangelists Who Are Available

H. M. Harley, 5002 Dearborn Street, Pittsburgh, Pa., (After January 1st).

Alvin Byers, 114 High Ave., N. W., Canton, Ohio (from October to January).

H. Nel Malen and Ethel Myers, Williamsburg, Iowa.

W. R. Deeter, Oakville, Indiana (fall or winter meeting)

C. C. Grisso, Warsaw, Indiana (after January 10th).

E. D. Burnworth, Loranger, Louisiana.

J. E. Eikenberry, 1016 South Main Street, Dayton, Ohio (After January).

Emma M. Aboud, 105 Grosvenor Ave., Dayton, Ohio.

H. E. Eppley, 417 Indiana Street, Huntinton, Indiana, (after February 1st).

Clarence Kolb, Allentown, Pennsylvania.

Geo. W. Kinzie, New Lebanon, Ohio.

W. T. Lytle, Burlington, Indiana.

J. A. McInturff, Goshen, Indiana.

H. M. Oberholtzer, Roanoke, Virginia.

S. A. Lowman, Pleasant Hill, Ohio.

Morton L. Sands, Fremont, Ohio.

C. A. Stewart, Bunker Hill, Indiana.

A. E. Thomas, Warsaw, Indiana.

F. C. Vanator, Canton, Ohio.

M. B. Spacht, Lydia, Maryland.

L. G. Wood, Johnstown, Pennsylvania.

W. F. Johnson, Roann, Indiana.

The Evangelistic League

Will have two men for full time in the field this year, Paul Miller and I. D. Bowman. Not only this, but it hopes to place ten more out for part time. In arranging for these workers under the League, address A. V. Kimmel, of Whittier, California.

Finally

I am endeavoring to do the best I can in directing this department. For the past five months, I have been on the road, with no certain dwelling place. Some mail is reaching me that was sent six weeks ago, so if any correspondence has been neglected, it has not been intentional, or if I have omitted any names of men who have offered their services for evangelistic work, or if there are others who will offer their services, please notify me and we will gladly publish your names.

We are printing a leaflet for the local director of evangelism, which will soon be sent out. May God richly bless our evangelists and churches with a wonderful harvest of souls is my prayer. Yours for Christ and the church,
W. S. BELL, 141 N. Orchard, St., Dayton, Ohio.

A REAL MOVEMENT

If anyone had any doubts of the reality of this Movement, he ought to sit in with the Executive Secretary for awhile. Or, if they have any doubt that real heart and soul are being put into it, let them read the foregoing communication of Dr. Bell. Bell is a mighty busy man as anyone knows, who ever had anything to do with his great church. It takes a lot of heart and soul to put over the mighty work at Dayton, yet at the urgent request of the Directors of this

Movement, he remained on the committee and is no quitter. I hope that every pastor will accept his kindly offers if they have not yet arranged for a revival this year, and get busy. We are really in the business of "asking great things of God," and we shall doubtless receive. He will not allow faith to be unrewarded. Other Directors are awake and soon will be heard from on their objectives. This week, your Field Secretary takes the field for the work and he believes that there is to be a mighty response to his appeals from every appearance. The delight of this Movement is to be the accomplishment of real values for the church. It will be no tin-horn jubilee if all indications are realized. Fine suggestions for Evangelistic Secretaries are here given "Now then, do it." This old motto seems to stick. When I have a bit more time, I shall forward to you a real message.
BAME.

GENERAL ARTICLES

Training Our Young People for Leadership. By H. M. Oberholtzer

I choose to begin the discussion of this theme at the end rather than at the beginning, considering first the thought of leadership.

There was never such a demand for leaders as now. Ours is an age of organization. All classes of men and women are being organized and organization calls for leaders. We have religious organizations, benevolent organizations, labor organizations, business men's organizations, business women's organizations, farmers' organizations, political organizations, etc., with numerous organizations within organizations. The success of any organization depends largely upon good leadership. Many a worthy cause has failed for lack of proper leadership. Many have suffered long and suffered much because no one was ready and willing to champion their cause. Right and justice have often been compelled to yield to error and injustice because so few dared to lead the way against the forces of evil. Numerous and urgent are the calls for leaders throughout the world. But, above all the world needs Christian leaders. "Except Jehovah build the house, they labor in vain that build it; except Jehovah keep the city, the watchman waketh but in vain." Without God and without Christ, the efforts of men are bound to fail no matter how carefully they plan or how zealously they strive. Righteousness is essentially the foundation and substance of all successful human endeavor. How much we need God-fearing, Christ-serving, Spirit-filled men and women as executives, as legislators, as jurists, as captains of industry, as labor leaders, and in all the walks of life. If all such were truly Christian, how different things would be. How much less there would be of injustice, strife and confusion.

But let us confine our attention more particularly to the need of leadership in the church and our duty of training our young people to meet this need. Although there are many worthy causes in the world and the demands for leadership are ever so urgent, yet the cause of Christ is most worthy and its appeals most urgent. There is no more potent influence for righteousness and justice in the world than the Christian religion. Other righteous causes wait for the church. They look to her for both their principles and their leaders. Therefore, one great task of the church is the development and training of leaders, for which task leaders in the church are needed. Of course not everybody is adapted for leadership. Some are not able to make plans and give direction, but they can accomplish much if someone properly directs them. Yet ye need not fear that we will have too many leaders. Moses, the great leader of Israel, after having led the people out of their Egyptian bondage, discovered that his task was too great for him. He presented the matter unto God and God told him to appoint

seventy others to help in the care and direction of the people. He did so and called them together in the tent of meeting to receive God's special blessing for their task. All came but two, Eldad and Medad. Why they did not come we do not know. They may have had some good reason. I do not think that they positively declined or resented the call, for in their homes they received the same special blessing that the others did in the tent of meeting and they prophesied. This was indisputable evidence that God had approved of them and had called them to the place of leadership with the rest. But it seems that someone is always ready to criticize and find fault. A certain young man ran and told Moses that the two men were prophesying. Joshua standing near heard the young man and hastily said to Moses, "My lord, Moses, forbid them." But Moses answered, "Art thou jealous for my sake? Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them." What folly and sin is the miserable and contemptible jealousy that exists in some churches among those that are considered leaders. Sometimes it is found in the Sunday school, sometimes in the Young Peoples' Society, sometimes in the choir, sometimes even among the preachers. Poor sensitive creatures we are that cannot endure seeing others made prominent, or entrusted with some duty that we thought should be ours. Why be so jealous? There is absolutely no excuse for it, and it is certain evidence of an evil heart. The field is large. The task is unlimited. It is the Lord's work and if you are the Lord's servant, he will find a job for you somewhere, and no one can keep you out of the work that the Lord would have you do. You may not be appreciated, but never mind. Keep humble and abide faithfully and in due time God will make full acknowledgment of all your labors. Away then with our jealousies.

There is no more crying need for leaders anywhere in the world today than in the church. Many churches are without pastors and rapidly dying for want of pastoral leadership, and many millions have never yet had an opportunity to hear the blessed gospel. We should be praying most earnestly and unceasingly that the Lord of the harvest send forth laborers into his harvest, and back up our prayers with all possible encouragement to young people to enter the ministry of the gospel. The sacredness and importance of the ministry and the crying needs of the world for the gospel should be kept constantly before the young people and properly emphasized. Assurance of continued interest and ample support should be given. Many promising young men doubtless have been discouraged from entering the ministry by the unnecessary sacrifices that a minister is compelled to make. Notice that I refer to the unnecessary sac-

rifices. Red-blooded young men are seldom daunted by necessary sacrifice. They often glory in it. But the unnecessary sacrifices disgust and discourage them. The indifference of the laity toward the adequate support of the ministry is unfair and cruel, many seem perfectly content to have their pastors merely exist on less than an ordinary laborer's wage, with only prospects of continued poverty through life, while they live in comfort and ease with pleasant prospects of continued effort to the end of their days. The financial conscience of the laity is asleep. Most ministers are full-time men on half-pay. The best of qualifications and service is demanded of them, but they are handicapped by inadequate salaries. Someone has well said, "To be willing to make the sacrifice is magnificent, but to be needlessly sacrificed by a well-to-do laity, engrossed in its personal enterprises, is a great tragedy and falls little short of a crime." "The laborer is worthy of his hire." If strong, intelligent young men are required to invest their lives in the ministry of the gospel, they should be encouraged to do so by the unfailing promise of adequate support. Sacrifice is one of the first essentials of true discipleship and we should not in the least minimize its importance, but the minister should not be compelled to bear such an unequal

share of the sacrifice. However, on the other hand, the joy and glory of sacrifice should be exalted. The youth should be made to realize that their lives are given them for the glory of God and they should be urged to make full submission to the will of God regardless of the hardships. They should be encouraged to yield to the claims of God and to follow the leading of the Spirit, and the call of the ministry should be esteemed as the very highest calling given to men.

The church also needs leaders in various other activities besides the ministry. The church is being organized today as it never was before and the various activities are being carefully classified and systematized. This calls for many leaders,—leaders of men, of women, of children, of young people, of missionary endeavor, of social service, of church finance, of religious education, etc. Multitudes of leaders are needed. Many are the opportunities. Truly the harvest is ripe and wasting, but the laborers are few. Surely there was never a greater need for leaders in the church than now, nor a time when it was more urgent that all God's people be prophets.

To be Continued

Roanoke, Virginia.

British Scientist on American Prohibition

Excerpts from Address by W. H. Anderson

Enforcement of prohibition is far from perfect. There is much to be desired in the way of both efficiency and willingness on the part of public officials, though I believe our police departments would enforce the law if the politicians would keep their hands off. There is also even more to be desired in the way of public sentiment on the question of law enforcement generally. When prominent men who are good citizens on most things quit being anarchists on prohibition because of appetite or prejudice, the whole level will be raised.

Enforcement is not an act but a condition, into which thousands of acts and the sentiment of tens of thousands of people have been fused. We must refuse to condone crookedness, but must be patient with honest effort. With a reasonable trial, in which the time element is indispensable, prohibition will so commend itself that eventually there will be no serious effort to overthrow it.

The wet parades with their inherent nullification attempt at political intimidation, and the wet organizations like that recently announced in Rochester are helping to prove to the friends not only of prohibition but of law and order generally, that there is grave danger that the law may be emasculated and prohibition be hamstrung before it has a fair chance. They are making clear that the prohibition forces must remain organized and keep up not only equal, but greater activity because of the two-fold task (1) to protect and strengthen the enforcement laws which determine the conditions under which enforcement must be carried on, and which involves as much effort as was ever required to bring about the enactment of prohibition; and (2) then in addition, marshal public sentiment to sustain conscientious enforcement officials and repudiate the other kind and teach the people how to make local self-government responsive to the moral and patriotic convictions of the citizenship.

But what looks like lax enforcement to America, and in fact does fall far short of what may reasonably be expected, seems remarkable progress to those from wet sections. For example, I have within the past two weeks talked with Mr. Herbert Hoare, a business man of Australia, who has sold out his business to devote himself to temperance activity in that continent, and as a preliminary has made an extensive personal survey of conditions in America. He told me that within a few hours in any of the several Australian cities, which are very much smaller than our large American cities, he had seen more drunken men than he had seen in two weeks in New York City.

And only day before yesterday, I personally talked to

one of the foremost eugenists of the age, chairman of the British Birth Rate Commission during the War, Dr. Caleb W. Saleeby, of London, a man who is known on both continents for his scientific contributions to the study of race culture, and who recently gave the world the benefit of studies showing the destruction of the vitamins of grain in the brewing process, summed up in the paragraph: "Beer is not liquid bread but merely poisoned water."

Dr. Saleeby, who sailed yesterday for Europe, has been making an intensive study of conditions respecting childhood and motherhood in America and in dry Canada since the adoption of prohibition. His first activity on his return home will be to discuss racial conditions in America before the English-Speaking Conference of Infant Welfare in London. He said:

"Dry America is the greatest country in the world in which to produce and rear children. Prohibition is making America safe for motherhood and childhood. The Anglo-Saxon race on this side of the Atlantic and including dry Canada, bids fair to leave the race on the other side far behind as regards sound, healthy, well-developed childhood. The economic effects of this inheritance of sound health will be seen in the near future and if Great Britain does not follow the lead of the United States and Canada in banishing the racial poison, alcohol, it will face inevitable decadence. A drugged Lion cannot compete with a sober Eagle."

Dr. Saleeby's interest in prohibition is purely scientific. His life work has resolved itself into a comparison of the Anglo-Saxon races on this and the other side of the Atlantic, with special reference to the absence or presence of what he calls the "racial poisons," alcohol and venereal disease, in the blood of national strains and stocks. While in America he consulted with the Federal Health Bureau in Washington, and the Health Departments of New York, Chicago and Philadelphia, and other large cities, and with various Canadian health authorities, always with uniform results. He found that everywhere child mortality has decreased, and vital statistics have broken all records for a lower death rate, both adult and infantile. Maternity and infancy are better safeguarded than ever before.

Another gratifying result of his inquiry was that social hygiene authorities point to a noticeable decrease in social diseases. Dr. Saleeby stated that America is the only country in the world in which the rate of these diseases is decreasing. He said: "In spite of unremitting work being done in war-cursed Europe no hope can be offered until the

alcohol factor has been grappled with as it has been in America."

In the light of statements like these from a British scientist of acknowledged authority and standing in his own country, who has come to America to make his own investigations, of which I am privileged to give this advance notice

in anticipation of his reports to various European scientific bodies, and which will come through the scientific journals in the course of a few months, we can well afford to take courage and see to it that the clamor of an outlaw liquor traffic is not allowed to mislead the American public.

The Great Sympathy of God. By Dr. Mary A. Laughlin

Jehovah is good; He is great; He is powerful; He is just; He is kind. And in all these attributes he is infinitely above the best and most spiritual man who ever lived in the world, for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts. He is all-powerful—there is nothing that he cannot do; he is all-knowing—even the secrets of all hearts are open to him; He is everywhere present—though we take the wings of the morning and fly to the uttermost parts of the earth, he is there.

It may sometime seem that our small concerns are too trivial to be noticed by so august a Being, and that we must get along with our troubles as best we can; but no, we are told in his holy Word that the very hairs of our heads are all numbered, and that not even a sparrow falls to the ground without his knowledge. For our comfort and encouragement, the holy Scriptures give many precious assurances of his interest in us and his sympathy for us. Some of these passages are he recited:

Ps. 9:9, 10, The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee.

Ps. 18:6, In my distress I called upon the Lord and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears.

Ps. 23:1, 4, The Lord is my shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.

Ps. 27:10, When my father and my mother forsake me, then the Lord will take me up.

Ps. 33:18, Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death and to keep them alive in famine.

Ps. 34:6, This poor man cried, and the Lord heard him and saved him out of all his troubles.

Ps. 61:3, Thou hast been a shelter for me, and a strong tower from the enemy.

Ps. 68:5, 6, 19, A father of the fatherless, and a judge of the widows, is God in his holy habitation.

God setteth the solitary in families he bringeth out those which are bound with chains.

Blessed be the Lord who daily loadeth us with benefits.

Ps. 69:33, The Lord heareth the poor, and despiseth not his prisoners.

Ps. 72:12, He shall deliver the needy when he crieth, the poor also, and him that hath no helper

Ps. 103:13, 14, Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame, he remembereth that we are dust.

Ps. 138:6, Though the Lord be high, yet hath he respect unto the lowly.

Ps. 145:18, The Lord is nigh unto all them that call upon him.

Ps. 147:11, The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Is. 61:1, The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Ps. 65:24, And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear.

Is. 66:13, As one whom his mother comforteth, so will I comfort you.

John 3:16, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2 Cor. 1:3, 4, The God of all comfort, who comforteth us in all our tribulation.

1 Pet. 5:7, Casting all your care upon him, for he careth for you.

And so, meditating on these things, we may go serenely on our way until in his own good time, the blessed day shall come when God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. Rev. 21:4.

Hagerstown, Maryland.

Tobacco, Enemy of Youth. By Will H. Brown

A judge in the Harlem Police Court recently made this statement: "Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette smokers."

Boys should be taught that this one habit alone will ruin their lives. A writer in the Christian Endeavor World says that if a boy has the cigarette habit, his other qualities are sure to be measured by that one fact, adding: "Having a weakness means that a person is weak. The defect never remains in one spot. It reveals the person who has it."

The marvelous record of the Boy Scouts of America along the line of character building and in laying the foundations for manly success is attributable in no small degree to the fact that true Boy Scouts do not smoke. Attorney A. Leach, of Oakland, California, who is prominent in Scout ranks on the Pacific Coast, recently made this statement in a public address:

"There are 500,000 Boy Scouts in the United States, and not one of them is in jail on any charge."

A daily paper says that of 25,000 boys arrested last

year in our country only four were Boy Scouts. Tell this to the boy who thinks and who wants to succeed.

Many boys realize that in order to succeed they must cut out tobacco. Charles Paddock, student of the University of California, who broke all records for fast running in April of the present year when interviewed as to his habits, proudly said, among other things, "I do not smoke." Should we call the roll of youths who are making outstanding records along any line it would be one continuous refrain all along the route: "I do not smoke! I do not smoke! I do not smoke!"

A pessimist is a man who can't even forget the mean things he knows about himself.

"A new type of patriotism is needed. One high enough to think and work for all mankind."—Fred B. Smith.

The life of duty, not the life of mere ease or mere pleasure—that is the kind of life which makes the great men as it makes the great nation.—Theodore Roosevelt.

THE BRETHREN PULPIT

A Great Church Losing Out. By N. V. Leatherman

TEXT: Unto the angel of the church of Ephesus write. . . He that hath an ear to hear, let him hear.—
Rev. 2:1-7.

Ephesus was a great church but one which was losing out with her Lord. This was one of the seven churches of Asia Minor addressed by the Lord Jesus Christ. This letter was given in dictation to the apostle John on the isle of Patmos.

Ephesus was a really great church established by a really great man of God, the Apostle Paul. Paul was a man of great zeal, great knowledge and wisdom, with a great message, who knew Christ, who was possessed with the Holy Ghost, who had a great experience in religious matters, and who accomplished great things for his Master and Lord. Paul established this church on his third missionary journey. He found there a few of John the Baptist's faithful disciples. He instructed them in the way of Christ more perfectly and lead them into a deep spiritual experience. He remained with these people for nearly three years. He loved this church. It was the first church to whom he wrote from his Roman prison. That epistle sets forth the great ideal for all true churches. Our text has to do with the second great letter recorded in God's Word to this church. This letter is very brief but extremely profound and meaningful. It had to do with the past, the present and the future of this church's history.

The first two words of this letter should command the attention. Remember it is the Lord who is speaking, and he says, "I know." What a difference in our churches there would be today if we would just pause long enough to hear the voice of our Lord whisper to us, "I know." Let the church of Christ bow the knee to her Lord, and lay all her plans before him, and listen to him say, "I know, BRIDE of mine," "I know." "I know those are your plans but mine are these, and these." Let the church be called to worship on a bright Sunday morning, and pray, Lord, Lord, and peal forth her anthems, and offer proclamations from the Book, with the giving of her gifts, with an ear open to the still small voice, I know, child of mine, "I KNOW."

The Lord did know that he had a great church in Ephesus. "I know thy works and thy labor." Few drones in this church. They were workers. Christ describes their work as real labor. That means that those folk worked until they spent enough energy for Christ and the church that they became tired enough to appreciate a rest. Sometimes we meet people in the Lord's work who are constantly tired out and always seem to need a rest. Well if that is true, all right. But remember the Lord says, "I Know." There is no fooling him. I can just see this church at Ephesus on Wednesday evening at the prayer meeting. Why, they were there. They worked. Then on Sunday morning, what a fine Sunday school! what a full house for preaching and worship! They worked. Listen to the report of the deacons as they tell of the widows and the orphans, and the poor ministered unto. They worked. I can see them going out into the highways and the byways, exhorting and compelling men and women, boys and girls to come into the church. They worked. Church to them was not a secondary affair. Not a mere entertainment. Not a place to go if I am pleased and to stay away if I am not. Not a place where they depended upon the preacher to keep them awake if they felt like sleeping. No, they worked and the Lord knew it.

Another thing the Lord knew of this great church was her patience. "I know thy patience." "And thou hast patience and didst bear for my name's sake and has not grown weary." They not only worked and produced results but they kept right on in their work under all circumstances. We can all well take a lesson from this church. The church has in a large measure lost her sense of patience and endur-

ance. She has much need of just this today. The church finds men and women, boys and girls today in their haunts out in the world, takes them under her wing and seeks to make of them what they ought to be in Christ Jesus. This demands patience such as is given to us only from the infinite One. Many times one of these stumbles and falls. Oh how sad! What should be the attitude of the church? Certainly not toleration; but great patience. How many souls there are who have been lost to Christ and the church because the church thought that to ignore or to tolerate fallen members was an expression of patience. It is bad enough for any member to fall, but it is even worse for the church to stand by and look at them lying there, while others tumble them down further, and never offer a hand in correction. Then we call that patience. Toleration is not patience. Sometimes there are those in the church who ought to be working, who do not come up to the standard of excellence we hold as a standard for ourselves. Again what should be our attitude toward such? Certainly not ostracism; but patience. Sometimes there are those who care too little whether church keeps or not. In this case what should be our attitude? Should we treat the matter indifferently, and say to ourselves, If they don't care we don't either? Should we resign to the situation and take it for granted that there is no help for them? In too many instances this is the way many are treated. When the doctor enters the patient's room and finds his patient hopeless and despondent does he say, Ah, well, you have no hope, so just die? No, he inspires hope. If fresh air and sunshine are needed that is the prescription that is left. I know that some of these hopeless church members can be cured by a patient Christian interest on the part of the church. Just let the church show an interest in them and see how quickly they respond. Now I said let the church show an interest in them. Too many times the church gets it into their heads that the pastor is the whole church when it comes to looking after these folks, and they let him do it all. And then when the despondent one does not respond, how often the pastor hears, I told you so. No, patience is not indifference; it is not resignation; it is not ostracism; and neither is it toleration. Ephesus was a patient church. The Lord says, I know thy patience. Does he know the patience of your church?

Furthermore Ephesus was a great church because she could not bear evil men nor false prophets. Oh for a united church on that basis. Who are evil men and false prophets in the church? This much we can say. All are such who deny the Deity of our Lord, his virgin birth, his shed blood, his resurrection, and his prophetic. High-priestly, and Kingly offices. John said, Already there are many antichrists in the world. If that was true in his day, how true it must be in this day when even the very elect are being deceived and swept off the foundation rock Christ Jesus.

Yes, Ephesus was a great church because of her works and patience and her attitude towards evil men and false prophets. But she was losing out with her Lord. Christ had something against her. "But I have this against thee, That thou didst leave thy first love." Oh, the pathos in those words. Do we understand what that means? Let us all ask ourselves. Think of the divorcees in this country. At Reno, Nevada there was a divorce case filed every ninety minutes during the month of November. Why all these divorcees? They left their first love. I fear there are entirely too many church members who have been divorced from the church because they have left off their first love for their Master. At least we may say there are too many broken wedding engagements. When we promised as his bride to sit with him at that marriage feast of the Lamb that mo-

ment we became engaged to him. What a blessed love that was to us as we came to him in tears. How we trembled as we walked down the aisle of the little home church. You remember that hour you surrendered to him. When you cast your all upon his tender loving arms. You remember the congratulations of dear ones, and how the preacher reminded you that the angels in heaven were rejoicing over the lost one found. You remember your faith in the Lord Jesus. But where are you now, by brother, my sister? Have you forgotten that first love? Have you grown cold and indifferent? Perhaps you were at one time a faithful, earnest worker, an official of the church, a true leader for Christ. How about that first love? Perhaps you were patient and enduring and despised any evil talk and hated those who de-

nied the fundamentals of God's Word. But how do you feel towards those things now? What about that first love? Perhaps even today you are faithful in the church work, and you can be patient with the church, and you cannot bear them which are evil, and you try them which say they are apostles, and are not, and hast found them liars; yet what about that first love? If that love is not there then listen to the words of our Master. "Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Herein is hope. Herein is grace. Herein is Love. Let us pursue it.

Los Angeles, California.

OUR DEVOTIONAL

God's All- Sufficient Grace

By Mrs. Rhetta O'Rourke

OUR SCRIPTURE

Therefore, being justified by faith we have peace with God through our Lord Jesus Christ, through whom also we have our access by faith, into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also glory in our tribulations: Knowing that tribulation worketh steadfastness; and steadfastness approvedness: and approvedness hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For as through one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside that the trespass might abound, but where sin abounded grace did abound more exceedingly that, as sin reigned in death even so might grace reign, through righteousness unto eternal life through Jesus Christ our Lord (Romans 5:1-6, 19-21).

OUR MEDITATION

"In looking through my tears one day,
I saw Mount Calvary;
Beneath the cross there flowed a stream
Of grace enough for me."

Pardoning grace—The weight of the burden an unpardoned man carries is due to the hopelessness that overwhelms him. Looking this way or that he sees no way of escape, until the scope of his vision includes Calvary, for it was through Calvary that God manifested his grace to a lost and dying world. "He so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish,"—the greatest favor a world ever knew. One who has sorrowed for his own sin can begin to realize something of the awful weight of the "Man of Sorrows," when, on the cross he bore the sins of the whole world. He sorrowed for us all, and only through him can we find the grave that saves.

And that word whosoever—it sets no limit and it leaves no loophole of escape for the man who hesitates. It is at once definite and infinite. No man can say, "I am too low," or, "I am too weak;" it means just me, and it means all the souls of yesterday; all the weary, plodding millions of today and all the countless hosts the morrow may bring forth.

Saving Grace.—Salvation includes not merely escape from the penalty of sin but from the thralldom of sin. "What shall we say then, shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin live longer therein? "When a man dies he is no longer in this world. He becomes a memory to us, but some-

where he dwells anew, and when, by the grace of God we die to sin, the sin no longer dwells in our hearts; no longer seems attractive to us. It becomes a memory and God gives us grace to renew ourselves in thought, purpose and action." New every morning is his love, and new every morning is our purity of soul if we but lay fast hold on the grace freely offered us.

Living Grace.—This life is full of perplexing situations. From the cradle to the tomb our journey lies through the enemy's country. Dark, indeed, would be our journey, were it not for the exhortation to take no anxious thoughts for the morrow. "My grace is sufficient for thee." The clouds that empty themselves on the thirsty ground, today, will return again tomorrow with more refreshing showers, for neither life nor death, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." He leads us safely through temptation; He comforts our distresses; he heals our diseases; He keeps our feet from slipping and our souls from growing faint.

Dying Grace.—Surely there comes for each of us a day when the shades are drawn low and our friends step softly and speak in low and mournful tones; when the air is heavy with the spicy odor of carnations and the elusive fragrance of the rose; when there comes a low crunch of wheels on the gravel and we hear it not for we have gone hence. One by one our friends leave us and as we stand by the open graves and the low intonation of "Earth to earth; dust to dust; ashes to ashes," falls on our ears, our spirits seem close linked to the one who has gone over, for mortality is close to immortality; the finite merges into the infinite and life links hands with death, and "some day," we say, "I too must cross the border land,"—but not alone. "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

When the time comes the same God who provided the pardoning grace, the saving grace and the living grace, will give us the dying grace also. It may be that now we shrink from death, and tremble at the thought of the dark valley, but what of it? "Sufficient unto the day is the evil thereof." We need not think so much about dying. We need to think more about living. The man who has learned to live, has learned to die, for death is but the door to life eternal.

"Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace enough for me."

OUR PRAYER

Our Father in heaven, we thank thee for thy wondrous grace and for the faith that enables us to lay hold of thy promises. We thank thee that, when we were yet afar off thou didst call us through thy word and the power of thy Holy Spirit and lead us into the light of thy salvation. May this light shine in our lives that we may become beacons set along the shores of time to point the way to eternity. Bless thy servants everywhere who are striving to uphold the purity of thy Gospel and may grace, mercy and peace be our eternal portions, through Jesus Christ our Lord. Amen.

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H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Little Lessons in Sunday School and Church Life

By A. D. Gnagey, Editor Sunday School Literature

For three months we have been studying the life of Paul—the man of whom it is not too much to say that, though human, yet he stands forth “in lonely grandeur” as the most magnificent, the most influential, the most literary character of all the men who had to do with the making of the early church. In laying broad and deep the foundations for modern missionary enterprises, in the propagation of the faith concerning Christ Jesus, in the spread of Christianity in the early century, or in all the centuries, Paul has had no peer; in posthumous influence there is no one who can compare with him. Nearly one-half of the New Testament is given to the story and the writings of this the greatest of God’s heroes of the Christian faith who, amid great trials and persecutions, perils by land and by sea, apparently beyond human endurance, continued supremely loyal to Jesus Christ whose he was, whom he loved, and whom he served.

And now we are to have three months more in the life of this very remarkable man, whom the world honors and respects as a great teacher, a great scholar, a great preacher, and a great writer. Have YOU been following, and are you following now, these most interesting and helpful studies in the Sunday school? It were a pity indeed if even the least among the children were deprived of the privilege which these lessons afford. Next to Christ himself, it is of supreme importance that every boy and girl—all young life, should know about the man who has done more for Christianity than any other, to whom the church today owes more than it owes to any other one man.

If teachers and superintendents, ministers and laymen leaders have been awake to their duties and privileges, they will not have neglected the fine opportunity which this six months’ course of study in the life of Paul has made possible. The lessons are varied enough to interest all classes and grades in the school.

These are days when we are talking much about “rebuilding the world.” But has it ever occurred to the reader that if this unsettled world of ours is to be rebuilt in any secure and lasting way, Christ must be both the Architect

and Builder? When he looked at Jerusalem he wept over the city and said, “If you had only known the things that belong to your peace!” These are timely words, as much so as they were nearly two thousand years ago. The world right now is looking everywhere for the things that make for peace, but many are looking in the wrong place. Political manipulations, the struggle for selfish advantages between nations, and between workers and employers, never have resulted in peace and never will. Only the righteousness, justice, and love of the Prince of Peace will bring an end to the conflict going on today.

The mailman knows whether or not you are vitally interested in the work of God and his kingdom in the world by the PAPERS he brings to your door. Does the EVANGELIST come to your home? Your pastor, too, is likely to know whether you read the church paper or not. The pastor of a church generally depends upon a small number in his parish whose deep religious motives prompt them to put their shoulders to the wheel and assist in his hard task. Almost without exception they are those who are best informed. They know about the missionary enterprises, the new church methods, women’s organizations, the tasks that are ahead of the church, etc. Where do they get this information and consequent inspiration? Such knowledge can only be obtained by constantly reading your church paper.

I have been much interested in pithy statements which appear regularly in special setting in one of the leading denominational papers under the heading “When Sunday Comes.” The following appeared in the issue of August 4, 1921:

WHEN SUNDAY COMES

By John Andrew Homes

Fifty-seven variety of excuses for absence from church may be boiled down to the single strange delusion that primary concerns should of course give place to secondary ones.

The Fundamentals of the Gospel Sunday School. (II) By Lillian E. Bowers

Continued from last week

The Sunday school as an agency of the church should be one of the means by which the church seeks to accomplish its great aim, the conversion of souls and their cultivation in Christian character. The aim of every school should be the cultivation of character but it is especially true of the Sunday school that it must seek a moral and not merely an intellectual end, must aim at the character even more than at knowledge. Knowledge is not the greatest thing. “Whether there be knowledge it shall vanish away.” Some teachers never miss the mark in their teaching simply because they never aim at one, but the Sunday school teacher is not merely a teacher in the narrower sense of the term. He should not be content merely with the presentation of a truth but should also make its application to his pupils that it may have the right effect upon their hearts and lives. He must be not only a student of the Bible but a student of human nature as well. Some one has said that there is no teaching by the teacher unless there is learning by the pupil. The truth should be presented in such a way that it will influence him to right feeling, right choice and right action. Sunday school teaching fails of its highest end if in some

way the truth taught does not reach the mind and move the heart of the pupil. The ultimate end of all Sunday school teaching is the building of CHRISTIAN character. But here we cannot often hope to see immediate or perceptible results. Seed time is not always followed immediately by harvest. As the plant grows imperceptibly so in God’s kingdom will the growth be slowly and secretly. Character is a bundle of habits and each habit the result of many feelings and actions. The feelings which we should seek to cultivate are reverence, adoration, love, penitence, aspiration, hope. We should seek to bring before the mind the thought of God in all his holiness and his great love and mercy. This can be accomplished, not by instruction only but by that fundamental part of the Sunday school program which we call WORSHIP, the reading of the Scripture, prayer, and the singing of hymns in which godly men and women have sought to express the emotion of their souls. A successful teacher is regular in attendance and early in arrival at school, thus by example instilling in his class the habits of regularity and punctuality. A little informal talk and a heart to heart visit before the beginning of Sunday

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Christian Endeavor at Winona. By Prof. J. A. Garber

Christian Endeavor was largely and enthusiastically represented at Winona during the late General Conference. The young people were conspicuous by reason of their numbers and attentiveness to their work.

The regular sessions were quite largely attended. The speakers had made careful preparation, and spoke with an evident earnestness of conviction. Special music by various persons was an added and happy feature.

Memorable Service

Several get-together meetings were enjoyed by the young people. The most notable of these was the "hike" to Indian Mound. After all arrangements had been made the downpour of rain all but defeated the plans. Those concerned, however, mostly young people, agreed to endure the dampness and to brave the threatening weather. On reaching the Mound a social chat was enjoyed while the fire burned and yielded coal for the roasting of wieners and marshmallows. Watermelon was another item on the menu. Following the eats the assemblage engaged in a "sing-fest." Generalissimo Pfeiderer, who with his aides had engineered the whole affair, then called upon Bryan Stoffer and Edwin Boardman for short talks. Both "rose to the occasion" splendidly, but "Eddy" prepared the way for an unforgettable consecration service, while talking of his plans to depart for South America before another General Conference and pleading with the young people to keep the home fires burning. Heartstrings were drawn tighter as those assembled watched Brother Boardman, Russell Barnard, Mary Bricker and Florence Bickel, other volunteers for the foreign field, form a circle around the dying embers of the coals that had roasted the evening repast. These persons were joined by Life Work Recruits present, and several new ones were constrained to register their decision publicly. After songs and prayers of consecration the Endeavorers, each in his turn, clasped the hand of Brother Boardman, bidding him God-speed and assuring him of their prayerful support. The memory of this blessed hill-top meeting will remain precious and vital to all privileged to share its blessings.

Model Prayer Meeting

The Sunday meetings proved very helpful. The desire for social fellowship and the early departure of those who had motored in from nearby churches made it difficult for the Junior and Intermediate superintendents to assemble

the children and youths in considerable number. The model prayer meeting conducted by Brother Belote under most difficult circumstances was both suggestive and stimulating. The almost continuous incoming of people for the evening preaching service made it necessary for the leader to appear sternly emphatic at times, but in doing so he clearly emphasized the need of as few interruptions as possible. Quiet, reverential procedure is a prerequisite to lasting, fruitful spiritual impression. Such an attitude makes possible the effective presentation of a program replete with variety and unity. Thoughtfully prepared it anticipates and secures the participation of many persons; no one is permitted to monopolize. Skillfully directed, this program begins at the appointed hour, goes forward with despatch and reaches a climax with the close of the meeting. The leader **really** leads and does not merely occupy the chair. Surely, after observing his fine demonstration, our Endeavorers will be the more eager to peruse his notes on the topic and to utilize the program suggestions of Brother Belote, which appear weekly in the Angelus.

Few changes were made in the national organization. Because of his extra work preparatory to his departure for South America Brother Boardman asked to be relieved of the Life Work superintendency. On account of the heavy responsibilities incident to the large pastorate of the Westminster Presbyterian church, Toledo, Ohio, it was deemed best to release Brother E. A. Rowsey from the General Secretaryship. Both of these young men have rendered magnanimous service with single-eyed devotion. The prayers and best wishes of those whom they have served so heroically will follow them to their new and larger fields of endeavor.

Officers for 1921-22

President, J. A. Garber, Ashland, Ohio.

Vice Presidents, District Presidents.

General Secretary, Melvin A. Stuckey, Ashland, Ohio.

Departmental Superintendents

Junior, Miss Frieda Price, Nappanee, Indiana.

Intermediate, Mrs. Cora Stuckman, Nappanee, Indiana.

Quiet Hour, E. M. Riddle, Louisville Ohio.

Missionary G. C. Carpenter, Peru, Indiana.

Tenth Legion, E. A. Myer, Bringham, Indiana.

Life Work, Milton G. Puterbaugh, Ashland, Ohio.

Publicity, Earl Huetten, Dayton, Ohio.

Service, Chas. W. Abbott, Dayton, Ohio.

school will often accomplish more toward the right feeling during the lesson hour than might be accomplished in any other way. There is but one thing which demonstrates the success of our teaching, namely results, whether immediate or remote. A story is told by a missionary in India who one day gave three native boys this lesson: "Whatever ye would do that men should do unto you, do ye even so unto them." He told the boys to learn it and when they had done so to report to him. A long time afterwards he met one of the boys who had been in the class and asked him why he had not reported. The boy said, "I have not yet learned the lesson." The missionary was surprised. "Why," he said, "the lesson is not difficult," and he began repeating the verse when the boy interrupted. "Oh yes sir, I can say it, but I can not do it yet."

Christian characters trained for service should be the products of the Gospel Sunday school. An artist makes himself an artist by painting a picture; a merchant makes himself a merchant by buying and selling and so a professing Christian makes himself a real Christian by doing Christlike things. The principal idea of Christianity as given in the Gospel as regards man's duty is SERVICE.

Christian living can only be learned by Christian doing, and Christian character—that is Christian habits—must be lived day by day if the child is to be a real Christian. Character is habit formation and this accounts for the large number of adult Christians in the many churches today who are not generous givers, and have no vital interest in missions because they were brought up on the penny for Sunday school, given when they were present and omitted when absent. As a part of the religious training of the child the missionary spirit of the Gospel Sunday school should cultivate generous, unselfish, thoughtful, systematic giving. If the pupil gives a part of his contributions for the purpose of lesson helps and papers and other expenses of the Sunday school, this will gradually bring home to his mind the fact that the maintenance of a Sunday school costs money, and gradually inculcate the principle of self-support and so prepare him in maturer years to take his share in the maintenance and support of the church. The pupil who is not interested in missions is the one who does not know about missions. When there is real interest in the persons effected by the gift, the giver will soon be interested in giving that which in his own eyes has real value. Some one has said that "Blessings

come in by an opening no larger than that by which gifts go out." Man looketh on the outward appearance but God looketh on the heart. No one knows just how the Lord uses his people in the salvation of others. Sometimes believers are asked how many souls they have won. God alone can answer this question. Who can tell how the Lord blessed the gospel message which was made possible by the support of missions.

Last, but certainly fundamental to the growth of a Gospel Sunday school is the item of business. Different officers are needed in the different departments of the school for looking after the different kinds of work and keeping various records. The division of responsibility secures more concentrated attention to the problems arising in the different fields of the school's work and often serves to call into the service of the school ability which is unemployed for lack of a task to which it is exactly adapted.

In conclusion we would state that the purpose of a Gospel Sunday school is Gospel instruction, conversion and cultivation of Christian character, and service.

The first fundamental is the right kind of teachers, teachers with a knowledge of the Bible and ability to impart that knowledge, teachers who have a love for their work and for those whom they teach.

Second, the teacher should study the Bible itself, and also should be taught by the pastor. The main truths of the Bible should be taught in church, thus making the pastor the teacher of all teachers. Other helps may be used but the Bible should be the supreme authority.

Third, as an agency of the church the work of the Gospel Sunday school is salvation and cultivation of Christian character, the development of right habits, always remembering that results may be immediate or remote and should prayerfully be left in the hands of God.

Fourth, it is important to aim at training for service through a cultivation of systematic giving either of self or substance to the work of the church, the study and support of missions, and all other parts of the church's task.

And last the business end of the school should be carried on by various officers who are the most efficient possible, thus dividing the responsibility and giving more intense attention to each different section of the school which is fundamental to the supreme effort which can be put forth for the spiritual growth of all, who are under its different departments.

Spokane, Washington.

NEWS FROM THE FIELD

PENNSYLVANIA DISTRICT CONFERENCE TO BE HELD AT PHILADELPHIA, PENNSYLVANIA, OCTOBER 3 TO 6, 1921

First Church, 10th Below Dauphin Street

To delegates coming to Philadelphia for the conference, the First Church extends a hearty welcome. Breakfast and lodging will be furnished by the membership of the church and the other meals of the day can be obtained nearby.

To those arriving at Baltimore and Ohio station, 24th and Chestnut streets, (Main station in Philadelphia) take trolley east on Chestnut St. to 11th and Chestnut St. from this point take any car going north on 11th St. to 11th and Dauphin Sts. walk one square east to 10th and arrive at church.

To those arriving at Broad St. station on the Pennsylvania System which is the main station at 15th and Market Sts. walk west to 16th and Market Sts. take No. 2 or No. 24 car going north on 16th Street to 16th and Dauphin Sts. change and take car going east on Dauphin street to 10th and Dauphin sts. arrive at church.

Those coming to the North Philadelphia station, Penna. System, take car going east on Glenwood Ave. (Station at 15th and Glenwood Ave.) car marked No. 20 to 12th and Dauphin sts. walk two squares east on Dauphin street to 10th arrive at church.

Philadelphia streets run north, south, east and west. North and south streets are numbered; east and west streets are given names such as Market, Chestnut, etc. Market street is the dividing line for North and South Philadelphia. Dauphin street is 2300 north of Market street. Pastor's telephone number is Diamond 6827—W.

COMMITTEE.

TO THE INDIANA CHURCHES

Again the time is nearing for the Brethren churches of Indiana to assemble in their annual conference. The program has already appeared in the columns of the Evangelist. Owing to the fact that several whose names appeared on the program have removed from the state several changes were necessary. Pastors reports and blank credentials have been mailed to pastors and church secretaries. We very much desire the presence of every min-

ister, with a full delegation from their respective churches.

Remember the place is Oakville, a beautiful little village ten miles south of Muncie, and is easily reached by railroad and interurban from Muncie. Brother W. R. Deeter, the congenial, hustling pastor of the church, tells us that they are planning for a great conference and assures us that no effort will be spared to care for all who come. The date is October 3-6. Come for the very first session and remain till the very last. Brethren, what do you say? Will you pledge us now your kindly suggestions, your presence and your prayers, that this conference may go on record as being the largest and best ever? We must have the co-operation of all churches and pastors to make it so. We hope to see you there.

C. C. GRISSO,

Secretary Executive Committee.

EVANGELISTIC SERVICES HELD FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE AT BETHLEHEM BRETHREN CHURCH NEAR HARRISONBURG, VA.

I just closed a three weeks' campaign at Bethlehem, near Harrisonburg, Virginia, with eleven additions to the church, ten by baptism, one by relation.

We held this meeting in a well worked field. The Menonites and Church of the Brethren are strong here. My invitations were interdenominational, yet all joined the Brethren church.

Most of the Sunday school children united with the church in a previous revival; therefore all but three were grown people, one of which was a Catholic. The latter's wife, whose parents were Church of the Brethren, members and could not attend, was present only one service, but she and her sister promised to come very soon and be baptized. The husband told me on the train when I left that they promised definitely to come, making two more valuable additions. Thirteen in all.

Another man who had counted the cost for years came out during this meeting and was baptized. Several old men about 70 years old will go into other churches.

Congregations good with intense interest. The County Fair a mile from us kept away many of the unsaved. Our people attended

faithfully, as well as many from other churches.

This is a splendid prospective Brethren church. The location is the best in the community, which is thickly settled and continually growing.

It is well worked and pretty, well organized with a splendid Bible school and C. E. Society. They have had no regular pastor for several years until now. The old war horse, Elder E. B. Shaver has been doing good service for them, preaching monthly. He will soon be 80 years old and preaches as well or better than he did thirty years ago.

Brother C. C. Haun of Woodstock, Va., is now their pastor giving them part time service this fall and winter, but next spring he will move into the community and give full time to the work. He is a fine man and will be a great help to this church. While there will be no great ingathering, there will be a constant increase in church attendance, and a gradual increase of members.

They are gradually coming up spiritually, have quit bowing to oysters and ice cream, and are more and more worshipping the true God, and by tithing and freewill offerings are giving back to the Lord a portion of His own.

There were two who gave \$20 each, and one who gave \$70, towards this meeting many others giving freely according to their ability. This looked good to me for the future of this church.

I am now in West Virginia where I expect to remain for eight weeks. This is a mining country, working one day a week in the great mine near here at Oak Hill, also many other mines. It does not look very bright to me, but I cannot say; the Lord works wonderfully sometimes.

All who will want meetings after the holidays must write soon, as I have not yet tied up for those meetings. Last year many wrote me too near the time they wanted their meetings. I like to engage from four to six months ahead, as I can arrange car fare and other expenses better, and will be in less danger of any conflicting engagements.

Last year I corresponded with several State Mission Boards and with the "League" and local churches, all at the same time and I got badly mixed in my mathematics. Therefore I give warning. I will wait six

weeks before I tie for dates after the holidays. This will give ample time. Every call I received from Iowa, Nebraska, Kansas and the west I turned down last year, but I am now holding open for western calls. While I have enough calls south and east until next summer, I have been here the best part of two years and it might be best to go farther west for a change.

Until October 15th address me Box 152, Oak Hill, W. Va. Mail addressed to 1942 S. 17th St., Philadelphia, Pa., at any time will reach me.

ISAAC D. BOWMAN.

ANKENYTOWN AND ZION HILL

Sometime has elapsed since a report came from us. However, many interesting things have transpired during this period of silence. Taciturnity does not always indicate inactivity, as this report will corroborate.

As to Ankenytown, our work there has come to a close. It was with deep regret that we left these dear people. Our stay with them was indeed pleasant and helpful. They received us when we were novices in the work of the ministry. And it is largely through the patience, sympathy, and co-operation of the Ankenytown people that we have attained the little efficiency we may have.

We shall never forget the closing service at Ankenytown. The Sunday school classes came forward at the close of the sermon with a fine purse and touching speeches which we shall always treasure up in our hearts. Farewell Ankenytown. We thank our God upon every remembrance of you.

Zion Hill. A spot round which cluster many fond recollections. We thank God for the victories achieved there. But Zion Hill is no more as far as our people are concerned. The message of the Lord came saying, Ye have tarried long enough in the mount, move northward. We moved to the north as far as Sterling. Here we have purchased a beautiful little church, which has been decidedly improved within and without. We have a thriving Sunday school at this place. The preaching services are finely attended. The future prospects look good at Sterling. To the south we went as far as Smithville. We are using the M. E. church for the present. Many thanks to these people for their kindness. But these Brethren are not satisfied with the permission to use somebody's else church. They want their own. In fact while this article is being written the foundation is being laid for the new Brethren church at Smithville. Watch the Evangelist for the photographs of the two new churches in Wayne county, Ohio.

In the future we shall be known as the First Brethren Church of Sterling, Ohio and the First Brethren Church of Smithville, Ohio.

We are giving every Sunday to these churches. We are glad to report that the work at Sterling and Smithville is in a splendid condition. We solicit your prayers in behalf of the work.

A. L. LYNN, Pastor.

TERRA ALTA, WEST VIRGINIA

Dear Evangelist Readers:

You have only had the one report from Terra Alta, in fact, that was not a report of the work done but rather of conditions as we found them here. We are always glad to send news to the Evangelist when we have something to report but can't see the significance of writing just to see how it looks in print.

Terra Alta is wide awake and while we have not made rapid gains nevertheless we are pressing forward in the name of the King and are looking forward to still better things. I believe that it is safe for me to say that we have had a larger Sunday school this summer than for several years. The of-

ficers and teachers have been giving excellent co-operation and it has had its desired effect. Brother Spencer Whitehair, the superintendent, is a progressive fellow and is never satisfied with anything but the best. We could not ask for a more wide awake worker than he. Our school is well organized. We have one new class of young people striving for first place and there are no reasons why they will not succeed. Just recently they decided to give one half of all offerings to missions, which is commendable indeed. The Beginners and Primary Department is well organized and shall begin the use of regular graded work October the first. Separate rooms have been provided for these two grades and with the kind of teachers we have for them will do good work. In fact, the school throughout is all that we could hope for now. Doubtless, within another year we can show marked improvement.

The Junior C. E. Society has been doing good work under the leadership of Miss Jessie Whitehair. The attendance has averaged 15 and the children simply love Miss Jessie and are willing to do what ever she suggests. Several weeks past they decided to contribute one half of their regular offering to the direct support of the youngest missionary of the Brethren church (Marguerite Gribble). While this offering will not be large—probably ten dollars per year—still it will be a source of education for the children as well as a help to the little missionary. First check is being mailed this week. We are sorry to report that their leader cannot be with them this coming year. She has taken up school work elsewhere. However, she did not leave without a leader for the children. Miss Lillian Bucklew a high school graduate and one beloved by everybody will assume leadership. We know she will do good work.

The church in general is doing good work. We have tried to keep right up to the front in this work and believe that Dr. Bame appreciates our efforts. We have a Bicentenary Missionary Secretary here who is 100 per cent efficient (Brother Enzer Whitehair).

During the summer we received three by letter and one by baptism. September 5th we began a meeting here with the pastor as evangelist and while we did not turn the world upside down we had a very good meeting. We just simply fought the devil with out gloves on and God was with us. We had nine confessions. We baptized seven young people who will be a great help to the church. We do not know why the others did not accept baptism but are led to believe that outside influence was brought to bear upon them and they simply declined. God pity the man or woman responsible for such a thing (Matt. 18). I personally know of young men and women who died without hope of God in the world whose lives were ruined by those who would oppose. Oh, God pity them and lead them to a speedy repentance.

Since we have had added to our church eleven this summer we feel that we might boast just a bit. However, we do not feel like making too much noise since we do not know what is ahead of us.

We celebrated our annual communion at the close of the meeting and it was a blessed service. We had between 85 and 90 per cent of the regular membership present. Thank God for the privilege of such feasts.

May the Lord bless you all and help you to pray that we might continue the good work.

LYMAN B. WILKINS.

TRINITY CHURCH, VIRGINIA

It has been a long time since our last report in the Evangelist and so I thought I would write a few lines to let others hear from us here. But will not require any great space. We are not dead if we haven't been heard from. We were very sorry to have Bro-

ther Koontz leave us. But he was called to Linwood to take up the work there. Brother Anzi Weimer began his work with us in January. We like his work very much. We just closed a two weeks' meeting in which eight were added to our membership by baptism. We began our meeting August 27th, and closed September 11th with an all-day meeting. Brother E. B. Shaver and Brother Charles Haun were with us, also the Maurertown choir, which we enjoyed very much. We had a very large crowd and the day was well spent, in fact we had good crowds every night. We hope to have a better Sunday school than we have had in the past. We have taken up different parts which we have not had, such as the Home Department and Teacher Training Class. Our Woman's Missionary Society can not do the work we would like to do, as we live in the country and are so far apart. But hope to do more in the future than we have done in the past, with the help of God. We enjoyed Sister Mae Smith Nish's visit so much. I think it will be a great help to us. May we have the prayers from other churches.

MABEL BOYCE.

TRAVEL FLASHES

For several weeks we have been traveling more or less; rather less than we have been, because we did not find churches who wanted to try to get an audience for us during the hot midweek evenings. Yet, every Sunday found us at a different church. I guess if the Movement needs four speakers, they can have them for my family have heard this Bicentenary address enough times to give it verbatim. Indeed, if I do not put into it all the points usually made, I hear from it. Or, if it varies a good deal from the original, I am told of that.

College Corner

I think my last account of myself was the trip to Clay City. Sunday, August the 7th found us bright and early, with Deacon Harshman and his good wife, of North Manchester and in his auto, enroute to College Corner. Just why it is called College Corner, I have not been able to discover; but it has a college kind of people there. It is one of our very fine country churches and opportunities, and I have never been there that they did not give me a good audience and faithful hearing. After a fine dinner at the home of Brother Kurts, we motored back to

Roann

Here we were met by a good audience. One thing you always get at Roann is good singing. I do not think they are up as they should be on the Bicentenary, but feel that when their new pastor gets on the field, they will knuckle down to common task. Indeed, we do not dare to let any of the churches miss the blessings this Movement will bring to them. It will be unfair for the best of the churches to get the big things of this Movement for the few who have not yet organized. Roann will make good.

Forstoria, Ohio

The next Sunday found us in our native neighborhood. The family reunion called us there and with a Sunday on our hands, we arranged to give the message to Forstoria and Williamstown. These widely separated speaking-places shows what a blessing a good car is in the hands of one who tries to do the will of the Lord. Some people these days are bewailing what a curse the auto is. Nay! It is a blessing. It is a revealer of character. The right man at the wheel can run 100 miles a day and speak several times, for the Lord. If a man's heart is right, his auto will take him swiftly to the Lord's house on Sunday. It is a good thing for a good person. Forstoria was small that hot day but they appreciated our message and even though they are small

and have their problems, they are organized as all the churches ought to be for aggressive accomplishment of the seven great tasks of the church. The Bicentenary wheel tells you what they are and the seven secretaries are the right organization to work with the seven National Directors.

Williamstown

Sunday evening found us at the church at Williamstown, my birthplace. I reminded them that once a college friend of mine had asked me after passing through the burg, "Can any good thing come out of Nazareth?" Yet, the people of these small towns can congratulate themselves when they go to the large cities and see how many of the big places are filled by their boys and girls. A large crowded house met me here at my home, the Church of the Brethren coming almost to a man. It was another of those fine surprises one sometimes gets and knows little how to account for. The one good impression I got here was that my old home church did not do that for me five years ago when I spoke at Williamstown. I reminded them of the better feeling that I was sure existed between the divisions of Brethrenism which argued well for the time I hope soon will be here when the pastor of one of these churches shall be pastor or both and give his entire time to the spread of the Whole Gospel in my home neighborhood. It is gratifying to know of the strength of our churches there and it will be more gratifying to know of their complete fraternization. Brother Owen will do a good work there, this year, I feel sure. Success to him and them.

Roanoke

Our next Sunday trip was "back home again in Indiana." At Roanoke, we found one of the small groups of our people who stay by the work and keep on keeping on. These small groups do not, perhaps realize what a great part they play in the work of the church at large. There is not to get the inspiration of the large groups, but by holding on, their day comes, finally and they get big and have the desired and prayed-for success. Here we have a fine large church building and we hope, will some day have a large working church. They are Bicentenarians, sure enough.

Huntington

Huntington was our next place and here we were met by a good audience mid-week. Some of our churches think they can not have the Secretary during the week but here was one that wanted us then. Huntington needs to get that fine, new, big church filled with people who love the Bible and its Christ. They are having some measles and mumps as these days come and go, but Eppeley is optimistic and so are we and we expect that they will do their full share of this task even though they do have their local problems. Here we thought last year when with them in a revival, that we would surely see a remarkable growth. We still pray it may be so.

Peru and Loree

Our last Sunday before Conference was spent with these two interesting churches. In the morning with Carpenter and Peru. How funny it will sound—and be, if these two names will not be coupled together, as they have been so long and as it seems they should be longer. Peru has a mighty fine record of accomplishment and Carpenter needs not be ashamed of his achievements there. They are organized and trying to do their bit along with most of our other churches. Loree is another of Indiana's fine country churches. Stewart is right on the job with them but they need better organization for this work. I am sure they will have it yet. We just can not think of letting them off. I can not tell how much I enjoy the meeting of these country groups of members nor how often they surprise us. Loree had an orchestra of several pieces and we were heard by a very

intelligent audience there. I reminded them of their great part in the work of the time in which we live. These are the outposts of the army of the Lord without which His work would soon come to nought. But I must stop for this time. The next Sunday is Conference and I will report that, on the Bicentenary Page, no doubt. More later.

CHARLES A. BAME.

REPORT OF RECEIPTS FOR HOME MISSIONS, MAY 1ST TO SEPTEMBER 1ST

General Fund

J. C. S. Spickerman	m\$ 5.00
Turlock Calif., Br. S. S.	15.00
Anna A. Ruble	m 5.00
Fillmore, Calif. Br. Ch.	13.00
Mr. & Mrs. E. R. Robinson	m 5.00
Rev. J. C. Beal	m 10.00
Donald Beal	m 5.00
Elizabeth Beal	m 5.00
Mr. & Mrs. L. F. Robinson	m 5.00
J. A. Kreiter	m 5.00
R. W. Kreiter	m 5.00
Mr. & Mrs. C. E. Snyder	m 5.00
A Friend, Dayton, O.	10.00
Br. Ch. Falls City, Nebr.	175.71
H. V. Wall	m 5.00
Julia B. Wall	m 5.00
The Kauffman Family	m 5.00
Interest	5.27
Maude Winegard	m 5.00
Interest	82.96
No. Liberty, Ind. Br. Ch.	19.00
Long Beach, Calif. Br. Ch.	169.14
Brethren from Aurelia, Ia.	50.00
Cerro Gordo, Ill. Br. Ch.	6.00
Hagerstown, Md. Br. Ch.	16.97
Interest	33.49
Waterloo, Ia. Br. Ch.	40.00
G. A. Hoover	m 5.00

Total \$716.54

Kentucky Support Fund

Mary Stacy	m\$ 15.00
South Bend Br. Ch.	1.50
Alan S. Pearce	7.78
C. E. Society, Nappanee, Ind.	25.00
C. E. Society, Warsaw, Ind.	25.00
Ellen G. Lichty	m 10.00
W. M. S. Goshen, Ind.	25.00
Dayton, O. Br. Ch.	1.13
B. F. Detrick	m 5.00
Mrs. Madelle Wolford	m 5.00
W. M. S. Lanark, Ill.	10.00
Lost Creek, Ky. Br. Ch.	31.23
Mrs. Cora Rowland	m 5.00
Lydia Ann Baker	2.00
Amanda Walter	m 5.00
A. L. DeLozier	m 5.00
L. D. Kessler	m 5.00
Dyoll Belote	m 5.00
Fannie Walker	m 5.00
Claud Studebaker	m 10.00
Mr. & Mrs. Asbury Grove	m 10.00
Rev. & Mrs. G. S. Baer	m 5.00
Mrs. Delbert Price	m 5.00
Mrs. Annie M. Borabaugh	m 5.00
Mr. & Mrs. Wesley Baker	m 16.00
Krypton, Ky. Br. Ch.	15.00
Frieda E. Price	m 10.00
Mrs. W. A. Price	m 5.00
Katherine Eppeley	1.00
M. J. Miller	m 5.00
Rev. W. C. Benshoff	m 5.00
Myers Brothers	m 10.00
Mary Flora	m 5.00
Gertrude Ham	m 10.00
S. M. M. Flora, Ind.	m 5.00
Philadelphia, Pa. 3rd Br. S. S.	15.00
Philadelphia, Pa. Inter. C. E. Society. 3rd Br. Ch.	m 5.00
Hudson, Ia. Y. P. S. C. E.	m 25.00
Louisville, O. Y. P. S. C. E.	m 25.00
Chas. & Kenneth Kramer	2.00
W. M. S., Carleton, Nebr.	m 5.00
Miss Agnes Bowers	3.00
Mr. & Mrs. F. E. Abshire	m 5.00
Yellow Creek Br. S. S.	5.34

Ephriam Culp	m 5.00
Morrill, Kan. Young Ladies S. S. Class	m 5.00
Mrs. Charles Smith	m 10.00
Ashland, O., C. E. Society	m 50.00
Rev. & Mrs. E. M. Riddle	m 5.00
Opal McKinley	m 5.00
Nappanee, Ind. C. E. Society	m 30.00
Albert Trent	m 10.00
W. M. S. Grace Br. Ch. Milford, Ind.	m 10.00

S. M. M., Elkhart, Ind.	m 5.00
Roanoke, Va., C. E. Society	m 5.00
J. M. Bowman	m 10.00
Krypton, Ky. Br. Ch.	6.99
H. C. Marlin	m 10.00
Lulu Gingry	1.00
Lost Creek, Ky. Br. Ch.	9.30
A. T. Wirick	m 10.00
Lucinda Stutzman	2.00
W. M. S., No. Manchester, Ind.	m 10.00
Volunteer S. S. Class, No. Manchester, Ind.	m 10.00
Mr. & Mrs. Lemuel Kilmer	m 50.00
W. M. S. Middlebranch, O.	m 20.00
W. M. S., Bryan, O.	m 5.00
Hagerstown, Md., Br. Ch.	6.00
Phila., Pa., Sr. C. E. Society	m 10.00
3rd Ch.	m 2.00
Teegarden, Ind. Br. Ch.	m 5.00
B. L. Gordon	m 30.00
W. M. S. Dayton, O.	m 110.00
Nappanee, Ind., C. E. Soc.	m 2.00
S. M. M. No. Manchester, Ind.	10.75
Mt. Pleasant, Pa. Mite Box Off.	m 10.00
Pleasant Hill, O. C. E. Soc.	m 5.00
A. B. Cover	m 3.00
Anna E. Grubb	m 30.00
C. E. Soc., Dayton, O.	m 5.00
Leroy N. Haney	m 5.00
Mrs. H. S. Rutt	m 25.00
C. E. Soc. No. Manchester, Ind.	m 25.00

Total \$949.02

Kentucky Extension Fund

Brethren from Aurelia, Ia.	\$ 50.00
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Total \$ 50.00

Missionary Educational Fund

W. M. S., Dayton, O.	m 10.00
"Jr. Girls" S. S. Class Dayton, O.	\$ 1.00
W. M. S., Dayton, O.	m 15.00
Wesley Baker & Son	m 5.00
Golden Rule Bible Class, Dayton, O.	m 5.00
"Willing Ch. Workers" Class Dayton, O.	m 5.00
"Golden Rule Bible Class, Dayton, O.	m 5.00
W. M. S., Dayton, O.	m 5.00

Total \$ 51.00

Miscellaneous Fund

Long Beach, Br. Ch. for J. A. Rempel, Personal	\$ 5.00
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Muncie, Indiana Bldg. Fund

Interest	\$ 36.36
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SUMMARY

General Fund	\$ 716.54
Kentucky Support Fund	949.02
Kentucky Extension Fund	50.00
Missionary Educational Fund	51.00
Miscellaneous Fund	5.00
Muncie, Indiana Bldg. Fund	30.18
Peru, Indiana Bldg. Fund	36.36

Grand Total \$1838.10

IMPORTANT NOTICES

(a) In accordance with plans made by the Mission Boards at Annual Conference, beginning October 1st, 1921, I am to devote all my time in Home Mission activities, and some one will be employed for the Foreign work. Announcement will no doubt be made soon, by some member of the Foreign Board relative to this matter. This change means that contributions for Foreign Missions, after October 1st should no longer be sent to me,

but to the party whom the Foreign Board will designate. Continue to send your contributions for all National Home Mission work to me as you have been doing in the past.

(b) Quite a number of pledges made by Christian Endeavor Societies and other auxiliary organizations, at National Conference in 1920, are yet unpaid. If for any reason, these pledges can not be paid, please advise us and they will be cancelled. We trust however, that in due time they will all be paid, for the money is needed in our Kentucky field. If we had a number of Societies like the Nappanee, Ind. Society, our Kentucky work would be financed nicely. They pledged and paid \$175.00 last year and without solicitation they have already pledged to pay \$200.00 this year. Hurrah for the Nappanee Society! No pledges were taken at National Conference this year, but an opportunity will be given through correspondence, for our societies to do their best during the coming year. We are indeed grateful for the loyal support given in the past. Begin to plan now and if possible increase your pledge, for we have not had sufficient funds for the Kentucky work during the past year in the Kentucky Support Fund, and for that reason we had to draw from the General Fund. May the Holy Spirit direct us in this important work.

WILLIAM A. GEARHART.

General Missionary Secretary.

(Home Mission Secretary after Oct. 1st.)

MIDDLEWEST DISTRICT CONFERENCE MORRILL, KANSAS

October, 18, 19, 20, 1921

Tuesday Evening

- 7:30 Song and Praise Service.
- 7:45 Welcome Address—A. E. Whitted. Responses.
- 8:00 Special music Hamlin church.
- 8:15 Sermon, J. F. Watson. Benediction.

Wednesday Morning

- 9:00 Song and praise service.
- 9:15 Organization.
- 10:00 Moderator's Address, H. F. Stuckman.
- 10:30 Sunday School Session. "With the Children in the Sunday School." Mrs. Chas. Rush.
- "Mission Instruction," Mrs. J. H. Prichard.
- "Securing Competent Teachers," Mrs. G. W. Dowell.
- General Discussion.
- Dinner.

Wednesday Afternoon

- 1:30 Song and praise service.
- 1:45 Address, "Christian Fundamentals, George E. Cone.
- 2:30 W. M. S. Public program.
- 2:45 Devotions, Mrs. C. E. Studebaker.
- 3:00 District President's Report.
- 3:30 Business.
- 4:00 Report of National Convention, Mr. A. E. Whitted.
- Reading, Mrs. McKim.
- 4:30 Special music.
- 5:00 Methods Hour, Mrs. J. D. Kemper.

Wednesday Evening

- 7:30 Devotions.
- 7:45 Special music—Morrill church.
- 8:00 Address, "The Bicentenary," Mr. Chas. A. Bame. Benediction.

Thursday Morning

- 9:00 Song and praise service.
- 9:15 Home Missions.
- Report of Treasurer, Foreign Missions.
- 10:15 "Our South American Interest," Mae Yoder.
- 10:45 "Our African Work," Chas. Rush.
- 11:30 "Educational Interest," F. S. Lichty. Dinner.
- 1:30 Song and praise.
- 1:45 Address, T. F. Howell.

- 2:30 "Making a Literature," J. D. Kemper
- 3:00 "Our Duty to Our Young People," C. Studebaker.

Thursday Evening

- 7:00 Sisterhood Hour.
- 7:30 Devotions.
- 7:45 Special Music, Falls City church.
- 8:00 Sermon, A. E. Thomas.

MRS. G. W. DOWELL, Secretary.

PROGRAM FOR THE THIRTY-THIRD ANNUAL CONFERENCE OF BRETHREN CHURCHES OF THE PENNSYLVANIA DISTRICT AT PHILADELPHIA FIRST CHURCH, OCTOBER 3, 4, 5, 6, 1921

Opening Session, Monday Evening—8:00

- Music and Devotions—A. J. McClain.
- Address of Welcome—Horace Kolb.
- Response—H. M. Harley.
- Music, announcements, offering.
- Moderator's Address—W. C. Benshoff.
- Lodging Assignment.
- Adjournment.

Second Session, Tuesday Morning—9:15

- Devotions—E. H. Smith.
- Music.
- Business Transactions:
Any business from last year.
Business for the new year.

Third Session, Tuesday P. M.—1:30

- (Sunday school session in charge of committee on Religious Education. Presided over by Albert Trent.)
- Music and devotions—E. S. Flora.
- Sunday School Business.
- Topics for discussion:
(1) Calling and Dignity of S. S. Teacher—H. W. Darr.
- (2) The Ideal Pupil and his Recognition—A. J. McClain.
- Adjournment.

Fourth Session, Tuesday Evening—7:45

- Devotions—J. I. Hall.
- Address—College Representative.
- Music, announcement and offering.
- Sermon, "The Unseen Things Eternal"—M. A. Witter
- Adjournment.

Fifth Session, Wednesday Morning—9:15

- Devotions—C. E. Kolb.
- Business:
Missions—Albert Trent.
- Benevolences—H. F. E. O'Neill.
- Adjournment.

Sixth Session, Wednesday P. M.—1:30

- Devotions, President of Christian Endeavor Work—Miss Eleanor Wilcox.
- Topics for discussion:
(1) C. E.—"The Laboratory of and for the Church."
- (2) How can the C. E. Program Committee Adjust Itself to its Problems?
- Adjournment.

Seventh Session, Wednesday Evening—7:45

- Devotions—H. L. Holsinger.
- Bicentenary Movement—Report of seven Directors:
Spiritual Life—L. B. Wilkins.
- Education—E. S. Flora.
- Extension and Evangelization—E. E. Fehlner.

- Benevolence—H. F. E. O'Neill.
- Stewardship—W. S. Baker.
- Publications—C. E. Kolb.
- Sermon, "The Present Challenge to the Christian Faith"—L. G. Wood.
- Adjournment.

Eighth Session, Thursday Morning—9:15

- Devotions—H. W. Noag.
- Business and Organizations.
- Adjournment.

Ninth Session, Thursday P. M.—1:30

- Devotions—Forest Byers.
- Publishing Interests—A. D. Gnagey.
- Women's Missionary Society:
Devotions—Mrs. Jos. L. Gingrich.
- Hymn: "All Hail the Power of Jesus' Name."
- President's Message—E. Mae Minnich.
- Special Music—Philadelphia Sisterhood.
- Missionary Address—Mrs. Walter Nish.
- Special Music—Philadelphia Sisterhood.
- Reading.
- Intercession Service.
- Hymn: "Jesus Calls Us."
- Benediction.
- Adjournment.

Tenth Session, Thursday Evening—7:45

- Devotions—W. S. Baker.
- Business:
Final Reports of all Committees.
- Music and Announcements.
- Sermon—G. H. Jones.
- Final Adjournment.

PROGRAM OF THE OHIO CONFERENCE OF BRETHREN CHURCHES, CONVENING IN 1ST BRETHREN CHURCH, DAYTON, OHIO, OCTOBER 24, 25 AND 26

Monday Evening

- 7:30 Worship in song and praise.
- 7:45 Fraternal greetings and response. Greetings, pastor of convention church. Response by delegates.
- 8:15 Moderator's Message—A. L. Lynn.

Tuesday Forenoon

- 8:15 Exposition of the Word—Dr. J. Allen Miller
- 8:00 to 9:30 Business session. Report Committee on Credentials.
- 9:30 to 11:30:
Church Problems and Projects:
1. Evangelism, Pastoral and Personal. Roy Brumbaugh
- 2. Pastor's Instruction Class—G. W. Kinzie
- 3. What the Church Owes the Community, B. F. Owen
- 4. The Church Functioning in the Community, Freeman Ankrum
- 11:00 to 11:45 Pastor's Fellowship Hour (Open forum on above topics.)
- 11:00 to 12:00 Woman's Missionary Society (Mission Study Class)

Tuesday Afternoon

- 1:30 Worship in song and praise.
- 1:45 Christian Endeavor session: Covering Ohio with Christian Endeavor F. C. Vanator
- A Working Society—C. W. Abbott.
- Four Square Christian Endeavor, Prof. J. A. Garber

- 3:30 to 5:00.
Board Meetings.
- Laymen:
Challenge of the Kingdom to Men, O. E. Bowman
- Challenge to time and possessions, Frank Weaver

- Discussion.
- Woman's Missionary Society.
- Devotions, led by Mrs. E. F. Miller.
- Reports.
- President—Mrs. E. F. Miller.
- District Patroness S. M. M.—Mrs. G. L. Maus.
- Secretary-Treasurer—Mrs. E. M. Riddle

- Appointment of committees.
- Address.
- Prayer.

Tuesday Evening

- 7:30 Exposition of the Word, Dr. J. Allen Miller
- 8:15 Bicentenary session. The Bicentenary in Ohio. Address—George S. Baer.

Address—Dr. Charles A. Bame.

Wednesday Forenoon (Missions)

- 8:15 Exposition of the Word—Dr. Miller.
 9:00 Missions:
 Report of Secretary and Treasurer.
 Message of President of Board.
 10:00 Reports:
 Brethren Home.
 Ministerial Examining Board.
 Statistician.
 Other Reports.
 10:00 to 11:00 W. M. S. (Mission Study)
 11:00 to 11:45 Election of Officers.
 11:45 Address—Dr. R. R. Teeter.

Wednesday Afternoon

- 1:30 Exposition of the Word—Dr. Miller.
 1:45 Sunday School session:
 What the Sunday School is For,
 Dr. A. D. Guagey
 Children's Division—Miss Ida Koontz
 Officer and Teacher Training—
 G. W. Brumbaugh
 Program for 1921-22—J. A. Garber
 3:30 to 5:00.
 Board Meetings.
 Layman's Conference.—Earl Huette.
 Woman's Missionary Society.

Second Session

- Devotions, led by Mrs. G. L. Maus.
 Report of committees.
 Election of Officers.
 Address—Mrs. Mae Smith Nish.
 Prayer.

Wednesday Evening—Education

- 7:30 Devotions.
 Adequate Preparation an urgent necessity for Effective Service—
 E. M. Riddle
 Address—Dr. E. E. Jacobs, President
 of Ashland College.

ANNOUNCEMENTS

Communion Notice

The First Brethren church at Louisville, Ohio will observe their fall Love Feast and Communion services at the appointed time which is October 2. Neighboring Brethren are welcome to this and all other services.

E. M. Riddle, Pastor.

The Lord willing, the First Brethren church of Washington, D. C., will observe its semi-annual Love feast services on Thursday evening, October 6, 1921. The usual invitation is hereby extended to all who may desire to be present.

W. M. LYON, Pastor.

Bethlehem Brethren, Near Harrisonburg, Va.

The Lord's Supper and Communion will be observed at the Bethlehem Brethren church, on Saturday night, October 1st at 7:30 P. M. All Christians are cordially invited.

CHARLES HAUN, Pastor.

Mrs. G. C. Dowell, Corresponding Secretary.

IN THE SHADOW

LICHTY—Elder Michael Lichty left these shores for those on the other side August 4th, 1921, at Los Angeles, California. Brother Lichty was born June 28, 1846 in Somerset county, Pennsylvania. In 1870 he was married to Nina B. Wicks. To this union were born six children, all are living on this side of the gates of eternity, four live in California and two in Wyoming. One brother survives. Brother Michael Lichty was elected to the ministry in 1875. He lived in Norton county, Kansas seventeen years, preaching all of that time, not in fine churches, but starting as it were in the new ground, preaching in homes and in schoolhouses. It can be truthfully said that his ministry was that of a sacrifice, but he gladly made it to the glory of God and to the salvation of souls.

In 1897 Brother Lichty moved from Kansas to Falls City, Nebraska, where he made many friends. In 1906 he moved to Los Angeles, California, where he lived a noble life and died in the eternal faith.

Brother Lichty lived for Christ, for the church, for his home and for humanity. He served his God a long time seeking "first the Kingdom." He joined the Dunkard church when he was eighteen years old, being baptized by his father. He went with the Brethren church at the time of the division.

During his illness he was tenderly cared for by two of the daughters, Sister May and Sister Pearl, who are also caring for the afflicted mother, down of a stroke, who is patiently waiting her call to go home.

Funeral services conducted by the pastor, N. W. Jennings, assisted by Elder Ross.

N. W. JENNINGS.

STERLING—Rev. Andrew Jackson Sterling, an old veteran of the Cross, son of John and Elizabeth Debolt Sterling, was born June 29, 1848 and died August 27, 1921, a result of a stroke. He was called home while offering thanks to God for a morning meal. He was aged 73 years, 1 month and 28 days.

THE WORD OF GOD AT THE CIRCUS

The big circus has been showing at Madison Square Garden for several weeks to tremendous crowds of people, and they have had the Bible in their midst. Day after day a colporteur of the American Bible Society, Robert Rein, sky pilot of the show people, has taken the Book to these troopers of the tent, who are often seen by him sitting on the ground perusing the Scriptures.

Mr. Rein has been doing this kind of work for many years, since he himself left the public stage and concert-hall singing, and became a Congregational preacher. He is doubtless personally known and loved by more show people than any other living minister, since he has been visiting shows and showmen since 1898. It was in 1913 that Mr. Rein, who had made a personal friend of Col. Cody, better known as Buffalo Bill, was actively instrumental in leading the famous Indian scout to Christ. Long before that, Buffalo Bill had applied the name to him which has stuck to him ever since, "The Showman's Friend."

Robert Rein has been with the show people in almost every kind of a situation. He has preached the gospel to them in season and out of season. He has distributed portions of the Bible in almost every language, as these circuses carry, people of many nationalities. He has officiated for them at the marriage ceremony and the funeral. Only recently when one of the showmen died, they turned to Mr. Rein to conduct the service. Accordingly, through the chill and rain, he made his way over to New York, and down in a little East Side funeral parlor, before a group of friends of the departed, he preached a modest but most beautiful sermon, which touched the hearts of the listeners, who had tears in their eyes, as he spoke on the subject "What is your life?" And as he read a few fitting passages from the Bible and in the name of the American Bible Society placed the little book upon the breast of the departed friend, the quiet audience felt that it was good for the showmen to have such a friend.

So this man, working not in the ordinary way, but in his own way, is spreading the Word and teaching "all nations." If one could have a panoramic glimpse today, of the hundreds of kinds of people and tongues and customs and methods, which are being used by the Lord at this moment all over the

world, through the agency of the American Bible Society, for getting the Book to the people, he would be impelled to say that truly

"God moves in a mysterious way, his wonders to perform."

On April 21st of this year, Mr. Rein met an appointment with Mr. John Ringling, principal owner of Ringling Bros. and Barnum & Bailey shows, and after a few minutes of earnest appeal setting forth the world-wide Bible work and the great cause of the American Bible Society, he induced Mr. Ringling to contribute to this work. He handed him his personal check for a hundred dollars.

Few men in the world would be able to get such a contribution for a religious purpose from a showman, but the confidence which Mr. Rein has inspired in these people has led them to believe that any cause which he represents ought to be supported.

Had We Thought of This?

Some one tells us the story of a man who was trying to get a negro servant to do some unnecessary work on Sunday. He reminded that Jesus had said it was lawful to pull an ass or an ox out of a pit on the Sabbath. "Yes, massa," was the heady reply "but not if it fell in on Saturday."—Rev. J. R. Miler.

To "pray in faith" is not to pray excepting that God will give us whatever we may wish or ask, but that He will give us whatever He has promised us. The duty of praying in faith rests on the plain principle that "if we ask anything according to His will, He heareth us."—John Brown.

Educational

The Peoples' Hospital of Akron, Ohio, offers to young women desirous of becoming qualified nurses, a three-year course of general training. During the period of training, pupil nurses will receive full maintenance, room, board and laundry in addition to salary. Applicants must be between eighteen and thirty-five years of age and have completed one year of high school education. For further information apply or write Miss Edith Jeffries, Directress of Nurses.

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

What Makes a Nation Great?

By Alexander Blackburn

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

The land is great which knows the Lord,
Where songs are guided by his word,
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer.
Thus may our country, good and great
Be God's delight—man's best estate.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Facing Some Modern Problems

We sometimes wonder if the church is really facing the modern problems as she ought, and endeavoring to be of actual help to the members, and especially its young people in overcoming temptations of worldliness and sinful indulgences. It is reassuring to learn of church gatherings speaking out with no uncertain sound on some of these problems with a view to warning, protecting and saving young life. A ban on Sunday amusements, including motion pictures, baseball and football, was unofficially indorsed today by members of the Laymen's Association of the Northeast Ohio conference of the Methodist Episcopal church, being held in conjunction with the annual ministerial meeting at Massillon.

Dress reform was urged for girls and women and protest was voiced against night automobile riding by young girls and men. Modern dancing also was criticized.

Mrs. Joseph Dickinson of Tilton Springs led in the discussion, which was general. Although no action was taken by the association asking enforcement of these suggested reforms, the speeches of the laymen were greeted by applause.

Mrs. Dickinson strongly advocated dress reform for girls and young women.

"Even in our public schools the teachers are often attired improperly," she said. "Steps should be taken to see that the teachers dress properly, thus setting a good example to the girl pupils. It is the duty of the teachers and the mothers to look after the Christian welfare of their children.

"Along with a reform of fashions, mothers should not permit their daughters to ride at night in automobiles with men.

"Dancing has its immoralities and those of the Christian faith should protest against it.

"Sunday afternoons it is most shameful to see crowds of people going to football or baseball games when the day should be devoted to God.

"Picture shows are harmful to both girls and boys. They show the vulgar fashions to the girls, and crimes, shooting and robberies to the youths. If we are to have picture shows they should be under good Christian censorship."

Brethren people have historically held strong convictions against indulgence in all forms of worldliness. Vanity of dress and ungodly social practices have always been taboo. No church has a stronger record against these things than our fraternity. Are we maintaining our right to this creditable history? Are we speaking out unequivocally

ally against the vicious dance, the vulgar movie, the shameful desecration of the Sabbath by a pleasure-mad public and the astonishingly immodest fashions that are sometimes displayed even at our church services? Or are we losing some of the strength of our former convictions along these lines? Because we have ceased to dictate the type of dress an individual shall wear, is no reason why we should not teach the Word of God with power as it relates to separation from all the godless practices of the world. Perhaps we have those some time-honored and Bible-founded convictions residing somewhere in our subconscious region, but we do not bring it to the surface as frequently and as forcibly as we ought. It may be that we have grown too theoretical, or too abstract in our preaching; that we do not particularize regarding sinful practices as we once did. When we warn people against worldliness, it might be well for us to specify certain worldly practices that should be shunned, as well as point out certain religious exercises that may be done to help us to overcome the allurements of the world. Furthermore, might it not strengthen our people in their stand against the common worldly practices if we in our conferences would express our conviction along certain lines, without attempting ecclesiastical legislation in that regard? Does not the growing influence of organized social evil demand that the church shall take some definite measures to meet these problems?

The Unending Conflict

(Concluded from last week)

III. How to contend for the faith.

The word sounds so much like contention that some evidently seem to think it means to be contentious, to strive against one another. Paul advises Timothy, "Strive not about words to no Profit. The man of God is not to strive in that he is to stir up strife. The prophetic word picture of our Lord is, "He shall not strive, nor cry neither shall any man hear his voice in the streets." "The bruised reed he shall not break." No, we are not exhorted to be contentious neither to strive against one another. When the disciples would call down fire on a certain Samaritan village, Jesus said, "Ye know not of what spirit ye are." Brethren, "if a man be overtaken in a fault

ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." And yet this one, "If thy brother sin against thee, rebuke him, and if he repent, forgive him." The angels in heaven must weep and the imps of hell shriek in delight when we go to rending one another, and exhaust the fine fighting spirit that should be reserved for the foe.

That to contend means to be contentious with one another is as absurd as when Gideon cried, "The sword of the Lord and of Gideon," and the Midianites fell upon one another. He that hath not the spirit of Jesus is none of His. That spirit does not make men vindictive, nor does it make them impugn the motives of others. The fruits of His spirit are love, joy, peace, longsuffering, goodness, meekness, gentleness and self-control. I have already tried to state clearly that Jude is asking them to contend for the faith by holy living. Let every man reserve his native pugnacity and spiritual energy for use against his enemy, the worst one being beneath his own vest. Oh, the best way to contend for the faith is to maintain our faith undimmed and undiminished by keeping faith with Christ. The Quaker kept the faith and had no trouble with the Redman, but others contended and broke faith by cheating the Indian and got into trouble. Roger Babson says we need religion in business and I say that there is not enough difference between the dealings of the world, its animosities and petty jealousies, and those of the professed disciples of Christ.

Then we should contend by witnessing of the grace and the power of Christ. It is one thing to tell the world that Christ liveth in me, and another thing to prove to the world that it is true by my fine impartial sympathetic relations with all men. Our walk and our talk must agree. We must practice what we preach and the practice is the more important. Paul cried out, God called me that he might reveal His son in me. It will be a fine time when men can testify that Christ still lives, I saw him today in a man who would not sell his soul, nor forfeit his birthright for pottage, nor crucify his Savior anew for \$14.96 cash. I saw him in that prince of a young man who in the face of temptation cried out, I can't do this thing and sin against myself, my fellowmen and my God. That is contending for the faith.

We contend by maintaining the integrity of the brotherhood. Paul said to the Corinthians, a church that needed constant reminding of their conduct, "Let all ye do, be unto upbuilding." We can not do this by attempting to make all men regardless of their intellectual heredity think alike, any more than we can disregard their physical heritage and make them look alike. But if we all would act alike in living the Jesus Way we would have a brotherhood. Destructive criticism is easy and dangerous. Division can come by insisting upon a choice where no choice inheres. Diversities could not be greater than in the early church. Christian toleration is a lost virtue it seems. Some radical conservative would deport a pacific liberal to an oasis in the desert and only be careful that there should be no return. Or the liberal would deport the conservative to an isle of the sea and forbid any ship from passing by. The fact is, nothing would be so uninteresting if either were to have his way and we were to live with either one alone. Let us maintain our fellowship and build up the brotherhood by in honor preferring one another.

The word used here for contend with the prefix is used only one other place in the New Testament. It literally means to "agonize." Agonize to enter into the straight gate. Agonize for the faith once for all delivered unto the saints. No, to contend is not to spill innocent or guilty blood, but rather to sweat blood because of our own awful consciousness of the heinous sinfulness of sin, remembering that none of us is perfect. There is no danger in this kind of contending against sin, for each of us knows where lies his closest citadel. Paul knew and agonized and cried, "So fight I, not as beating the air, but I keep my body under and in subjection lest having preached to others I myself should be rejected." Because he won here he was able to shout triumphantly in the end, "I have fought a good fight and have KEPT the faith."

Finally Brethren I repeat, I am more concerned about a man's

manner of living than his doctrinal position. No man is orthodox who has lost his passion for the soul of his fellowman and the greatest of all heresies is low thinking and wrong living.

B. T. BURNWORTH, Lanark, Illinois.

EDITORIAL REVIEW

Have you sent your Bicentenary pledge to Brother Miles J. Snyder? The progress of the Movement is partly dependent upon that pledge. Do it now.

Piety cannot fathom the heart very deeply when modesty is absent. They are indispensable to teach other in spite of some present day fashions.

Paul says, For we are laborers together with God," but there are some who do not enjoy intimate relationship with their fellow Christians as this close contact with God would imply.

The Christian who lives continually in contact with the sordid things of this world cannot expect to be able to sense the heavenly realities, rejoice in the fellowship of Christ and experience the power of God, for these things can only be grasped by the spiritually minded.

Brother S. P. Fogle writes of his evangelistic travels in Virginia and West Virginia, where he conducted several evangelistic meetings, received a goodly number of converts into the church and held communions. Brother Fogle is pastor of the Reliance and Hammer churches in Virginia.

Perhaps if the public could get another unshielded look or two behind the screens, some of our Christian fathers and mothers would begin to take more pride in having the sons and daughters enter the ministry and missionary work of the church than to have them win notoriety behind the footlights or on the screen as a movie star.

Our friend and Brother, A. J. Ramey, writes concerning his visit to Rop's Chapel, near Sperryville, Virginia, and of the progress of the work at that place. He declares there are more churches in Virginia than there are pastors. And that is true in practically every district. We must either retrench or recruit. Which had we ought to do?

Our Bicentenary Secretary, Dr. Bame, is now among the churches of Pennsylvania preaching the importance and accomplishments of the Brethren church of history, and the possibilities and responsibilities of the future. In the course of his travels he gave his message to the Dunker college at Juniata, where it received a splendid response.

Brother Freeman Ankrum writes of his leavetaking of his pastorate at Garwin, Iowa, to take up work at Washington C. H., Ohio. The bonds of friendship that bound him and these good people together had become strong during the four years of their co-laboring. A number of evidences of the splendid growth realized during this pastorate are mentioned, and the field is promising for whoever may be called to succeed Brother Ankrum.

Brother A. B. Cover reports the closing of his pastorate at Hagerstown, and the beginning of his work as district evangelist for the Maryland-Virginia district. Brother Cover's record of service shows that he has been hard at the job during his five years' stay with these people. Sister Cover also has worked hard on this field, as she does wherever she is located. During Brother Cover's pastorate 123 souls were added to the church, and on the last day he had the joy of receiving the confession of three promising young lives. Brother G. C. Carpenter, who put the "Little Brown Church" on the map of the brotherhood at Peru, Indiana, is on his way east to take up the work of the Hagerstown pastorate.



Hunger Knows No Armistice

NEAR EAST RELIEF — 1 MADISON AVENUE, NEW YORK





1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Bicentenary Calendar and Budget

On page 15 in Brethren Evangelist No. 35 there was printed, among a lot of other items of conference business, the Bicentenary Calendar and Budget for the current church year. Because of an error or two in the process of publication, and in order that this program may receive the attention it merits, I want to give it a new setting on

the Bicentenary Page. It is really something that every Brethren pastor and local church worker should study carefully and keep pretty much in mind during the year. In it are set forth the various interests of the church, the special days in the church calendar, and the suggested per capita offerings:

MONTHS	INTEREST	DATE	OFFERING
October	Stewardship	Fourth Sunday	\$.10
November	Home Missions	Thanksgiving	1.00
December	White Gift	Christmas .....	.20
January	Publications	Fourth Sunday .....	.50
February	Benevolences	Fourth Sunday .....	.20
March	Missionary Education	Easter	1.50
April	Foreign Missions	Second Sunday	1.50
May	Women's Work		
June	Education		

Stewardship Month

From the above it will be seen that Stewardship month is already here. There is no more important subject in our entire church calendar, for the largest success of all our interests depends upon our faithfulness in Christian stewardship. If all the members of the Brethren church were faithful stewards the work we have undertaken would move forward as never before.

During this month every pastor should proclaim with renewed effectiveness the principles of stewardship so that they may find enlarged expression in the lives of the people in the giving of self and service and substance that the cause of Christ might be glorified. The final solution of the many problems which confront the church waits for a new emphasis upon and for a clear interpretation of God's ownership and man's stewardship. And the pastor is very largely responsible for educating the people along these lines in a way that will insure intelligent co-operation in advancing every vital interest of the Brethren church.

A great need is for young people to invest their lives in Christian service in the ministry and on the mission fields. New recruits must be forthcoming in greater numbers if the work of the church is to go forward. But not until men and women are made to realize the stewardship of life and possessions and are led to consecrate their energies and means to the upbuilding of the kingdom of God will the church be

empowered by workers and wealth for her waiting tasks. Therefore, no opportunity should be lost by pastor and teacher and leader to make the very most of Stewardship month in the way of teaching and enlisting, preparatory to the ultimate attainment of all the objectives which we as a denomination have set before us.

Stewardship Offering

Last year no special offering was asked for on Stewardship Day, but this year General Conference has requested a special offering from all churches for the promotion of the Brethren Bicentenary Movement. Dr. Bame has been employed for whole-time service eight months of the year for the promotion of the various interests of the church through the Bicentenary Movement. There will also be other necessary expense for literature, printing, etc., in connection with the activities of the several National Directors. and this method of one special offering from all our churches on Stewardship Day is the provision made for the financial support of the Bicentenary Movement. Every church is requested to make an offering of at least ten cents per member. It is hoped that no single church will fail to do this. Adequate financial support for the Bicentenary Movement will at the same time promote every related interest of the church. Begin now to plan for a generous offering on October 23rd.

MILES J. SNYDER, Secretary-Treasurer.

Extension Work that Extends

Just recently several representatives of the Indiana State Mission Board, and myself, representing the National Board, met with some of our brethren and sisters living in Ft. Wayne, Indiana, in the home of Brother and Sister Ham. The object of the meeting was to ascertain if it would be wise to start a Brethren Mission in that beautiful and thriving city. There are about fifty members of the Brethren faith living in or near this place, and some of them are among the best our Lord has in his fold. A rather complete survey was made by the representatives of the two Boards. Plans were made for further investigation and solicitation which we trust will develop into a splendid Brethren Mission in Ft. Wayne.

We have been informed that there are other cities which

have quite a number of Brethren people and no organized church. We have been told of one place which has about forty members, and we hope to make further investigation of this prospective point. A very promising field has been opened recently in the beautiful city of Des Moines, Iowa, where our Brother George T. Ronk will serve as their pastor. We are hoping to hear good news from Brother George as soon as he can get the forces lined up for service. Two mission points have been opened by the Dayton church and are being provided with Bible school and church services without help from the State or National Boards.

We are indeed happy to know that some good work is being done along the line of Extension activities, but we are not at all satisfied, for we think much more should have

been done. As Director of Extension in our Bicentenary Movement, we hope our Extension Secretaries will co-operate with their pastors and endeavor to accomplish what has been outlined in the Hand Book published by the Directors. (See instructions number seven under Extension) for suggestions on Extension work. Ere long we hope to secure helpful tracts for distribution.

We have a Survey Fund which is set apart for making surveys of prospective mission points, and we shall be

pleased to have our Extension Secretaries and others who may have knowledge of bright prospects, to write us concerning these places, giving as much helpful information as possible. The President of the Missionary Board, Brother Carpenter, has a vision that our church should preach the whole Gospel to 100 new communities in this decade. I believe it can be done. Do you? Let us get busy and do it.

WM. A. GEARHART, Director of Extension.

GENERAL ARTICLES

The World's Needs. By Z. T. Livengood

What would Jesus say, if he were here, that the world needs most? Would he say it needs a great commerce, or a new system of governments, or a new code of ethics, or a greater discrimination between nationalities? Would he say it is unwise for the Negroes, the Japanese, or the Chinese to become citizens of the United States or of Great Britain? That is not what he would say, for Paul said that the true God "had made of one blood all nations of men" (Acts 17:26). Methinks Jesus would say the world needs the true and pure Gospel of the Kingdom of God. What you need to quiet the race riots and hatred and antagonisms is real, genuine Christianity.

The civilized people of the world are taxed almost beyond endurance. Much of this wealth is worse than wasted. For instance, the five hundred millions appropriated for the United States navy and the still larger amounts being spent by Great Britain, France and Japan are burdens that not only bear down the masses, but bring possible war and death. Here too the world needs Christianity—the true teachings of Jesus. If the Gospel of Jesus could be injected into the national and international affairs, what a vast amount of this stupendous sum, of more than wasted money, we would save.

What about the stealing, robbing and murder? In the last several years participation in these great crimes have actually become professions. Auto stealing and mail-robbing have become arts and professions, and very lucrative ones at that. Robbing of city treasuries, or of states or of the nation is continually going on, if reports and public charges are true.

This condition of affairs has become so alarming that society and governments are reeling and toppling. What shall stay this hand of destruction? Shall armies and navies, or education, or culture, or discoveries or inventions? These we have in abundance and have tried them all. One thing we have not fully tried, and this is Christianity. Christianity is thought to be a good thing for the private, home-loving individual, but it should not be strictly applied to the state or national official. It is not practicable for such places. The fact of the matter is, that we seriously need the practice of pure Christianity by all our county, state and national officials. Then these city, state and national crimes would vanish.

Do we need more education? No, that has been tried and was found wanting. For the supposedly most highly educated and "Kultured" nation became the biggest national criminal. What did that nation need? She had religion, and "Kulture" and art and music and many other good

things, but she did not possess the real spirit of Jesus, the Master Teacher. What does the church need? More money? More colleges, universities? More equipment? Possibly yes. But not primarily; it is true Christianity that the church needs. If the church possessed the real and true spirit of Jesus, then money, and leaders and preachers and missionaries and Sunday school teachers would be ready at all times. The cry of the church is, more ministers! How many pastors are recommending the Christian ministry to young men? How many? How many leave it and go into business and other professions? Did Paul leave the preaching of the Gospel when he met with hardships and opposition? No. Rather he said, "Woe is me if I preach not the Gospel."

The home needs Christianity. The Sunday schools need it. All our public schools need it. The church needs the real, genuine article without adulteration. Society needs it. Oh! how sick and weak society is! Politics, how foul and corrupt it is. Above all other things politics needs it.

The world in the times of devastation and darkness, when human agencies have failed, and men knew not where to turn for light and guidance, instinctively in its despair turned to God. The church needs to keep her face turned toward God and Christ and the Word; and, if possible, get closer to the Master and become more obedient unto the Gospel of the Kingdom. Let us learn that Jesus is a **real, full, complete and all-sufficient Savior**.

A certain great writer has lately said, The one thing that was fundamental was the supreme love of God and one's neighbor. On that basis all human happiness and progress would go forward. And right here is where the human race up to the present moment has failed. . . . There was plenty of so-called Christianity in the world before the war. Europe was covered over with beautiful and expensive cathedrals, but in them there had not been learned and practiced the creed of Jesus,—the love to God and one's neighbor. "In every instance where there has been an honest attempt to obey even a part of the teachings of Jesus, the world has been tremendously helped forward. But the failure to accept and practice in practical ways the creed of Jesus is still the greatest failure of the race." I am not trying to find fault with the church and humanity, but am trying to point out the way to happiness and safety of life and property, and to assist the church to more effectually carrying the Gospel of Jesus to a still lost and unsaved world. If ever the world is to be saved, it must be done through the teachings of Jesus.

Lanark, Illinois.

Training Our Young People for Leadership. By H. M. Oberholtzer

(Concluded from last week)

Where then can we find the leaders? This question suggests the second part of our theme,—the training of our young people for leadership. The older people do not seem to understand the changing conditions of modern times nor to appreciate the need of organization or its resultant demands. They are satisfied with their accustomed hap-hazard and unsystematic way of doing things. They lack ambition

and vision. It is difficult to arouse or interest them. However, for lack of more efficient leaders, we are often compelled to use the untrained and unskillful, and our progress in the work of the kingdom is much retarded. They are often little more than figureheads, filling up the organization to satisfy the requirements of conference and the demands of national and district goal directors. However, we

must have organization and we must have leaders and the failures of the untrained will perhaps shame us and impel us into the training of leaders. Some are doing the best they know and the best they can, though they have not had the opportunity of training. God bless them. We will not discard any valuable and efficient leadership that we find among the older people. The value of their natural ability and experience must be considered and appreciated. But we are compelled to look more to our young people for trained leadership. They are more responsive to training, more ambitious, more alert, and, with greater educational advantages of modern times, they are more capable, if only they can be interested. But there is the rub. How can we interest our young people in the activities of the church, when there are so many allurements and attractions in the world? The need of a deeper consecration is very apparent, and the prevailing lack of it is just cause for alarm. It is sometimes claimed that we have too much machinery in the church. But I maintain that we do not have too much machinery, but that we have too little power. Give us more real consecration, more love for the Master, more interest in humanity, more zeal for the cause, more ambition for larger service, more willingness to sacrifice and the machinery will go and gratifying results will follow. It is not hard to set up the machinery, but it seems hard to secure the power to run it. Perhaps we have failed to go to the source of power. In our ambition to organize perhaps we have failed to pray and to trust God. Machinery will not work without power, no matter how skillfully it is wrought. Let us have the machinery, but let us also have the power to run it.

What I have just said suggests the third part of my theme,—the **training** of our young people. This is the most important part of my theme. Success in any endeavor depends largely upon previous training. Successful training must have a proper beginning. The kindergarten prepares for the primary grade, the primary for the elementary grade, and so on through the whole course of education. Careful attention must be given to the beginning. Childhood and youth is the vantage ground of religious instruction and training. Therefore, the home and the Sunday school have a large place in the training of our young people. The home perhaps exerts the greatest influence upon childhood and youth. The church, therefore, should make special effort to secure, encourage and direct proper home religion and instruction. The family altar should be revived and established in every Christian home. There is absolutely no reasonable excuse for its absence. The lack of worship and religious instruction in the home is appalling. Many parents do not seriously consider the responsibility they have in this regard in the rearing of their children. They seem to have so little concern about the spiritual welfare of their children, or the spiritual service they may render, but will provide well for their physical, intellectual or financial welfare. A parent's most ardent desire and highest ambition should be that his children live righteously and glorify God. Their consciences should be made sensitive toward all that is right and good. There should be implanted in their hearts an unwavering trust in God and an abiding sense of the need and value of prayer. They should be enthused with an impelling purpose to please God and advance his cause. The highest ideals of life and service should be exalted in the home. Religious activities should be encouraged. In deciding life's work, young people should be urged to seek only the will of God.

Next to the home the Sunday school is perhaps the most important agency for the religious training of young people. In its various departments are splendid opportunities in this regard which many pastors and churches appreciate very little. This very important auxiliary of the church should constantly receive our most careful attention. Teachers should be carefully selected and properly trained. The pupils should be properly graded and each class properly equipped. Of course we cannot always do as we would like, but we must do the best we can. Even in the Beginners' Department, in the training of the children, there should be

the further aim of future service and leadership, and continuously so through all the changing conditions and circumstances of the various grades of the Sunday school. Each grade presents certain special needs and affords certain special opportunities, constant development appearing through early, middle, and later childhood and adolescence. We have here our periods when imagination is keen, when faith is simple, when ideals are former, when doubts arise, when choice and decisions are made. Through all these periods childhood and youth must be carefully directed. Possibilities for leadership may early be detected and should be carefully developed. Unlimited and wonderful indeed are the possibilities of the Sunday school in this regard. The need of trained and consecrated teachers and of frequent teachers' and workers' conferences is at once apparent. The Sunday school teacher has a very high calling that is worthy of a large investment of sacrifice and effort. But so few seem willing to make the investment.

Christian Endeavor is another very important agency in the church for the training of young people. It is especially designed for this purpose. The Christian Endeavor prayer meeting with its varied programs and changing leaders and the various offices and committees afford abundant opportunity for development. In all well conducted societies the development has been rapid and satisfactory. Many a minister of the gospel and missionary has received his first suggestion and greatest encouragement for his noble work in the Christian Endeavor society. The real purpose of Christian Endeavor is too little recognized. Some seem to think that it is only intended to entertain and amuse the young people in competition with the many worldly institutions for that purpose. Consequently the entertainment and social features have been emphasized to the neglect of the devotional features. True, we must give attention to the social needs of our young people and the Christian Endeavor affords splendid opportunities for such provision, but let us not fail to give due emphasis to the spiritual development. A very large responsibility rests upon the Prayer meeting Committee. The program of the prayer meeting should be very carefully planned so that as far as possible the young people may be developed in Christian service and leadership. We learn to do by doing. So, by the frequent performance of the various duties in the Young Peoples' Society, the young people attain and develop ability for service. The Junior and Intermediate societies are of no small importance in this regard. They are engaged in the development and training of youth during the very important early periods of choice and decision. Youth is a very critical period of life. Many have lavishly sown to the wind and marred and ruined their usefulness for life. The church should carefully guard its childhood and youth and the pastor should never cease his vigilant and sympathetic interest in them.

I wish to yet briefly suggest that much can be accomplished for our young people by special pastoral instruction in the Word of God and the fundamentals of religion, which is being carried out in some of our churches. This brings the pastor into very close touch with the childhood and youth of the church and affords him opportunities for discovering possibilities of leadership and for giving encouragement and proper direction.

However, we dare not run ahead of God. Whom he will he calls unto the various work of his kingdom. We should not choose for our young people, but we should carefully instruct and guide them, hold up before them the higher ideals of life and service and encourage them to fully submit themselves to the will of God and look to him for guidance in the selection of their particular work. If God can have his way in their hearts, he will place each where he belongs and we will have no lack of workers and leaders. All our church work will go forward with a rush and an irresistible power. All our pulpits will be filled with faithful pastors. All our churches will be fully organized and properly equipped. New fields will be occupied and missionary endeavor will go forward. Then we can truly pray "Thy kingdom come, Thy will be done on earth as it is in heaven."

God Working With His People. By Mrs. C. E. Nicholas

"Ye are laborers together with God" implies a mutuality between God and his people, and the relation is vital. We may sow, yet no increase can come but from God. As with the natural, so with the spiritual all human effort is fruitless without God's blessing to give the increase.

In all our work there must be unity of purpose—we must work with God and with each other.

Should there be a church in our brotherhood that is not working in unity with the others, it would seem that that church is not working with God, for working with God means working harmoniously with each other also. The two harmonies are inseparable.

Many petty troubles and dissensions often come among us because we insist on working in our own selfish way instead of submitting to God's influence, and thus we utterly fail to work with him. There must be union between us and God in the work of salvation.

Each individual has a work—a work no other can do. The church as a body has a work to accomplish—her mission is world-wide. The work we do as individuals and the work that we accomplish through the church is the human side and belongs to us.

The blessings of increase belong to God; this is the divine side—a work we cannot do. We may plant, but the increase comes from God.

In the performance of this work God has given us to do, there is a union from which we cannot be separated. Being laborers together with God, implies at once his leadership and directing hand in all we do in his service. If we fail, it is because we depend upon human agencies—we do not look beyond to the Great Leader in all our work.

The great plan of salvation is intended not merely to bring the world to accept God's redeeming grace, but also to help men on toward perfection, to enable them to become like him, taking on his nature and glory. All things spiritual come from God. Humble submission on our part is the result of his husbandry. God alone can produce such a husbandry. Only God rebuilds this fallen, desecrated fabric of ours and gives it a hope of immortality. "Know ye not that ye are the temple of God." The real dwelling place of spirit is spirit—the true temple of God is the human soul. Every Christian is a dwelling place of God.

Christ's great work is the reconstruction of the temple of the soul. This also becomes the mission of the church and your work and my work when we become his co-workers and are submissive to his will.

We are polluted by sin; he cleanses us from sin. We are led by him to deplore sin and through his leadership and influence we long for the reconstruction of the temple, of which Christ is the builder,—he becomes the chief corner stone.

Is it not a glorious thing to be God's tillage, with all our aims and purposes, bringing us into holy submission to his will?

If we work together with God, it is evident that we must work with each other. The same Head directs all alike and if we become like him in character, disposition and work, we must be like each other.

The church is God's building and by the divine plan we become a part of that building in harmony with God's own arrangement for salvation.

North Liberty, Indiana.

No Smoking in Shakespeare

The Literary Digest quotes from an article in the London Morning Post speculating as to why Shakespeare did not put smoking in his plays, at least for some of his characters, contrasting with present conditions: "Nonchalance can scarcely get itself expressed on the stage today without the aid of cigarette or pipe."

It is a matter of record that Shakespeare declined to even try tobacco when Sir Walter Raleigh was introducing the weed to some noted Englishmen he was entertaining at his home, furnishing both pipes and tobacco to guests who would accept them. That Shakespeare was wise beyond the dreams of those who knew him personally is of course not recognized. When he exclaimed, "Oh, that men should put an enemy in their mouths to steal their brains away!" he may have suspected even in that early period of the use of the weed that it was an enemy of the man who wanted to make the best possible use of his brains.

Kansas has a law compelling teachers to instruct their pupils regarding the evils of tobacco and cigarettes. As it is not supposed a teacher will comply with the law and then set a personal example in direct opposition to such instruction, all teachers are required to be total abstainers from tobacco.

The greed of tobacco profiteers is evidently the same everywhere. Even in poverty-stricken, war-stricken France, with obliteration as a nation predicted by Prof. Beilleau by the close of the twenty-second century, if present conditions continue, tobacco growers are demanding that they be permitted to raise tobacco wherever the soil and other conditions are suitable. And this in face of the fact that France sadly needs every square foot of soil for the raising of food supplies. At the present time the French government restricts the amount of land to be used for raising tobacco.

My God shall supply all your need according to his riches in glory by Christ Jesus.—Paul.

No Home

By Mary A. Snyder

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Jesus.

One thing seems sadder in the life of our Master than any other and is also bitter in the life of any one who is called upon to bear it. It is to be deprived of one of the greatest blessings of life—a home. In early life how each and every one deprived of a home, or reared in an unhappy home, longed for the time when they could make a home of their own. Our hearts ache for the homeless child that they may be given a home with its protection and training. But have we ever stopped to think that there are others by the wayside of life who also need our help and sympathy? We have not thought of nor demanded a home for the old, sick and homeless ones. For them the hope of youth has vanished and there is nothing left this side of the grave for them to aspire to. In a measure this homeless, unwanted feeling could be eased if we had a Brethren Home where all such could feel welcome in their declining days. Have you ever thought about our carelessness in this connection? Jesus knows all about it. When will we awake to this need?

Lovington, New Mexico.

In this world it is not what we take up, but what we give up, that makes us rich.

"But a new hour is here, a new opportunity to demonstrate an ideal of service to all mankind not approached by any in history."—Fred B. Smith.

When you surrender to your Lord, you no longer think of obedience as a cruel necessity, but as the greatest joy of life.—Dr. R. F. Horton.

I would be ashamed of this flag if it ever did anything outside of America that we would not permit it to do inside of America.—Woodrow Wilson.

THE BRETHREN PULPIT

"Let Them Alone." By M. M. Hoover

TEXT: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."—Acts 8:38, 39.

What seems to us as a trying circumstance was upon the apostles. Proclaiming straight into Jewish teeth that the Jews themselves killed Jesus had caused no little stir. An angry crowd was minded to slay God's anointed spokesmen. But methinks God's spirit was working on wise old Dr. Gamaliel, giving him that wisdom so much needed just then, which caused him to exclaim to the bloodthirsty throng, "Let them alone." Christianity has undergone some mighty trials and afflictions, but God has not allowed it to be entirely obliterated. The devil afflicted Job almost beyond description, with God's permission, but he couldn't take his life. Did Job serve God for naught? These Jews, no doubt, thought they could stop the onward march of the Gospel by killing some disciples, but they learned differently. The same course has been followed in many instances since with similar results. I want to show in this discussion the folly of attempting to overthrow Christianity. There are others also, but these will suffice for this occasion: The Man, The Message, The Miracles.

The Man: To me it means much to say that Jesus was born into human flesh, that his boyhood days were spent, no doubt, as others were; that he lived a life of wonderful usefulness and richness, that he died a death the like of which none of us can ever die; in short, this Jesus we hear about was a true historical character. But the doubter says there never was such a person; history doesn't make much mention of this Jesus. But this truth remains, we know the facts about Jesus as we know the facts about George Washington; the pen of some recorder has preserved them for our edification. Yes, and the pen of God's chosen writer, moved by the Holy Spirit, has given us a record, indelibly stamped on history's page and within hearts of flesh which even time can never erase. "My word shall never pass away."

Further, this Christianity is founded on a person, not a myth, not a principle of life, but a real, true person. A certain "ism" says, "Know the truth," but Christianity says, "Know Jesus, the Way, the Truth, and the Life," and this Person laid claims to Deity. The Jews charged him with blasphemy because he said he was God. But God he was, God he is, and God he always will be, Jesus Christ the same yesterday, and today, and forever. Dare any of the great world religions, or so-called religions, claim that their founders were God? Never! God have mercy on the poor weak Christian, or man of the world, who accepts a cult instead of Christianity; who adheres to a make-believe substitute when he might have the real thing. There is only one best, nothing better. I'll take what God ordained rather than what man prescribed. Christianity, therefore, takes precedence over any other religion because its foundation stone is God himself. And it's the only religion where God makes a sacrifice of himself for sin. In older days, one might hire another to go to war in his stead. Or, men have been willing to give their lifeblood for a friend; our boys were willing to give their lives for a cause. But Jesus gave his life, for a cause, yes; and he gave his life for his enemies. "While we were yet sinners, Christ died for us." "Him who knew no sin, God made to be sin for us." The cross still stands out as God's and the world's greatest sacrifice for all time, and one never to be repeated. Such a man, a God, with such a love! Can you obliterate this name and say he never was? The folly of it!

The Message: In simple trust I like to believe that God meant what he said when after each creative day he proclaimed it good. Yes, and the man he made was included in

the group of "very good" things. This vast universe of which you and I are so small a part, which God created, was made good. And when God makes things good, who can make them better? But this beautiful world, and this man which God made have both been robbed of their exquisite glory because of sin. Sin is present in God's world and is leaving its destructive prints on man and nature as well. Great men with giant intellects have given us volumes of past, present, and future problems, but alas, by the time the problem is stated a new one is ready to take its place. To strike to the point quickly, the greatest problem this world faces is the one brought by sin. Wouldn't the church be so much better off if we would work diligently on the sin problem? The message of Christianity is one which strikes at the very heart of the sin problem. In fact, it really has solved the problem; what we need to do is to proclaim that solution to a lost world.

We hear a good deal about applying the principles of Christianity on the world's business. To me, it sounds just as reasonable to talk about applying a sheep's cloak to a wolf's back. The unregenerate world is going on stealing and cheating and denying its Lord just as it always has. And remember, the world is not regenerated in a group; it is by the slow and tedious process of winning men one by one.

And this leads me on to say that the message of Christianity strikes at the very heart of the individual. It says to you that unless you are under the blood you are lost; not that you will be lost, but you are already lost, dead in sin. The message to truth-seeking Nicodemus is the message today: "Ye must be born again." You can't make yourself good by cutting off certain habits here and there and trying to be very respectable. Regeneration can begin only at the very heart, and when Jesus controls the heart, these sins which we once did we don't care to do any more. That is, if we have really made ourselves dead to sin, and alive in Christ. Perhaps I am treading on dangerous ground when I say the church is cursed with members who have never yet seen themselves as sinners and have not really died to sin. Their burial of the old man, symbolized by an act of baptism, did not mean anything: it was but a show. I am very sure that we cannot hope to have that victory over ourselves and sin unless we have buried ourselves, and arise to walk and live in Christ. It is no longer I that lives, but Christ liveth in me.

Further, the message of Christianity is one of hope and promise. This world in which we live is beautiful and in many ways pleasant, but it's a world where sin reigns almost unhindered. The devil and his agencies are still doing their utmost to spoil God's creative work. But some day the Christian alone will enjoy a place where sin is no more. Here we have no abiding city, and we long for that city whose builder is God. Christ's message is the only hope of ultimate triumph over this world's greatest enemy, sin. It is a message which meets the needs of all ages and all peoples and never needs to be revised by man. Surely, never man spake as this man spake. The unbeliever says: "How do I know this message is true?" Let Jesus answer: "If any man willeth to do his will, he shall know of the teaching, whether it be of God or whether I speak from myself." If you really want to know if this message is true, try it. See if it won't make you the man you would like to be. Can it be eradicated by mortal hands? Never.

The Miracles: Jesus, in his incarnate form, performed many wonderful, extraordinary miracles. He showed power over disease when he cleansed the leper, opened blind eyes,

unstopped deaf ears, made the lame to walk; showed power over Satan when he cast out demons and made men whole; showed authority over nature when he calmed the surging sea; and did the very unnatural thing of feeding multitudes with but a couple of loaves and some fishes. Call it natural or supernatural if you please, extraordinary power was portrayed and must be accounted for. Perhaps such healings and cures might be performed today if we had such faith, but they are not, and we do not like to be called faithless. Perhaps we could manifest supernatural power, if we utilized and understood the natural completely, but we do not. These wondrous miracles and signs must be accounted for. Jesus said, "Believe me for my work's sake." Another notable miracle is the miracle of regeneration. How the hand of

God can reach down and take the hand of a sinner and draw him up to him and make an entirely new man out of him, we do not know; but God does. When we bury the old man of sin and arise to walk in newness of life something very unnatural takes place.

In conclusion, it does appear as many works of man are not coming to naught, and as the cause of Christ is not conquering as rapidly as we would like to see. But as God's word is true, evil and man's works will be eventually overthrown, and just that sure the cause of Christ will eventually conquer. If we are on God's side we are on the conquering side.

Dayton, Ohio.

OUR DEVOTIONAL

"The Glory of Sonship."

By Mark B. Spacht

OUR SCRIPTURE

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (1 John 3:1-3). He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God; even to them that believed on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:11-13). But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ (Gal. 4:4-7). But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest for he is kind to the unthankful and to the evil (Luke 6:35). Blessed are the peacemakers: for they shall be called the children of God (Matt. 5:9). The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God (Rom. 8:16-19). But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18). When Christ, who is our life, shall appear, then shall ye also appear with him in glory (Col. 3:4).

OUR MEDITATION

Thomas Watson said, "God showed power in making us creatures, but love in making us sons." The present condition of the followers of Christ, although imperfect, is full of real joy and honor. Viewed from the standpoint of faith, it is sublime, for "now are we the sons of God."

Throughout all history men have been desirous of power. They make the possession of it the test of their lives. They ask themselves if the methods used and contemplated will bring them added power. For this reason we have our

Kaisers and Napoleons, who sacrifice much to the god of strength, but little to the God of Love. They forget that true and worthy power flows only from the throne of God.

I stood by the side of a massive railway engine, as it panted restlessly, waiting for the hand of the engineer to bid it to go forward, speculating on its strength. A few moments passed and the engineer pulled the throttle and the great string of cars began to move. Car after car passed me, the train gaining momentum with the passing of each. As I looked at its fast receding form, I said to myself, "That is power." But something within me whispered, "That is not power."

I stood by the mighty Niagara, fascinated by that beautiful falls. I learned of the electricity being generated from an imperceivable portion of the water before it went over the falls. The manager of the power plant said to me that he could divert enough water from the river above the Falls, and not detract from the beauty and magnificence of the Falls, in the least, and therewith generate enough electricity to furnish every city, village, and home, within a radius of five hundred miles, with light, heat, and power. I beheld, again, the splendor and force of those Falls, and awed by the unused forces of Nature, exclaimed, "Indeed here is power." And again that voice from within replied, "No, power is not here."

I take my stand by the entrance of a down-town Mission. I see a man approaching with an unsteady walk. His clothing is ragged; his face haggard, tired, and full of pain. One can read almost every kind of crime written there. He is about to pass. From within comes the sweet songs of Jesus and his love. He stops; he listens; he enters. He is told the sacrificial story of the Cross. He repents and gives Christ his heart. He is forgiven by him who pleads: "Come unto me—and rest." He goes into that mission with a heart as black as night, stained with countless sins; he goes out, washed in the blood of the Lamb, with a new heart as pure as the spotless snow. Exultant, I cry out to all about me, "Surely, that is power." And the answer comes ringing back from Calvary, "Yes, that is power."

"Behold, what manner of love the Father hath bestowed upon us."

"As many as received him, to them gave he power to become the sons of God."

The power that purges our hearts of evil, and creates a desire for things spiritual, thereby making it possible for us to be accepted as children of God is of such import to us that all worldly power fades into nothingness. Let us pray the Father that we may be loyal sons of his.

"Behold." There is a world of meaning in that word. God's love is fathomless. Our natural minds cannot appreciate its cost. God's Son left his glory above that we might be partakers of his glorious inheritance. Therein is true love shown. "Not what we give, but what we share" brings joy to the heart. This is true of things carnal, much more of things spiritual. Since Christ is so willing that we be heirs of God of "all things" with him, and even shed his precious blood that this might be possible, ought we not

be more willing to share his suffering and shame, thereby glorifying his name among men?

Human mind cannot conceive of the wondrous glory that is ours as sons of God. Let us briefly note a few phases of our heirship.

The writer of Hebrews in chapter one, fourteenth verse tells us concerning angelic ministrations rendered to them that are "heirs of salvation." This service is not conferred by the angels, but is our inheritance as sons of God and brethren of Christ.

Paul, in writing to Titus, says that we are "heirs of eternal life" through Jesus Christ our Savior.

James tells us that those, who love God, are chosen to be "rich in faith and heirs of the kingdom."

The Revelator says, "He that overcometh shall inherit all things."

Jesus, in his farewell message to his disciples, before, his crucifixion, tells them that in the world they will have much tribulation, but adds these powerful words, full of suffering and love, "Be of good cheer, I have overcome the world." John writes in his first epistle, fourth chapter, fourth verse, "Greater is he that is in you than he that is in the world." Since we have the Omnipotent One dwelling

in our hearts, and since Jesus rose victor over the world, so also, we, through him, shall triumph over Satan, and enter into our eternal inheritance.

"It doth not yet appear what we shall be," now we see as through a glass darkly; "but, we know, when he shall appear," that is when Christ shall come to earth for his faithful ones, "we shall be like him," like him in the unfolded spiritual nature and resurrection body: "for we shall see him as he is."

Then shall we realize in full what it means to be the glorified sons of God and brethren of Jesus Christ, for

"Then shall we see thee as thou art,

Forever fixed in no unfruitful gaze,

But such as lifts the new created heart,

Age after age, in worthier love and praise."

OUR PRAYER

O, most gracious and loving Father, as thou hast done so much for us, and loved us, even in our waywardness, help us, we pray thee, to be more loving and obedient children of thine. In Jesus' name and for his sake. Amen.

Lydia, Maryland.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Little Lessons in Sunday School and Church Life

By A. D. Gnagey, Editor Sunday School Literature

On Thursday evening of last week it was the happy privilege of the writer to attend and to participate in the Faculty reception at Ashland College. This is the one big annual social event at the college at which college loyalty is expressed and stressed. The attendance this year passed all former records, both in numbers and enthusiasm.

After passing the receiving line which formed in the Y. M. C. A. room and which consisted of all the Faculty members and their wives, the guests assembled in Hesperian Hall for a social hour. Here old friendships were renewed and new ones made. A very creditable and entertaining program was rendered, which was enjoyed by all. Poorman's orchestra, seated on the Hesperian stage back of a big bank of ferns furnished excellent music.

Professor R. R. Haun presided and presented Miss Anna Esther Steiner the new teacher of Piano who rendered very creditably, "Hark, Hark, the Lark." She was followed by Miss Iva Shaner, the new teacher of Expression, who read the Raven.

Then followed several short addresses, the first of which was given by Milton Puterbaugh who spoke on behalf of the students. His subject was, "Why Students Come to Ashland College." He spoke earnestly and pointedly of the high standards set for the school by the president and faculty and pledged to them the unqualified support of the student body. The address was enthusiastically received by an interested audience.

Mr. P. A. Myers, member of the firm of F. E. Myers and Brothers, and local trustee, spoke in behalf of Ashland City. In a spirited manner he presented the work of the school, spoke of the high character and lofty ideals of the Faculty and the students generally, and optimistically expressed the appreciation of the town for the splendid work of the college and the service it was rendering. The hearts of all friends of the college were warmed and cheered by Mr. Myers' encouraging words which carried with them a promise of the hearty support of the city of Ashland. The college is under lasting obligations to him for his part in making the reception expressive of the spirit which is to mark Ashland's future.

In a few well chosen words, President E. E. Jacobs ex-

pressed his satisfaction in being present at such an enjoyable occasion. He stressed the dignity and privilege of being known as sons and daughters of Ashland College and expressed the thought that if a college's own sons and daughters were not loyal to her, no one else could be expected to be loyal. He ventured the hope that the present indications or evidences of loyal support were but the prophecy of the increasing usefulness and expanding future of the college.

On the whole, the event of the evening was not only a very enjoyable occasion but one whose spirit was full of hope. There were no swaggering statements, no college yells, and no bubbling enthusiasm, but rather there were present and pervading the whole audience a spirit of genuine, permanent loyalty and a determination to help Ashland college to attain to the fulfilment of her dreams. It was an auspicious occasion.

Ex-President Woodrow Wilson gave expression to a timely thought when he said, "The Sunday School Lesson of today is the Code of Morals of Tomorrow. Too much attention can not be paid to the work which the Sunday school is doing."

There is a little volume of meaning in that statement which the church will do well to heed.

Last week reference was made in this column to Paul as one of the most, if not the most influential character of Bible times. The more we study his life and religious activities the more we are made to wonder what the world would have lost if Paul had been another sort of Christian! He was a deeply devoted, consistent believer in the Master he served. Jesus was real to him. He lived in an unseen world and yet had the practical common sense so necessary to meet men in the ordinary life of this world. At his conversion Jesus came into his life in a wonderful way. Even after Paul felt himself guided by his Lord, and in a very real way he was a fellow-worker with his Master. It was this fellowship with Christ that increased his intensity, sustained his courage, and clarified his vision. The source of all Paul's strength is to be found in his confession, "I can do all things through Christ who strengtheneth me."

Are there any Christian men and women just like Paul was? Men and women of equal intensity of spirit, of physical and mental courage, with large vision, a bent for big things, qualities sustained by a simple faith in God and his Son Jesus Christ? Do we have men like that today? We have such men and women among us,—yes, but with limitations, and therefore not quite like him after all. We have them in almost all walks of life; they are doing just as fine things as we read of Paul—the same in quality or kind, but not in bigness. They are in our homes, our churches, and a few such are in our civil and national affairs. They are in home and foreign mission field. Such Christians are needed everywhere; men and women with deep spiritual insight and with “sanctified common sense.” Pity it is the two do not always go together. The point is this: there is no reason why we should not have such men as Paul of old. The same power and spirit are available today as in the days of the great apostle. He was what he was because he gave GOD a chance in his life. He was willing to sacrifice

anything and everything that might hinder God in making the largest possible use of him. In other words he was willing to pay the PRICE, the cost of being the kind of a Christian he was. Are WE? He gladly counted all things as so much filth that he might win Christ and proclaim his saving power.

Here is another one of those sayings under the general heading, “When Sunday Comes,” which appear regularly in a leading denominational paper:

WHEN SUNDAY COMES

By John Andrew Holmes

A man told me recently that he could not afford the time to go to church. That man was neglecting eternity to save time. I sometimes think that if this generation ever gets to heaven at all, it will arrive all out of breath.

J. A. Garber
PRESIDENT

Our Young People at Work

E. A. Rowsey
SECRETARY

Life Work Recruits. By C. A. Stewart

Address at Convention at Loree, Indiana

Just what part of this subject the committee wishes me to talk upon I do not know. But as they have given me the whole field I shall try and take up some of the most important parts of it.

When we speak of “Life Work Recruits” there comes at once to our minds the thought of recruiting men and women into the work of the Master for life. It is the task of enlisting them into the work of Jesus Christ, an enlistment that involves diligent work and a never-ending task till God says it is enough and call us unto himself.

It is an undisputed fact that the greatest task that we are called upon to do is to get people to make the Lord's work a life work. As a result the call comes from every quarter of the globe for workers, which indicates that there is a shortage. The demand is greater today than ever before, because of the increased population, and the answers to the calls are fewer in proportion. It is true there are more churches which means more worshippers. But there are less life-workers to answer the call, and assume the responsibility of the various fields of labor in the program of God. The various churches have sounded the warning and the voice is heard in every department of the church, whether it be home or foreign. What has been or is responsible for such deplorable conditions, conditions that ought to bring the blush of shame upon the cheeks of every professor of religion unless he has done his utmost to change the condition?

1. First, let me say that part of the blame may rest upon ministers. We have failed to impress the young people sufficiently with the need of Life-work Recruits. Can it be possible that we have not kept before them the Christ whose life and death has so attracted the millions in the ages that are passed and gone that they were willing to face death rather than leave the Christ? Have we neglected to lift him up before the world and preach salvation from sin by his atoning blood until men and women have become indifferent to the cause and claims of Christ?

We have laid stress upon the development of the physical man, his intellectual, social, and moral development at the expense of the spiritual. It is sad but nevertheless true that there is a lack of spirituality among the ministers. If I had come face to face with some conditions that I have met since entering the ministry, before I had been rooted and grounded into the faith of my Lord and Master I fear that I would never have taken up the work and the result would have been disastrous to me. While I believe

some of the best men of the world, if not the best men of the world, are in the ministry. I also believe that some have missed their calling and have lowered the standard by not living up to our Ideal.

I believe a minister of the gospel should live above reproach and be a leader that not only his people but those outside of the church as well would look to and feel safe in following. His path should lead toward the Christ. He should ever keep before his people the claims of Christ and urge them to lay up treasures in heaven. We are living in an age when the material things of life are worshipped rather than God.

I do not believe that a minister should feel himself above his people but rather a servant of the people that he may ever keep before them the humility of the Savior that humbled himself and came to earth that we might be saved.

2. Then I ask is the fault with the church? Is the church aroused to the extent that she is willing to sacrifice to make the proposition of life work alluring enough to encourage young people to enlist? Fifteen dollars a month upon retirement after a life spent in hard work and sacrifices do not impress young people sufficiently to cause them to enlist—and that fifteen dollars is sometimes given grudgingly. The result is that many prefer the comfortable and permanent home with prospects of a neat income in declining years to a life of service in the church and they close their ears to the world that calls for help and the command of God, “Go ye and preach the gospel.” While no man should enter the work with the intentions of making it a money-making proposition, yet he is entitled to a comfortable living and not to be required to labor here and board in heaven. If the church would only stand ready to give of her means instead of having to be coaxed to do so there would be more that would be willing to enter as a life work recruit.

3. I ask again are parents to blame? How many parents are sending their children to college and urging them to give themselves to the Lord's work? No father or mother has any right to urge any one to do a thing that they would discourage their children in doing. The glitter of gold is too strong today, besides we do not want to be separated from our loved ones. I fear that parents are discouraging rather than encouraging their young people to enlist into God's service.

Loree, Indiana.

Good-Citizenship Day.

By A. E. Whitted, Good-Citizenship Superintendent

The time is again upon us when we must begin thinking of Good Citizenship Day and its observance. Good Citizenship Day falls on Sunday, October 16th this year. You may think that the observance of the day is a bit out of place this year as it is not the year for the general elections. Yet some of the states have elections and were there not an election to be held in the nation yet it remains quite an important thing for the people of the nation to be taught concerning these most vital interests to her future purity and existence. Love for country, loyalty to Christian principles in national affairs, yea everything that pertains to Good Citizenship is in order at all times. That these principles be promoted is the purpose of the day. If we are not called to the polls this fall we should use the time given us and our every effort in making the general public ready for the time when that call does come. We, as Christian men and women, hold these things too lightly. Preparation to fit ourselves and others to vote, and the privilege to vote, should be held by every one as a very sacred trust. The country is infested by many evils which are bleeding and its very life blood, and in many cases these evils owe their existence to the neglect of Christian men and women when

they have excused themselves from expressing their Christ-like principles at the polls. One man has said that the ballot in the hands of Christian men may become a great constructive force. If that be true we would readily conclude that if we allow the ballot to pass into the hands of the ignorant and non-Christian it will bring about that which will cause destruction.

Let us then remember the day and be sure to observe it. Do not allow it to have place only in the Christian Endeavor service in the evening, but give its observance place in every service of the day. Pastors preach on some theme touching these vital principles at your morning service. Many texts and themes could be suggested as, "What is Good Citizenship Day?" Isa. 62:1-7; "On the Lord's Side," Ex. 32:19, 20; "A Prophet in Politics," Amos 6:1-11, but perhaps there are others that appeal more strongly to you. Whatever you do, do not fail to stir up your people to true patriotism and Good Citizenship. The state and nation are living things; let us make them to thrive and grow by our best effort.

Morrill, Kansas.

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WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

Homeward Bound--Dr. Gribble and Marguerite

Banya, French Equatorial Africa,
June 18, 1921.

My dear little friends:

It is not long since I wrote you, but when we are traveling there is always so much more to write, and although we are coming toward you, sometimes letters can journey so much more rapidly than we can.

Just after we sent the last letter to you a mail came in. It brought many things which were needed on the field, and many interesting letters. Among them were two, asking mama to speak in different churches during her furlough. Mama had been praying that God would arrange her itinerary at home, and these letters coming just five days before leaving Carnot were a precious answer to prayer.

Those five days were busy days. How we prayed that God would keep us in health and make possible our departure on the appointed day!

Mama planned to travel at night on account of the sun, and we had prayed for almost two months that the boatmen would be willing to travel at night. God answered the prayer, and at 6:25 on Monday evening, June 13th, we left Carnot, which had been our home for eighteen months and twenty days, just a little longer than we were at Brazzaville. All night we traveled down the river in the little steel boat by the light of the moon. A slight shower came up during the night, the boatmen were noisy, and we could not sleep as well on boards as on our beds, but we had God's presence with us, and our hearts rejoiced to know that we were in his will.

The next day God placed a veil of clouds

over the sun, and under our canopy we were able to travel on, except when the boatmen stopped to rest, buy food, or eat. The next night also we slept on the boat, and in the morning found ourselves at Likaye, our first stopping place. It is only six miles from Likaye to Banya, but on account of the rapids it is impossible to travel by boat. So we rose early from our balaniere, and after much traveling and many arrangements on Daddy's part, mama was carried over in a carrying chair. I was carried by one of our native boys, and Aunt Toddy came later on a horse belonging to the man who owns the "magazine" here. Daddy got porters to carry our baggage, and together we ate our dinner in the rest house at Banya. We were disappointed to find that there was no balaniere at Banya to take us the next step of our way to Nola.

But today, Saturday, the balanieres came in, too late, however, for us to leave today. As tomorrow is Sunday, we are planning to leave early Monday morning, and as we are going down river, we hope to arrive at Nola Monday night. We will keep on writing to you until we have an opportunity to mail it.

After Daddy sees Aunt Toddy, mama and me off on Monday morning, he expects to return to Carnot.

ON THE RIVER

Monday, June 20th, 1921

Saturday night shortly after writing, mama was taken with fever again. Although she was in bed all day, yet the Lord raised her up to go at the appointed time on Monday, for we pleaded the promise, "As thy day is, so shall thy strength be."

Monday morning, in spite of a heavy rain,

and much opposition, we left Banya at 8:45. It was a sad morning, for it was the morning when we bade farewell to Daddy. Mama said even the weather was weeping, as Daddy kissed us good-bye, and went back up the hill to complete the arrangements for his return to Carnot. We were sorry for the unexpected wait of five days at Banya, but we were so glad if we must be delayed to be delayed while Daddy was with us. The rain fell heavily all this morning, but under our palm-thatched and canvas-covered canopy, we were safe.

We ate a cold lunch, but shortly after noon stopped at the little village of Sobu, where the boys cooked citronella, and palm-nuts, for our refreshment. The sun shone shortly after noon and we were able to dry our wet umbrellas, wraps, etc. We also cooked our supper.

I forgot to tell you about our baptisms before we left Carnot. Pondo and Yana, two of our own boys, believed in Jesus and asked for baptism. So about nine o'clock one morning we went down to the Maberi river, and the boys were baptized in the same place where we girls were baptized a year and a half ago.

Sunday evening; our last evening at Carnot, we had a love-feast, our first with native converts. It was a joyous occasion, although we were so few, just six of us, and only two of them Africans; We used pineapple juice for wine, but it did not matter, for Jesus was precious to us. It was a love-feast indeed, and the next day the little Brethren church at Carnot was "scattered abroad." Oh, may it truly be that we shall go "everywhere preaching the Word." Pondo is with us and

will return to Bangui with Aunt Toddy. But dear little Yana has sleeping sickness, and was not allowed to travel with us. He returned to his village, and we pray that he might be a faithful witness there.

Tuesday, June 21.

We arrived at Nola last night at 6:30. We had mail with us for Nola, so we went straight to the old Administrateur's with it. He kindly gave us a house, partly furnished, in which to stay while at Nola. But we had no wood that first night. Our blankets were wetter than we thought, and it was difficult to get warm and dry. But the Lord wonderfully undertook for us, and we arose this morning after a good night's sleep, well and happy.

We have had a sunshiny day, and everything is thoroughly dried. We are ready again to resume our trip, which we hope may be tomorrow. The kind officials here have sent us, endive, eggs, cabbage, and turnips, and our every need has been provided.

There is a big chimpanzee here which I like to play with, and I have had two little birds in my hands, both of which have escaped. But I enjoyed playing with them while I had them, and was glad not to keep them prisoners.

I had a lovely sleep this afternoon, and yesterday was a long hard day, and I awakened early this morning.

June 22, 1921.

Last evening we were invited to Madame Vengarassunig's for tea. After tea we went to call on Madame Allys. These are the first white ladies, except mama and Aunt Toddy that I have seen since Aunt Mary died, more than 21 months ago now. How I do love these dear French ladies who are so kind to us.

After tea we walked through the large and lovely gardens.

Today we had lunch with Madame Vengarassunig's. We had a pleasant time, and very enjoyable. I didn't want to come home.

The administrator and his wife here are anxious for missionaries in this circonscription. They speak of Ssosso, which they say has villages of from 1200 to 1500, is beautiful, well watered and healthful. How we do pray that God will send many missionaries to occupy all these needy places.

Ouesso, June 30.

How quickly the time passes even when one is traveling! Here we are at Ouesso, and I have not written to you for eight days. We had such a lovely time at Nola, and I was so truly and sincerely happy there. Sometimes I would spend an afternoon with Madame Vengarassunig. Sometime we would take tea with her. How happy we were in being with another lady!

But we heard that the steamboat was broken and would not arrive at Nola. So on Saturday we planned to leave again for Ouesso on Monday in a balaniere. But suddenly the steamboat came in. After supper we went over to see the captain. He wasn't sure whether he could take us or not, as he said the river was dangerous. However we rose early on Sunday morning and prepared

for the journey. The captain decided to take us and we left in the early afternoon. We do not travel on Sundays on the path or on balanieres, but we find that the steamboats often leave on Sunday.

We reached Salo, a small but important port on the river. The captain said he had forgotten something and would have to send a balaniere back after it. So we staid at Salo two nights and a day in the little rest house there, and left again early on Tuesday morning! This is Africa.

On Tuesday, Wednesday and Thursday we had many stops for cargo. The captain was buying ivory and rubber. Two Babinga members of a tribe of elephant hunters, got on at one of the ports and traveled with us. They were tremendously frightened, and would hardly look at us. They gesticulated wildly with their long arms, and seemed as strange to us as we to them.

The women dressed differently in the various tribes. Some wore bark-cloth aprons, instead of leaves like the Baya. We saw one black woman with blue eyes, and one with a porous, ornamental bandage across her eyes. She thought herself very beautiful, but we could hardly agree with her. Mama says everywhere fashion, however hideous, calls itself beautiful.

Our voyage was a very uncomfortable one. Wind, rain, and sun alternated to make it so, as steamboats do not travel on African rivers at night. We were all therefore indeed happy to arrive at our journey's end today, the last of June. But we hear there is no boat out of here until July 20th, and we are due at Matadi at that time! Boats usually leave here at about the tenth of the month. But our Heavenly Father knows, and as always our times are in his hands.

There is a dear little boy here just my age. How happy we are playing together! He is the first white child I have seen since Marie and Julia left. We are invited to take dinner with his mama tonight.

Sunday, July 3, 1921.

We have been having a happy time here at Ouesso. We have been invited a number of times to the home of little Maurice, and I am so happy playing with him. The administrator here is very kind to us and sends us eggs and milk and many nice things. He also invited us to take dinner with him one evening and we had a happy time, although I was very tired after I came home. I was anxious indeed to get to bed and slept so soundly and so long!

Yesterday mama and Aunt Toddy studied French, wrote letters and preached in Baya to the many people on the Poste who are Baya, and who understand it.

Last evening we took a long walk along the beach. Then we came home, and after preaching to two more groups of people we went to bed. But it was this morning that we had the largest crowd. A Sierra Leone came here to visit us. We had prayer and sang together in English. The music drew a crowd of people, who were seeking some diversion because of its being Sunday. We had a service more than two hours long. The people were loath to go. Until our arrival at Ouesso, most of them had never heard the

gospel. Some are desirous of accepting it. It is such a joy to give the gospel message to people who are hungering and thirsting for it.

July 4th, 1921.

We find that the fare on the boat which we just took from Nola here has been raised since the first of July from 100 francs per adult and 50 francs per child to 350 francs per adult, and 175 francs per child. How glad we are that all unknowing, we arrived here on the 30th day of June! It is just a token of God's loving care and marvelous provision for his children. We accept these blessings from his loving hand, and doubt not that he will be with us in tender care and loving provision every step of the way.

July 5th, 1921.

We did nothing to celebrate "The Fourth" yesterday as we are the only Americans here. But we remembered our national holiday and thought of your children there as being at picnics and having a happy time. In the evening we went out for a long walk through the native streets. We found some who could speak English, some French and some Baya or Sango. We invited them all to come and hear the gospel.

This morning I went to play with my little Maurice. We had a good time playing with his tops. I was sorry when mama sent for me at lunch time.

This afternoon mama and I are sitting on the veranda of an empty house, larger and cooler than ours.

July 9th, 1921.

The time rolls on and we are still at Ouesso. Each day is much the same. Preaching the gospel to the Baya who come, studying the French language, writing letters, etc. take up most of mama's and Aunt Toddy's time. I play with little Maurice, and with others, and the days are much the same. They say it will be almost two weeks before we can leave here for Brazzaville. It seems a long delay, but we know that all is well, and we are happy in his will.

July 15, 1921.

We are still waiting at Ouesso. Yesterday was a great French holiday. We were reminded of the Fourth of July at home. It was sad to see only sin in the festivities, drinking, dancing, etc., ending up with fights and drunken carousals.

But we were so glad to get mail from Daddy in the morning and to know that all is well with him. He also forwarded two packages from America for me. How happy I shall be to have so many things to enjoy on the boat. Surely the Lord has been good to me, and renews his blessings daily.

Yesterday we had a letter from Mr. Brogg asking us to visit him until our boat comes, but so far we have not been able to get a balaniere. The big boat, the Dijah, may come for us now at any day. May God bring us safely to you, and in the meantime should this letter reach you first bring us safely to you.

Yours very lovingly,
MARGUERITE GRIBBLE.

NEWS FROM THE FIELD

FROM GARWIN, IOWA TO

WASHINGTON C. H., OHIO

The closing three months of our pastorate at Garwin were busy months. Two deaconesses were ordained and one deacon. This was a very important step in the work as the lack of these officers was severely felt since the death of Brother Asa Hall, who so ably filled the office of deacon.

In August one young lady was baptized and received into the church. A Sunday school picnic was held in Conant's Park, near Gladbrook, which was attended by about two hundred people. The attendance of the Sunday school throughout the summer has been good. Such a thing as a summer slump was unknown. The only thing experienced was a mud slump on an occasional rainy Sunday. The attendance at both church and Sunday school made a gradual growth all summer, giving us excellent crowds for both morning and evening service. The services of the evening became the best attended this summer, of any of the four years of our pastorate.

Time passed so rapidly amid these pleasant surroundings that the time came to pack up before we were aware. Our labor with these people had been so uniformly pleasant that it did not seem possible that we had been four years with them. Perhaps an enumeration of some of the things accomplished will not be out of place. A nice and commodious garage building was erected for the use of the pastor. A debt of nearly seventeen hundred dollars was paid from the parsonage, leaving the property debt clear. A well was put down near the parsonage which produced water as good as any in the community, this was a very great convenience as it was necessary to carry all the drinking water from the neighbors, nearly a quarter of a mile away.

An electric lighting plant was purchased and installed in the basement of the parsonage and used in lighting both church and parsonage. The basement of the parsonage at certain seasons of the year was nothing but a mudhole, this was overcome by a cement floor. The church, parsonage, and garage were painted.

Last and best during the four years sixty people were taken into the church and added to the membership roll, and numerous friends were made for the church. While much has been accomplished there are many opportunities yet for growth. With the right leadership and co-operation the field may be developed until Garwin shall be a power in membership and means.

Our goods were packed and shipped on Friday and we spent part of the time between that and Monday when we left, by visiting with the good folks. If we had accepted all the invitations extended us it would have delayed our leaving perhaps two months. A dinner was held at the church as a farewell reception the last Sunday. Nearly two hundred and fifty people ate and visited together. The church was filled for both services of the day. It seemed as though we were walking in a dream and that it could not be that we were leaving these folks who had been so

loyal, and good to us the past four years, but we awoke to find it real. When we were called to the front of the church in the afternoon and Rev. Art Richards, pastor of the First Christian church of Urbana, Illinois, after a splendid short talk presented Mrs. Ankrum and myself with a tangible remembrance of our four years of service.

The parting after the evening service, and final good-byes were difficult of uttering both for the people and ourselves. It seemed as though a family was being separated, while we have not had the experience so far, it seems as though it might be easier to leave a congregation, who were real anxious to have us go.

The good sisters brought us many provisions to use on our way to Winona, and were very thoughtful in regard to even the smallest details. We are certain of one thing, and that is any church with the excellent women that Garwin possesses, will not go wrong, neither will a pastor need to worry if he does his part.

After spending some time at the Conference we drove to my home near Glenford, Ohio, for a couple of days and then drove here, arriving on Friday. We found that our goods were here and the people had already brought them to the parsonage. We had no sooner set to work to get things in order, when Brother and Sister David Hegler appeared on the scene and the articles of furniture seemed to go almost immediately into their places. Sunday morning for our first service we met many of the folks of which we had heard. We had a good audience and splendid attention. Much to our surprise after service we were told that we were to be their guests; tables were arranged, baskets were unpacked and we enjoyed a splendid reception. This is a splendid community with good roads and excellent people. While the membership and field is not so large, the people have religion and are willing to back it up with cold cash, and this makes a combination that knows not the word fail. When we have thoroughly become acquainted with the field we will report further. Some cases of infantile paralysis at the present time interfere with the attendance.

Yours for the extension of the Kingdom,
FREEMAN ANKRUM.

TRAVEL FLASHES

Everywhere

I am doing the real traveling of the Movement now.

I am not sure that this gadding from one end of the brotherhood to the other is what I want. I am a home body. I love my home, my family and my friends. But I must go, or someone else, however, and so I am "it." Enroute, I have passed a birthday away from home and who likes to be away from home on a birthday? It is pretty nice to travel when the family is all along, but different when one is all alone. Have I not found fine homes in which to stay and fine dinners to eat? Yes, I have but "Home is home, if it's ever so homely," and the family is mine, if others do not think they are the only ones in the

world. How many there are of us travelers, however! Men much older than myself, have spent their entire days on the road for a business. I do not blame them, but I have it onto them in the business I am at. I am for the King, and so are some of them, but I am in his business and many of my fellow-travelers are not, as a main issue. They have my sympathy and I presume I have theirs.

Morrellville

My next place of meeting was at Morrellville—with Brother L. G. Wood and his flock. Brother Wood is one of those fine preachers that believes in the things his denomination does. No leader will, I believe, ever have trouble with him as to the Program or Movements of the church. The audience was too small for the occasion but they who came were enthusiastic as to the work in hand. They are busy in their plans for a new church but not one suggested that for that reason they would not do their part denominationally. They will, and we will.

Conemaugh

Next evening, we were with Brother Jones at the other side or corner of what? of Johnstown. Here is a people who despite terrible experiences are doing and have done a fine work. Brother Jones is frank to say that he expects to stay a long time with them and this is the right attitude for a pastor. Too short pastorates are a fizzle. A preacher ought to have enough sermons without repeating for several years and then, his life ought to bring a blessing in an accumulation of years and acquaintances. A man ought rightly have about a year to find out how to get from one corner of Johnstown to the other.

A Home

While at Johnstown, Brother Statler literally gave me his home. He pulled me out of the hotel, cancelled my registry and offered me a room in his fine house and a chair at his table without stint or reserve. One who has not enjoyed his hospitality can not appreciate what this meant to a weary traveler. Many do not remember that he was one of the fifteen who worked out this Movement for the churches. Many a long talk we had over the progress of affairs in the church and I am glad to count among my sacrificing friends and helpers men who love their church and are ready to sacrifice with us for its progress.

Juniata College

Despite the fact that I had never been invited to this Dunker College, and the advice of my Better Half that I steer clear of it, I made bold to offer myself for an address at this pioneer of the schools of the Dunker faith. I received a cordial invitation to stop on my way through. I did. I am glad I did. So were they who hold the reins there. I gave the main part of the Bicentenary Address to a crowded chapel of students and professors and do not remember of being more happily pleased with accomplishments than here. They have a fine college, faculty, and equipment and the Brethren church will have to go some if they build a competitive college with this one, even though we have but

one while this is but one of ten in their denomination. Here I met several old-time friends and several young Progressives and all in all, am mighty glad that I was "friendly" with them for they proved so with me and finally, we shall all be so and not need a "Working Agreement."

Rather Funny

This college has a good many students who are not Dunkers; in the introduction, Dr. Brumbaugh explained that the church was divided in the eighties and that I was of the Progressive branch. However, he hoped that if they were not as progressive as we, we would all progress just fast enough to arrive at the same place. Answering, I read from an extract of one of the District reports of his denomination where I had not been quite so good as they thought I should have been and then said, "I hope you will not progress that far." This was the sentence: "Bame was rather evangelistic. He was, however, ultra progressive beyond possible service." It made a great "hit" with the students. We parted with them on very friendly terms, we think. We are now on one of the fine trains to Philadelphia, from whence our next Flashes will come.

CHARLES A. BAME.

A GRAIN OFFERING FOR ARMENIA

Rallying with the farmers of the several states in the grain belt, officials of farm and agricultural organizations, co-operating with Near East Relief officials, are undertaking to provide gifts of corn and wheat to save the lives of thousands of starving children in the Bible lands.

Ohio is pledged to send 96 carloads of corn and 46 carloads of wheat. From the nation 5,000,000 bushels of grain are needed for immediate shipment to Armenia, where 250,000 boys and girls, under the care of the Near East Relief, are desperately in need of food. "Some of these starving children," says L. J. Tabor, secretary of agriculture for Ohio, "are in temporary orphanages. Some in refugee homes. Thousands are merely drifting from one part of their devastated country to another."

"Our Christian brothers and sisters in Armenia and the Bible lands have suffered almost as no other people have suffered in the history of civilization," states L. J. Taber. "Massacre after massacre; famine and pestilence are in the land, the horrible wake of war has left parents murdered, children scattered, gaunt starvation and hunger everywhere."

"Some of the biggest men and women in America are taking part in the campaign. Every bit of food donated will be delivered to the starving with a minimum of cost. If the people of the state and nation do not rally to the cause, the work of the past few months in saving life will be lost, and hundreds of thousands of innocent Christians will be given over to starvation and death."

In meeting this need the granges of the several states assisted in the work by helping to organize statewide campaigns for the donation of wheat and corn. Assisting them are County Farm agents under the direction of state agricultural departments. It is so planned that the wheat and corn may be assembled in certain convenient elevators for

shipment to mills to be designated later, and there milled in proper shape for export. Transportation will then be arranged by way of Constantinople to the starving refugees.

Corn and wheat, when milled, will be packed in 10-pound cloth sacks and will be labelled, "The Gift of Ohio Farmers to the Near East." Every car of grain will be inspected in the regular manner followed in commercial shipments. Certificates of weights and inspections will be recorded. The expense of the conversion of the grain into foodstuffs and transportation to the final destination will be cared for from other sources.

CIGARETTES AND OPIUM

Will H. Brown

An English tobacco agent who has returned from China, tells with pride that the Chinese are giving up opium for cigarettes, saying: "Cigarettes are rapidly becoming moral uplifters in China!" The inference intended is that cigarette smoking is less harmful than opium smoking.

Dr. Charles B. Towns, the drug specialist, who spent much time in China treating opium addicts, says: "The man who smokes opium moderately suffers no more physical deterioration than the man who inhales tobacco moderately. The excessive smoker of cigarettes experiences the same mental and physical disturbance when deprived of them that the opium smoker experiences when deprived of opium. The medical treatment necessary to bring about a physiological change in order to destroy the craving is the same."

Dr. D. H. Kress, Washington, D. C., says: "Cigarette addiction is purely a drug addiction, and the victim about as hopelessly enslaved as is the victim of opium. The evils resulting from the almost universal use of cigarettes in America will in time be as apparent as were the evils in China from the smoking of opium."

Dr. F. W. Gunsaulus, former president of Armour Institute, Chicago, speaking as an educator, made this statement: "I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals than the cigarette. The fight against the cigarette is a fight for civilization."

ANNOUNCEMENTS

COMMUNION NOTICE

The First Brethren church of Canton, Ohio, will observe their fall Love-feast and Communion services on Sunday evening, October 16, at 6:30 o'clock. This is done to give ample time for our out-of-town members to make rail connections for home the same evening. An invitation is extended to all neighboring Brethren. FRED C. VANATOR, Pastor.

The semi-annual Communion Services of the Vinco-Pike circuit churches will be observed in the Vinco church Sunday evening, October 16th at 7:45 P. M. All those of like faith are invited to unite with us in this most sacred service.

Fraternally,

E. F. BYERS, Pastor.

The Brethren church of Sergeantsville, New Jersey will hold its semi-annual communion service on Sunday evening, October 16. A cordial invitation is extended to all of like faith. Service will be in charge of Edwin Boardman, Jr.

M. H. WILSON, Secretary.

The annual Love Feast of the Trinity Brethren church will be held Saturday evening, October 22nd, 1921. All of like faith are cordially invited.

AMZI WELMER, Pastor, Bealeton, Va.

The Fairhaven church, near West Salem, Ohio, will observe the Lord's supper on Sunday evening, October 9. The usual invitation is extended.

THE TIE THAT BINDS

HAUN-PUTERBAUGH—On the morning of September 6th, at 9:30 o'clock a beautiful and impressive ceremony was solemnized in the First Brethren church of Lanark, Illinois, when Amy Genevieve Puterbaugh became the bride of Robert Ray Haun of Woodstock, Virginia. The church was filled with relatives and friends of the bride. The altar was banked with ferns which brought out the beautiful glow of the goldenrod which was used in profusion. Preceding the ceremony a musical program of nuptial music was rendered, at the conclusion of which the wedding party entered at the playing of Lohengrin's Bridal March. The complete ring ceremony was read, when the bridal party left the church to the triumphant strains of Mendelssohn's Wedding March. They went to the bride's home where a wedding breakfast was served. At noon Mr. and Mrs. Haun left for an eastern trip.

Mrs. Haun is the daughter of Mr. and Mrs. S. P. Puterbaugh and is well known for her sweet personality and beautiful voice. For the past three years she has been head of the Department of Voice at Ashland College, at which place Mr. Haun is head of the Department of Science. Mr. Haun is the second son of Mr. and Mrs. G. D. Haun of Woodstock, Virginia. After October first Mr. and Mrs. Haun will be at home on Grant street, Ashland, Ohio.

May God bless these two gifted young people in life's journey and service together.

B. T. BURNWORTH.

RIDDLE-LONG—George M. Riddle and Jessie M. Long of near Rochester, Indiana, were united in marriage at the home of the bride at 6 A. M., August 24th. After a trip to Chicago they returned to Rochester where Mr. Riddle is connected with the city schools.

The ceremony was conducted by the groom's brother, E. M. RIDDLE, Louisville, Ohio.

AMBLER-LOWRY—Mr. Forest Ambler and Miss Reba Lowry of Garwin were united in marriage at the Brethren parsonage, Waterloo, June 22. Mr. Ambler is a prominent young farmer in the community, and is very popular. The bride is a daughter of Brother and Sister James Lowry and a member of the Carlton church. They will make their home on his father's farm in the community. These are splendid young people and are well deserving of the best wishes of their friends. Ceremony by FREEMAN ANKRUM.

GORGAS-BOVENMYER—Mr. Earl Gorgas and Miss Grace Bovenmyer of Belle Plaine were united in marriage August 8, near Garwin, Iowa. They expect to make their home on a farm.

Ceremony by FREEMAN ANKRUM.

FROM MANASSAS, VIRGINIA

The Brethren Evangelist, Ashland, Ohio.

Dear Editor:

It has been a long time since I have written to the readers of our dear paper, but I have been enjoying its blessed columns. On August 19 I went, in company with Elder J. W. Leedy, to Rop's Chapel near Sperryville, Virginia, for a church meeting. There had been many changes since I last saw these

dear people, for many have gone to their long home. While here I walked over my father's old place with Brother Leedy. I found that the springs and trees were about the same as they were when I was a bare-footed boy, fifty years ago. But father and mother were not there. They had moved to another and more perfect home above. The old place did not seem like home with father and mother not there, though many other things were much the same. It takes folks, not things, to make a home. What a home it will be where our heavenly Father is!

Brother Leedy is elder of this church, and I want to say that he has given his time, talents and money unsparingly to this work, and all has been done so freely. May God bless him for his noble service, and guide him in the work that he will yet do. I was invited by the pastor, Brother Chambers, to preach. This I did as I am always ready to tell the good news. It was a blessed service we had together.

We have so many churches in our section without pastors, and they need them so much. What shall they do? Who will come over and help us? Perhaps we should not start so many places that we are not able to take care of them. It seems to be a waste of time and money to start a church and then not be able to carry it forward. It is better to start fewer places and be able to hold what we start, keeping a good helper there all the time. Pray for God's Kingdom in these parts.

A. J. RAMEY.

CLOSING REPORT OF PASTORATE AT HAGERSTOWN, MARYLAND

After serving a congregation for five years, farewells are not easily spoken. During a pastorate of that time, ties are formed that are very dear and separation means heart pangs. But we are always willing to listen to the call that is higher even though it means severance of relationships that have been appreciated. We left Hagerstown with many friends both in and out of the church; memories of these shall be like a benighted flower amidst Autumn sear that shall brighten our pathway in other fields, as we continue to serve our Master.

During this pastorate, we received by baptism, one hundred and three; by letter, seventeen; by relation, three, making a total of one hundred and twenty-three. We conducted forty-four funerals and officiated at forty-three weddings. We preached during this period five hundred and ninety-six sermons. This very brief report tells little of the energy, patience and blood expended; very often, we labored under a nervous strain, almost unbearable; but God in his goodness gave us strength to keep on and now we rejoice for that which he permitted us to accomplish, (although it be but little and far beneath our anticipated goal), however, we are to plant and water, "God giveth the increase." The church made financial gain that to it is a credit. The church debt was very materially reduced; giving to missions, benevolences and other worthy calls from the general work of the church received a creditable response from the Hagerstown congregation. The work in the Sunday school was very much strengthened, especially is this true in the Elementary

Division. Also during our work, a Christian Endeavor was organized, amid some difficulties, which continues to be promising of training future leaders of the church.

We closed our work with these good people, whom we have learned to love and who on the whole, are a fine people (yes, as near as you meet anywhere), on Sunday, September 25. In the morning we had our Rally Day Service, consisting of the usual program of songs, exercises and recitations; two features of the program were a solo by Sister Edna Bovey, accompanied by Sister Barnheisel on piano and trombone obligato by the retiring pastor; and an opportunity given for definite decisions for Christ, with the result that two boys and a girl of the Junior Department gave themselves to Christ. What a splendid climax to a Rally Day service! These young lives given to God, represented the real work of the church. In the evening we preached our closing sermon to a large audience.

Monday we left for our new home in Washington, D. C., where we joined Mrs. Cover and the children. After a few days rest, we begin our first meeting as District Evangelist at Mt. Olive, Virginia. We pray God to bless our successor, Brother G. C. Carpenter and our Hagerstown brethren in their new relationship; and ask that they pray for us in our new work; and that if it be God's will Mrs. Cover may be restored to health and strength again.

A. B. COVER.

ANDERSON'S TRAVEL FLASHES

The brethren of our Michigan parish having given us a vacation, we went to our former pastorate in Iowa to visit the brethren and relatives. This was a great pleasure to us, but it was not all rest, for we preached three Sundays out of five. The first Sunday we visited the Disciple church of North English, and the second Sunday we filled the pulpit of the Church of the Brethren by invitation given us last spring by Brother A. W. Miller of North English. The third Sunday we were invited to preach at a union meeting of the Disciples and Methodists at the M. E. church. The fourth Sunday we preached to the Pleasant Grove Brethren where Sister Snack has been laboring this summer. The Lord's Supper was observed while we were there. This church is seeking for a pastor, and we pray that they may find this great need.

Then on Monday we went to Winona Lake, where we enjoyed what I think was the best conference I ever attended. From here we went to South Bend where we attended the Whitman reunion. South Bend is where I was born into the Kingdom, and when I saw where the old church had stood, I felt like saying with David, What have they done? But when I saw the new site for the new church, I was made to change my mind. I was told that the ground for the new church would be broken this fall. We have often heard of a captain who stayed by the wheel through a storm and then was commended for his skillful battling with the waves. So Brother G. W. Rench is to be long remembered for the splendid work he has done here.

We are now home again and ready to work, and find the best spirit that we have ever experienced after conference.

H. W. ANDERSON.

EVANGELISTIC TRAVELS

Dear Evangelist Readers:

It has been a long time since I have written you, but this has been a most busy season. I have not had but one Sunday off from duty all summer. But I rejoice in trying to do the Master's work.

Brother E. B. Shaver went with me July 15 to the Hammer church and stayed over Sunday and a few nights in the next week, preaching some fine sermons. Then he had to go back home on account of his health. He is now 78 years old. He started this work 27 years ago and it is needless to say that those who were left of his work here were very glad to see him back with them. But in that time many had been called home, and some had moved away.

We kept the meeting going over the next Sunday, having an all-day meeting on that Sunday. We baptized six (all heads of families, but one) and received two by relation. Brother W. W. Judy and wife were among the number. He was a school teacher for 19 years and is now an artist in Franklin. He is good in music and will be a valuable help to that work.

On July 28 I was taking with me for our all-day meeting at Renance, the noted railroad evangelist, Miss Jennie Smith of our Capitol City. She is now 79 years old. She was on her couch for 20 years, never walking a step, but was healed by fervent prayer, seven ministers of her Ohio town praying with her. She has been the means of saving 1000 railroad men. She was a great blessing to us, and we had a full day of rejoicing.

On my birthday when being taken to the home of Brother Steel's in a buggy by a young man, the horse started to run away and was prevented by his stumbling and falling. We were likely saved from a more serious accident, but as it was my left shoulder was badly bruised.

On the third Sunday in August I began a 15 days' meeting in our Kinsey Run Brethren church for Brother Arthur Snider of Matthias, West Virginia. The results were 16 added to the church, all by baptism except two who were received by relation, and one is to be baptized yet. Brother Snider is a busy business man, but finds time to preach every Sunday and make many sick calls, besides conducting funerals. He also takes with him his own choir, as all four of his splendid daughters at home can sing and play. They are also called on for special work at the Church of the Brethren at Matthias. They are having a telling influence for good. Brother Snider has about 300 members in and near Matthias. I am to go back on this third Sunday of September to hold a 15 days' meeting in the Matthias home church and to close with a communion on the first Sunday of October. We closed at Kinsey Run church with a splendid communion, but had a heavy rain to leave the church in. I go back to Franklin, West Virginia for our love-feast at the Reliance church on the fourth Sunday night in October. All are invited.

S. P. FOGLE.

22 Third St., S. E., Washington, D. C.

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NUMBER 39

OCTOBER 12,
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

When once the Church rises
In the strength of complete Consecration
to the high plane of

God's Ownership

---AND---

Man's Stewardship

ALL PROBLEMS OF

Finance and Recruits

Will have been solved



STEWARDSHIP DAY, OCTOBER 23

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George S. Baer, Editor

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EDITORIAL

Being Awakened to a Growing Menace

The federal government is being awakened to the fact that the great motion picture industry is threatening to become a serious menace to public welfare by entering politics. This business objects to being controlled, and in order to avoid the necessity of even such moderate control as the government at present insists on, it has decided to use its influence to elect the type of men that will wink at law enforcement and permit it to go on undisturbed. Rightly is the government becoming concerned about the situation, and none too soon.

The following resolution has been introduced in the United States Senate:

WHEREAS, Motion picture interests, by their own announcement, "Have entered politics, to become a factor in the election of every candidate, from Alderman to President, from Assemblyman to United States Senator," the test for candidates being whether or not they pledge themselves to governmental action favoring this one business or their devotion to public interests; and

WHEREAS, The president of the National Association of the Motion Picture Industry, which claims to control ninety-five per centum of all the films of the country, having \$250,000,000 invested, announced to the Chicago motion picture industry (as printed in its report of September, 1920) that this industry proposed to use the wonderful power in its hands and go into politics; and

WHEREAS, The ninth annual convention of the Exhibitors' League of Pennsylvania, South New Jersey and Delaware, in August, 1920, voted to use its publicity power against all State legislators and congressional candidates who may refuse to pledge themselves to support legislation favorable to their business, and for the removal of boards of censors whose decisions had been too drastic; and . . .

WHEREAS, At a meeting before Governor Miller of New York, April 26, 1921, the representatives of the National Association of the Motion Picture Industry, in an effort to prove that no State legislative action was necessary to clean up the pictures in the State, claimed that absolute and unlimited power over the whole business was in the hands of four or five men; and . . .

WHEREAS, The President of the National Association of the Motion Picture Industry, in a speech to a committee of the State Senate of New Jersey, March 21, is reported to have said: "You can't control this business, but I can; I am president of the Producers' Association and, with two or three other men, I control every foot of film shown in the United States; what we say goes;" and . . .

WHEREAS, There is danger that the motion picture interests,

with an uncontrolled publicity business and political power, may become a serious menace to free elections; therefore be it

Resolved That the Judiciary Committee of the Senate or a subcommittee thereof, be empowered and directed to conduct, with the assistance of the Department of Justice and the Department of Commerce, an investigation into the political activities of the motion picture industry in all its branches throughout the United States, together with such other of its activities as might involve violation of the anti-trust or other laws, or improper relations with State boards of censorship.

Resolved further, That the Judiciary Committee, or a subcommittee thereof, conducting such investigation be empowered to subpoena witnesses for such investigation and to compel the production of books and papers and to employ a stenographer and print the proceedings of such investigation, and that the expense thereof be allowed and paid out of the contingent fund of the Senate.

Resolved further, That the Judiciary Committee is directed to recommend such remedial action and legislation in the premises as it may deem wise for the Federal Government to undertake.

Aside from the political interference which this business threatens, there are important reasons why it should be controlled. There is perhaps no other institution that has proven to be such a teacher of crime and immorality. Few other influences, if any, have worked so largely towards the lowering of ideals and standards of living. No other educational factor drives its lessons home to the minds of children and adult alike with such deep and abiding impressions. It is strange that we have been so slow in coming to a realization of the vicious influence of the movie. Yet perhaps it is not so strange when we consider the fascination caused by the variety, swift movement and unnaturalness of the pictures. Everything else seems so tame and uninteresting in comparison. But surely it is time that the church was awakening to the real menacing character of the whole business as it now exists. It is of little value that we spend our time in the Sunday school or in the home circle teaching the children those things that will ennoble their lives and give them poise and strength of character, if they are allowed to spend an hour every evening in the movie receiving instruction in bank robbing, shooting affrays, improper love-making, elopements and infidelity. Many a boy has received his first suggestion and inspiration to crime from the daredevil and outlaw scenes in a moving picture house, and many a girl has received the first shock to her modesty and her first lesson in the toleration of the improprieties at the same place. And yet the

movie retains a very respectable position in every community, and is patronized by church members and worldly folks alike, and seldom does the pulpit raise its voice against it.

However valuable and beneficent a force the moving picture might be if it were purified and lifted out of the odium in which commercialism has placed it, the fact is that at present it is one of the most vicious influences in our social and recreational life, and as such the sooner it is generally recognized the better. The church cannot afford to keep quiet about this matter, much less give the movie encouragement, but should speak out with such unanimity and force as the strength of the evil demands. If the movie can be so transformed that it will be a safe place to get wholesome amusement and instruction, and will not compel us to consort with disreputable actors and vicious characters depicted by them, it will be well. But until that can be accomplished, the fact will remain that the movie, as well as the moving picture industry, is a menace, and the more the church seeks to bring about public recognition of this fact the better it will serve this generation.

Express Your Dunker Conviction Against War

There is no need of arguing against war to Brethren people. Every intelligent member is in the church, for one reason, among others, because of her historic attitude against carnal warfare. The Christian conscience of our people, from the beginning of our existence as a denomination, has condemned war, not only as useless and wasteful alike of blood, treasure and morals, but also as a sin against God and man's own higher life. We are agreed that war is not the Christian way of settling disputes between nations any more than it is between individuals. We hate war as a terrible plague upon mankind.

But while we are agreed in our attitude toward war, we may not be agreed as to the way, or may not be conscious of any way, to get rid of war. Since the last great war there has been growing a great world-wide sentiment against such carnage. This has resulted in the calling of a conference of the great nations to consider disarmament and world peace. This offers to the church an unparalleled opportunity to speak its conviction against war with great effectiveness. It is the opportunity to bring to bear upon the conference that shall convene in Washington on November the 11th the presence of the Christian public sentiment of America. If the churches express themselves strongly and unitedly on the necessity of peace and of the disarmament of the nations, it may be that they can determine the outcome of the conference. Surely this is a psychological moment for the church to strike with all her former power against the terrible curse of war. Already books are being written, press reports are being circulated and plans are being made for the next war. The church can kill the next war in its inception if she will act without delay and with conviction. The late General Conference took cognizance of the critical moment that is upon us and instructed the Peace Committee and the Editor of the Evangelist to bring to the attention of the brotherhood the importance of making our influence felt. Every Brethren church and individual should send some such resolution as the following to the President, Secretary of State and Congress:

WHEREAS President Harding has called a Conference on Disarmament to be composed of the Principal Allied and Associated Powers and China, to be held in Washington, D. C., on November 11th, 1921, and

WHEREAS the Christian people of the United States of America of all denominations are by their profession of belief in the teaching and Spirit of Jesus Christ committed to the policy of World Peace and to Disarmament as a means to the accomplishment of that goal, and

WHEREAS the Brethren (Dunker) fraternity through its more than two hundred years of history has steadfastly proclaimed the Gospel teaching of opposition to carnal warfare and has encouraged its membership to refrain from participation in such unchristian practice; therefore

BE IT RESOLVED That we, the pastor, officers and members of

the Brethren church, do hereby express to Almighty God our deep gratitude for bringing the peoples of the world to the place where the Christian attitude toward war is being looked upon with such universal favor, and further

That we hereby co-operate with other Christian people of the United States in expressing our hearty approval of the action of President Harding and pledge him our support in his effort to bring about World Peace.

Date

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EDITORIAL REVIEW

Brother C. C. Grisso began an evangelistic campaign in the Greta, Ohio, church on October 10, where Brother R. R. Teeter is pastor.

The observance of Stewardship Day should be an important event in every church. It should mean the dedication of life to a specific task and money according to a definite plan—God's plan.

Only Home Mission money should be sent to Brother Gearhart from now on. That includes all money for the Kentucky work as well as for city missions. Send Foreign Mission money to Brother L. S. Bauman, 1330 E. Third St., Long Beach, California.

It will be remembered by those who were at General Conference that Brother L. S. Bauman was urged both by the Foreign Board and by the missionaries in our South American field to make a visit to Argentina at his earliest convenience. In a recent letter from Brother Bauman, he states that he hopes to leave for South America somewhere about Christmas time.

Dr. J. L. Gillin, who is on leave of absence from the University of Wisconsin, to do a piece of work for the American Red Cross, which takes him into every large city and large college town in the United States during the year, stopped off at Ashland to worship with us on Sunday, October 9, when Professor DeLozier, who was to have preached in the absence of the pastor, Professor Garber, persuaded him to preach. We were compelled to be absent, but judging from the favorable comments we heard, the people greatly enjoyed Brother Gillin's visit and message.

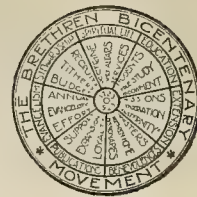
Coming home from the Indiana conference, we stopped at Muncie long enough to get an interview with Brother J. L. Kimmel concerning the Brethren Mission there. We saw the hall that has been fixed up in the best possible way, but which is wholly inadequate and hindering to the growth; we saw the new building lots that have been purchased and paid for, and also got a glimpse of the field, all of which persuades us to believe in the future of this work and in the necessity of going forward with the new building at the first opportunity. They have an excellent Sunday school, a church membership nearing the one hundred mark, and under the efficient pastoral care of Brother Kimmel, the work is going steadily forward.

The editor was privileged to enjoy a brief visit with the Indiana district conference recently held at Oakville. The finest spirit pervaded the entire conference. The same aggressive and wide-awake attitude that has long characterized the Indiana district was manifest in their business. Sentiments of loyalty to the Word of God and to the Brethren faith found large place in the splendid addresses and stirring sermons. It seemed to us that three persons in particular were deserving of special credit for the success of the conference—J. A. McInturff, the jovial and wise moderator; C. C. Grisso, the tireless and efficient secretary; and W. R. Deeter, the thoughtful and hard-working pastor of the entertaining church. The Oakville church is to be commended for the excellent way in which it took care of the conference. It was a very successful conference in every way, and we found real pleasure in being there.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



The Bicenentary Vision

Brethren who were at Winona Lake at the National Conference, and a few others who have heard The "Bicenentary Vision" in the churches know how this Movement has grown on the Executive Secretary as well as others. I feel very frank to say that this Movement gets bigger to me the more I discover the eagerness of the Brotherhood to do something real and definite. For several months now, I have been telling the people that this work was set to make us an efficient church which meant that we were going to STANDARDIZE ASHLAND COLLEGE; TURN GROUND FOR A BRETHREN HOME; and PUT THE PUBLISHING HOUSE OUT OF DEBT by 1923. Of course, to be an efficient church or denomination means much more than that, but these were the big things apart from the regular big things we had been doing, which we would do during the time this MOVEMENT is to go. Well, the vision is growing and as a famous motto goes, is GLOWING. In our 2250 mile trip I made several speeches; in perhaps every one, I said surely there is more than one BROTHER who has money for a BRETHREN HOME for aged ministers and missionaries. I said confidently, that before 1923 we shall break ground for this home and get out of the way, our inefficiencies, or I do not want to give my time out of the pulpit for this work. What an answer to prayer and faith was that magnificent gift of \$35,000 from one who had not heard the Bicenentary Message, which guarantees the Home before I had expected. That's the way the Lord does things. "Before they call, I will answer," he says. So he has.

Our Askings

"Ask and ye shall receive," says the Master. I have come to look upon this Movement as the brotherhood's asking for a new efficiency. And as if we might have become disheartened, the Lord has so ordered that we have our faith strengthened already at the end of the first year. We had many brethren and sisters who have done something worth while for the Lord. Many more who will do big things are among us. But the biggest things are not the ones where but a few give largely but where we all give as largely as possible. It is to link us all up in the same thing at the same time that we are pushing this Movement among the churches.

Another Fine Sign

Just a few days ago, I visited Ashland College. It was a fine report they gave me when they told me that she is one-fourth larger than she has ever been this early in the year and that they are really one-third larger than ever in the College Department. Re-read that, brother. That is a real gain. But, brethren, another thing looked very real to me which I shall claim as a credit for this Movement. The old Gymnasium had become dear to me because we had a great revival in it some years ago. But filled with a limit audience it did not look better to me than it did this time all torn asunder. They are busy making of it a very real Gymnasium with a good floor and a neat insides, shower baths and all. When I met with the Trustees a few months ago, so recent indeed, as Commencement time, they did not know if they could attempt to make it over. If it could be done at all it could be done only if a lot of the churches gave their fifty cents per member on Educational Day. Would they do it? Well, many did not but some did and

we are getting the "Gym," without which no college can go now. Educators know very well that no college can meet the demands of this time unless they provide for the recreation of the students and engage in athletics. Now, let me tell you another thing: some of the churches did not get in on this thing. They did not give the 50c per member last June. It is not yet too late. Indeed, we are going to hold you to the responsibility. If you did not give last Educational Day, your dues for this worthy cause will stand against you the next one and you will be asked to give \$1.50, this year. We can not escape the responsibility of this. If you can better get the last year's apportionment right now than get the \$1.50 next June, remember that you will be in good with the rest of your brethren and the other churches if you get it and forward it to the Bursar, Dr. Martin Shively, Ashland, Ohio, now! Better look up your record before you forget it. This is not hot air. It is a forewarning. You will not feel like brethren if you do not do your share while other brethren are doing theirs. We all have our part and we all ought to prove our loyalty by doing it.

Old-Time Objections

It is not telling a secret to say that in the past there have been some who hesitated about giving liberally to Ashland College because they did not agree with all that they thought was taught there. Let me tell you that in the "Message of the Ministry" passed by the last Ministerial Association, which ought to be a wonderful unifying measure for our Message, the college men stood four-square. Dr. Miller was chairman of the Committee of 25; chairman of the Sub-Committee, and led in the pleas for its adoption. Dr. Jacobs unqualifiedly endorsed it to me, personally, and Professor Wolford before the entire Association said he believed every statement. So, my point is that the old-time objections are surely removed and the church can, with new confidence and assurance support the College.

Another Sign

Another sign that the brotherhood is in earnest about this efficiency program is the way they are responding to its support. We are going to ask a minimum of 10c per member for its support on the fourth Sunday of October. But I am also asking the churches to support me as I go from place to place with this message and vision. If all the churches will respond as did Nappanee, South Bend, Pittsburgh and Johnstown, the Secretary will not only be paid but we shall have a surplus to use in promotion of the issues of the campaign and more literature will be available which right now, seems to be the crying need of the Movement. Of course this is encouraging to a man who has denied all for the sake of this cause. I have wept in my heart a good many times as I tear away from my home and family—the most precious place and treasure I have—to run from place to place on this mission. Now, if the churches will make it as easy and as worth-while as these have done, I shall be encouraged to think that the heart of the brotherhood is right with its Conference. These places have proven to me that I am not the only one to sacrifice for this cause. If I am willing to go, they are willing to send, and so I go on my way rejoicing and telling the story of our good church and its mission and message.

(Continued on page 12)

GENERAL ARTICLES

The Evangelism of Christ. By L. G. Wood

(A General Conference Address)

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew 4: 23.

The SCOPE and COMPLETENESS of the Master's program, as indicated in these words, invite, yea, DEMAND our serious and prayerful consideration.

May we now notice the text of his first public discourse. **Luke 4:16-20**, "He went to the synagogue AS HIS CUSTOM WAS." He was a church goer, "There was delivered unto him the book of the prophet Esaias." This act recognized his leadership.

"He opened the book and FOUND THE PLACE where it was written." As evangelists and pastors do we always FIND THE PLACE, that is, the truth appropriate for the occasion, which may be driven home? Does not this statement concerning our Master's method suggest the importance of the TEACHING function of the ministry? Is our ministry weakening along this line? May the Lord forbid.

Let us notice how he outlined his message, so as to introduce his great mission on earth.

1—He claimed the anointing of the Spirit of the Lord.

2—The Gospel to be preached to the poor.

3—Healing for the broken hearted.

4—Deliverance to the captives.

5—Sight for the blind.

6—Liberty for the bruised.

7—The acceptable year of the Lord, to all who will accept.

He claimed to be the fulfilment of this scripture; "This day is this scripture fulfilled in your ears."

Paul in the great spirit of his Master delivered his final charge to Timothy (11 Tim. 4:1-5), "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things; endure affliction; do the work of an evangelist; make full proof of thy ministry."

The biggest word in the Christian's vocabulary is

EVANGELISM, because it comprehends all of LIFE, its preparation, process and achievement.

There is no new evangelism. "If it's new, it isn't true; if it's true, it isn't new."

Evangelism is not a matter of expedience, preference, or convenience, but it is the question of Divine Order, and the supreme challenge to Christian faith. It is the blending of the two greatest fundamental conceptions of the Christian religion into one tremendous proposition—(1) The Word of God. (2) The Church of God.

The Word of God is the Evangel, (good news) and this Word as committed to the church is a divine deposit, an instrument, a will to be executed.

Evangelism is the divinely imposed function of the Christian church, based upon the proper use of the Word.

The first thing that occurred after the darkness of sin was injected into human life, was the announcement of "good news," (Gen. 3:15) "He shall bruise thy head, etc."

There is a so-called "new evangelism" which is not of Christ,—as suggested by my subject,—this is at variance at many points with the real.

1. As to the preaching of the Scriptures.

This "new evangelism" seems to have as its one great aim, to MOVE the people, regardless of the direction in which they move. It affirms that evangelism has nothing to do with the reliability of the Scriptures, as the word of God, and therefore it has no TEACHING function or responsibility.

2. As to the relation of truth to ethics. Was not Christ Jesus our Lord the greatest ethical preacher? Did he not make "belief of the truth" and the regenera-

tion of the soul, the basis of ethical truthness? See the Beatitudes;

"Blessed are the pure in heart, for they shall see God."

"Blessed are the peacemakers for they shall be called the children of God."

"Blessed are the meek for they shall inherit the earth."

The doctrine of Sin, Salvation, Regeneration and Redemption are fundamental to real evangelism.

Man is a sinner. He is in a lost, hopeless and helpless condition, but God has provided a redeemer. Outside of Christ there is no hope or help, but in Christ there is all that God desires or requires and all that man needs. The

God's Plan for Disarmament

Many nations shall come, and say, Come, and let us go up into the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. —Micah 4:2-4.

Prayer and Petition

Let every home and church altar and every private trysting place with Almighty God be given over frequently to prayer that the men who shall meet in the Disarmament Conference at Washington, beginning Armistice Day, November 11th, having the destinies of nations in their trust, may be so overpowered by a consciousness of the inadequacy of their own wisdom, that they may seek and really be directed by the Holy Spirit in their deliberations. Pray that God may indeed be present in that Conference, that he may be given the place of supremacy and that his plans for disarmament may be made the plans of the nations of the world. Also send word to President Harding commending him for calling such a Conference and urge that he cannot go too far with the nations of the world in the direction of disarmament, and that we as people stand for God's plan for World Peace.

resources of Christ can not be exhausted. He is infinite in holiness, love, and power. He can master and cast out all devils today. He is equal to all emergencies and demands. His power and his mercy, and his willingness to save is beyond our conception.

The harlot goes in peace from his feet, the thief on the cross rises into Paradise at his word, the sepulcher opens its sealed mouth at his command, gravitation has no power over him.

3. This "new evangelism" is at variance with the evangelism of Christ, in the matter of the individual's relation to society. It has much to say about the individual benefits through society; social service commissions; social settlement work, sanitation, etc. All of these are most excellent as reform measures, and for temporary relief, but these will NEVER REGENERATE society or save a soul.

The old way is the TRUE way and that is the way of the blood canal, of his sacrificial death. Christ and his apostles emphasized the betterment of the world and all human society, but through the conversion of the individual. Jesus said to a philosopher and social leader, "YE MUST BE BORN AGAIN." If salvation is by a new birth, then it is not through social reformation. Jesus Christ said of himself, "For the Son of man is come to seek and to save that which is lost."

Some Constructive Essentials to Evangelism

1. The Word of God in the hand of the Holy Spirit is the only "good news" of deliverance from the power of sin; therefore it follows that we must have a working knowledge of the Word, we should spend more time "finding the place where it is written," then of course study to know how to apply it to those we would win.

The Acts is the history of the outgrowth of the prophetic idea of the church; yea, the history of the transformation of the idea into the reality by the power of the Holy Spirit. I think of the words of the Master (Luke 10:23), "Blessed are the eyes that see the things that ye see." They that witnessed the New Testament events, witnessed the infant church in the hour of its birth; but the church was not to remain always in swaddling clothes.

Many times since then the Spirit of God could have said the same thing, to his people; and at no time more than NOW. It is a great thing to see thrones and kingdoms crumbling under the mighty weight of their own greatness. But it is vastly a greater thing to be an humble herald of the Evangel of Jesus Christ in these great days.

What Will God Bring Out of These Conditions?

The world will never be as it was ten years ago; a big-ness has been thrust upon us that is almost staggering. Today you can not think of the church without thinking of Africa, China and South America. Today you can not think of the world's needs,—and it is certainly "sick of a fever"—without looking to the HEAD of the church as the only hope.

The evangelism of Christ today has to meet Bolshevism, Socialism, Anarchism, Despotism and Destructive Criticism. May we as ministers of the Word, strive to match the age with the great spirit of our Master. We praise God today for that scholarship which approaches the Bible with unsandaled feet, and with bared head, with a prayer for the illumination of the Holy Spirit. Yes the old Bible characters will stand out through the ages, and with Paul to the jailer say, "do thyself no harm for we are all here."

Acts 6:7, gives the divine order and method of evangelism; "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith."

The INCREASE of the Word of God MULTIPLIED discipleship.

2. The second essential is "His Presence."

Christ our Lord in giving to the church its program

(Matt. 28:19-20) upon "teaching them to observe all things," based it upon a great promise; "Lo I am with you always, even unto the end of the age." To lose the consciousness of his presence is to lose everything that goes to make a church. Every Christian's conscience must BREATHE the atmosphere of the Shepherd Psalm; "Thou art with me."

3. **Present Opportunity.** The Brethren church today has the greatest opportunity of all history. There are today causes sufficiently great to prove the real metal and worth of the church as never before. Brethren; our own historic and doctrinal position admirably fits us to meet the demands of our present day.

4. **The LIFE** as well as the **Work** of the Evangelist must center in the **Christ of the Book.**

5. The Evangelism of Christ would make of every church a soul winning group. Let us not measure ourselves by ourselves, but by the CALL and the Promises of God. The church must reproduce itself, and the only way it can do so is through the new lives, which are born again into the kingdom of God.

He calls men to high ideals and to holy motives.

He calls men to salvation from sin.

He calls men out of the old life into the new.

During the world war a musical entertainment was given by the citizens to the soldiers at one of the camps. The very best talent was secured for the occasion, and the music was most excellent. At the close of the concert one of the soldiers suggested to a comrade that a speech of thanks and appreciation should be made. The comrade arose and with a steady and somewhat solemn voice spoke as follows, "We are certainly very grateful to each of you who have assisted in bringing this excellent entertainment to us tonight, we appreciate the wonderful talent displayed, **But we are off to the front tomorrow, and I do not know how to die; I am not prepared to meet God. I only wish there had been something for our souls.**"

O think of the humble preacher of Galilee, who went about preaching the Gospel of the kingdom and healing all manner of sickness, and whose message was always soul satisfying.

On a voyage from Cape Nome, Alaska in a great storm Frank Stephens went up to the quarter deck to the little house that sheltered the captain and said, "Cap, can we weather it?"

The Captain replied by saying, "Put your ear to that tube." He did so, and could hear the engine, Clug, clug, clug, clug, all in regular order. "Down there is the chief engineer," said the captain, "and he believes in me; I am up here and I believe in him. Yes, I think we will ride it through all right!" Stephens said his fears all vanished.

Brethren, the Captain of our salvation is up at the Throne. The Holy Spirit (Dynamic power) is here below. Prayer is the tube of communication. The WORD of GOD is the Guide Book, the Chart, the Compass and the Anchor. Yes, I think we will ride through all right.

This is my Father's world,

O let me ne'er forget

That though the wrong seems oft so strong,

God is the ruler yet.

This is my Father's world,

The battle is not done,

Jesus who died shall be satisfied,

And earth and heaven be one.

This is my Father's world,

Should my heart be ever sad?

The Lord is King!—let the heavens ring,

God reigns,—let the earth be glad.

Johnstown, Pennsylvania.

Some Angles to Christian Service. By Edwin Boardman, Jr.

In all our thought of Christian service the question faces us: "Is Christianity worth propagating?" If we answer this question positively we are committed to the business of carrying the Christian message to everyone—and in our generation, for this is the only one we will be able to reach.

Many people today are taking a negative attitude to Christian service because they feel that if the people outside the church of Christ are satisfied with their life we should not disturb them. One young woman said to me some time ago, "Why I heard a teacher of mine read a portion of the translated works of Buddha and it was beautiful. It sounded just like the Bible, and if those people in the Orient have access to a teaching like that, why should we disturb them with a new faith?" This argument, when subjected to test, breaks down because any mode of belief, or philosophy of life must be tested by the results of its teaching in any given religion, and if Buddhist philosophy has helped to keep a great people bound by superstition, ignorance, and poverty then it certainly is not a sufficient message for them.

The trouble with many of those who quibble thus is that they consider Christianity merely one of the religions, while Christianity claims to be the **only** religion that will help men find the true God; give them the power to live the best possible life; and take away from them the curse and blight of sin. Jesus boldly made this claim and we hear him saying, "I am the Vine;" "I am the Door;" "I am the Way, the Truth; and the Life;" "I and the Father are one." "If the Son shall make you free, ye shall be freed indeed." "For the Son of man is come to seek and to save that which was lost." "I am come that they might have life and have it more abundantly." The apostles all seconded his words and the proof of their conviction is found in the fact—not only that the Roman world of the first Christian century heard the message, but also that the message has been ultimately given to us. The fact that we are Christians today is not a thing of chance, but is certainly a telling proof of the dynamic power behind and in the first heralds of the cross. Christianity has never been willing to have Jesus put in the pantheon of gods, but has stubbornly insisted on him being given the supreme place—"far above all principality and power." Hence I make bold to say that before there can be any thought of service, conviction as to the nature and power of the One we are to serve must occupy the central place in our life. Once the crown of supremacy and power is accorded Christ and his gospel on our part the question as to whether Christianity is worth propagating will settle itself.

As soon as this question is settled and convictions established the sense of our responsibilities as stewards of the manifold grace of God will come to us. Life will become a sacred trust for we will understand that it is to be used solely for the service of God. The Apostle Paul in 2 Timothy 4: 6 calls it "being poured out as a drink offering"—i. e., continually being offered for the honor and glory of God. Christ never conceived of a static Christianity. It was dynamic at every point. "My words they are spirit and they are life." "Go ye into all the world and preach the gospel." "Ye shall be witnesses for me." "If ye love me keep my commandments." These and many other statements of like import prove that Jesus was dealing with life, not death; with action, not with an inanimate or enervated ethic. Hence it is all important that men put into actual use the "dyna-

mite" of the gospel. Men do not play with dynamite, they use it to move obstacles, to change the contour, the aspect of things as they are so that they may become something better. So should the servant of Christ seek to put into well planned, well directed service all the infinite power at their command. Would that it might be said of us today as it was said of the Christians of old when they invaded pagan Thessalonica, "These that have turned the world upside down are come hither also."

As far as I am personally concerned the way I use my life determines my exact attitude toward the Lord I profess to love. The service I render may not be preaching at all, nor may I be a missionary of the cross going to darkened lands with the Light of Life. Jesus puts no such test on service for him. The test is that the service be done for him and in his name. We all remember the Master's own idea about the matter as given in Matthew 25. There he portrays his service as feeding the hungry; giving drink to the thirsty; manifesting hospitality; clothing the naked; visiting those who are sick or in bondage. In other words, fulfilling the common every day functions of life in his name. This puts daily living on a high plane and we see that Paul put none too big an estimate on the sacredness of life. We can recall John's word here also: "If ye know that he is righteous, ye know that every one that asketh,—or better—**practiceth** righteousness is born of him." For this is the love of God, that we keep his commandments and his commandments are not grievous." The best service the average individual can render the world is the conscientious living of the Christlife in the daily experience so that men can readily see Jesus in us. Every Christian must do this if he is led by the Spirit of God for the Spirit's special work is to lead and guide us into all truth.

Some of us, however, can do more than this, for "to whom much has been given from that one much will be required." To these specially called and endowed individuals the service to be rendered must be determined by the strength and direction of the "call of God" within their life. That call will take shape in the form of a definite conviction that they must **do** God's will. The sense of **must** will be the prevailing factor in their decision. Like Paul, met on the road to Damascus by his living Lord, there will be no thought of quibbling on their part with the doing of the service so divinely given them. A call is more than a mere seeing of the need. It involves the certainty that the one called dare not rightfully do anything else than fulfill it. I make bold to say in this connection that when once a man or woman is called of God into the definite ministry or into mission service they can never honestly leave it again, no matter what other attractive offers may come to them. Especially does this apply to the Christian ministry and it behooves the "man of God" to ponder seriously before he lets himself become sidetracked just because he thinks he can do more good in some other calling. A narrow view, you say? I grant it, but it is as broad as the Scriptures and as big as eternity. I will go one step further and say that that individual will never be a true success in anything else, who has rejected the definite call of God for mere worldly prestige and gain, or the applause of men.

The Heavenly Father had but one Son and it was his will for that Son that he live thirty years as a laborer in an obscure town, and then come forth for a few years as a teacher and preacher among a despised people. He did not put him in Rome—the center of law; nor in Greece—the center of philosophy and art; nor did he give him worldly wealth. But he did put him in the center where faith in the one true God was at its highest and best and from that point of vantage his life and his words have been heralded around the world. Is it too much then for such a

THE BRETHREN PULPIT

The Need of the Hour. By C. E. Johnson

Text, Jude.

If a religious writer were called upon today to give to the world a short message, designed to reach and meet the needs of the world, he could do not better than copy the Book of Jude. Here the writer, having in mind to write to the people concerning their common salvation, the one thing in which they should all be interested, is compelled by conditions emanating from within the church to change his subject. Sighting a letting down of the bars of righteousness and a creeping in of sin he writes, making a plea, or rather an exhortation, for the people to "contend earnestly for the faith which was once for all delivered unto the saints." Viewing the conditions within the church he writes a definite message on a definite subject. Surely if the church of 2000 years ago needed that message, we of 1921 need it still more. With some of our theologians saying the Bible is too long and wearisome to read, others that it needs revision very badly in order to meet the conditions of the day, and scientists saying that the Bible should be re-written in order to meet the findings of later day science, we need the clarion cry of the church, "earnestly, contending for the faith which was once for all delivered unto the saints." Not so long since in a certain ministerial meeting one of the pastors of a leading church said, "I am fully persuaded in my own mind that what is wrong with the church of today is that her members are spending too much time reading and trying to understand our present day Bible. Why I myself could write a better Bible than we now have that would far better meet the needs of the present generation." When taken to task for his statement he turned to the pastor of the largest church in the town for help and this pastor said that he agreed with the statement. Is it any wonder that the church is losing her appeal to the masses. Surely if the Bible is too far out of date for those within her gates it has no reason to expect to appeal to those without.

Let us for a time analyze the Book of Jude. Let us examine the reasons given by the writer for writing and see if we can fit them to our time. He is making an appeal for them to contend for the faith, the great fundamental teachings of Jesus Christ. Those things that reach and grip the hearts of men, turning them from a life of sin unto one of righteousness. When that faith once lays hold of the hearts of men there is no crying for a revision of the Bible, or a stopping of its reading. It is the testimony of the saints that the great principles of Christianity are just as vital as they were the day they were first given. They have come down to us since the days of Christ and have met ever changing conditions of life. To the one who stands ready to believe and accept them, they have proven the great need of the hour. Men have arisen and condemned the faith. Others have gone forth and attempted to tear it down. Libraries have been written against it. Yet it continues to stand. Today it seems that a concerted effort is being put forth to discredit it and the cry goes forth to every true follower of Jesus Christ, Stand forth as never before and contend earnestly for the faith that has been a source of strength and happiness to you, the faith once for all delivered to the saints. Since the recent world war, there seems to be a falling away such as the church has never before seen. Pick up your daily papers and you find them full of the descriptions of the foulest crimes the human mind can conceive of. Our play houses are full of pleasure-seeking people. Men have no time for God or the faith once for all delivered to the church. What will the church do? Shall she sit idly by and wait for a return of the people to her doors? Shall she mourn in sackcloth and ashes and trust for

better days to come? No! Let us be up and to the fight. Let us contend more earnestly than ever before for the faith, not sidestep and dodge, but with a prayer upon our lips for guidance and an ever abiding faith in Jesus Christ go forth to the fray, contending earnestly, every foot of the way, for the great principles of Christianity, as laid down by Christ Jesus, and he will give us victory. There will come no qualifying clauses or conditions from God. The faith has been given in a complete and final form. It has power to bring life eternal to every believer. It has the power to swing men from a life of sin and death to eternal life, if the saints will but contend earnestly for ALL of it. We cannot expect the world to help us do this. We have experienced, or should have experienced, the great power of God, its soul comforting and soul satisfying power. It is up to us so to contend for that power and that faith, that the world will be compelled to come unto the Savior.

Jude in his letter seems to locate the trouble largely within the church itself. He senses it in the false teachers who have crept in, describing them as; hidden rocks in your love feast, false shepherds, clouds without water, fruitless trees, wild waves of the sea, foaming out their own shame, wandering stars, for whom the blackness of darkness hath been reserved forever. It is no uncommon thing to hear ministers calling their hearer's attention to the fact that there is a great difference between being a Christian and a church member. To be a member of the church does not always entitle one to be called a Christian. Too many churches today are manned by those who during the week curse and swear and on Sunday look pious and do the work of the church. Wherever you find the leaders of the church firm believers of the faith, and living accordingly, earnestly and prayerfully contending for it, you will find a church that is alive and being blessed of God. On the other hand, when you find the opposite conditions you will find a dying church.

Jude points out that God in olden times punished those who were disobedient to him, regardless of their high standing previously. If this is true, and we know it is, surely God will punish those who are unfaithful to him, regardless of where their names are to be found. Practically every dying church is a dying church because of inside conditions. She cannot appeal to others as long as she fails to do for herself what she is attempting to do for others. The world is looking for results. If results are not coming to us, let us be frank enough to look for the trouble. Let us examine ourselves first before we mount the seat of judgment for others. If our own life is what it ought to be and then we begin to earnestly contend for the faith, we have a right to expect blessings from God.

Jude recognized the righteous and holy ones within the church as well as the unrighteous ones. God pity the church that has no outstanding saints within her gates. Those who by their daily lives are leading men and women from a life of sin unto life eternal. To illustrate, in one of my meetings there was an old lady past 90 years of age. She was feeble. Her hearing had practically left her and she could scarcely see. During two weeks of meetings she missed but one evening. Going to her one day I asked why it was that, feeble as she was and not being able to hear a word of the service, she still kept coming night after night. Looking at me she said, "Maybe if I keep coming I will be able to help some one find their Savior." Shortly after I was called to preach her funeral sermon. I was told that just before she died she, looking toward heaven, prayed, "God be with me

when thou dost close my eyes in death." Having uttered that prayer she quietly fell asleep and went to be with her Savior. On the day of her funeral the church was packed. Sorrowing relatives and friends came for miles to attend that service. A saint of God had gone home to be with her Lord. Though there may have been some within that congregation who were not what they should have been, she by her daily life showed to the community that she had been with Jesus and learned of him. She was worthy of the name saint. How many owe life eternal to her daily walk in this life, time alone will tell. Jude therefore recognizing the saints within the church gives unto them special admonition. First, build up yourselves in your most holy faith. Second, keep yourselves unto the love of God, and lastly, work for the salvation of others. He calls their attention to the fact that it hath been prophesied that in the last times there should come those who would be mockers and scoffers and sensual ones. It was from this class that the saints should keep themselves free.

Brethren, the latter day conditons are about us on every hand. Sin and crime is increasing. Religious scoffers are multiplying. Fads and isms are springing up on every hand. The world is saying that the church has lost her power. Even ministers are loudly proclaiming that the church must revise her methods or go down in the whirlpool. On the other hand Christ has said that his church should never perish. Saints of God, Christ is on the winning side. He has given unto us the faith once and for all delivered unto the saints. If we will contend earnestly for it regardless of what men shall say, God will abundantly bless us. If we neglect to so contend he will punish us accordingly. Therefore with blessings and victory as our goal may we heed the earnest plea of Jude and "EARNESTLY CONTEND FOR THE FAITH ONCE FOR ALL DELIVERED UNTO THE SAINTS."

Turlock, California.

OUR DEVOTIONAL

"Humility the Road to Service"

By Mrs. Nettie O'Neill Rochford

OUR SCRIPTURE

Likewise ye younger, be subject to the elder, yea all of you gird yourselves with **humility**, to serve one another: for God resisteth the proud, but giveth grace to the **humble**. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time (1 Peter 5:5, 6). What doth Jehovah require of thee, but to do justly, love kindness, and to walk humbly with thy God (Micah 6:8). But whosoever would become great among you shall be your servant, and whosoever would be first among you shall be servant of all. Even so the son of man came not to be ministered unto but to minister, and give his life a ransom for many (Matt. 20:6). Blessed are the meek, for they shall inherit the earth (Matt. 5:5). And he preached saying, There cometh one after me that is mightier than I, the latchet of whose shoes I am not worthy to unloose. I baptize with water, but he shall baptize with the Holy Spirit. And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan, and straightway, coming up out of the water, he saw the heavens rendered asunder and the Spirit as a dove descending upon him and a voice from heaven said, Thou art my beloved son, in whom I am well pleased (Mark 1:17-11). Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God; he riseth from supper, and layeth aside his garments and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet and

to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with me. Simon Peter said unto him, Not my feet only, but also my head and my hands. Jesus said, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him, therefore said he, Ye are not all clean. So when he had washed their feet and was sat down again, he said unto them, Know ye what I have done unto you? Ye call me, Teacher and Lord, and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that you should do as I have done unto you. Verily, verily, I say unto you, the servant is not greater than his lord, neither one that is sent greater than one that sent him. If ye know these things, happy are ye if ye do them (John 13:3-17). And it came to pass after these things that God did prove Abraham and said unto him, Abraham: and Abraham said, Behold, here I am. And he said, Take now thine only son whom thou lovest, even Isaac, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of. So they went both of them together. And they came to the place which God had told him of, and Abraham built the altar there, and laid the wood in order, and bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched forth his hand and took the knife to slay his son (Gen. 22:1-10). But a certain Samaritan as he journeyed, came where he was, and when he saw him, was moved with compassion, and came to him and bound up his wounds, pouring on the oil and wine, and he set him on his own beast and brought him to the inn and took care of him (Luke 10:33-35).

OUR MEDITATION

Younger submit yourselves to the elder and all of you be subject one to another and be clothed with humility—for God giveth grace to the humble. He that would be greatest among you, let him be servant of all.

Humility is the spirit of willingness to learn and to do without thought of self-importance. It is the submissive and acquiescent condition of mind and will which is willing to do, to undergo, or to become whatever may be God's good pleasure for us. It is a gracious gift of the Holy Spirit. Humility is the beautiful robe God has provided for all Christians. It is not a new virtue; it antedates the coming of Jesus into the world. It was a characteristic of Abraham, Noah, Enoch, David and many other Old Testament characters.

Jesus was the personification of humility. He was a lamb before his shearers—dumb—he opened not his mouth. To be humble we must listen, learn and then we shall be the better ready and fitted for service, and our service will be of a higher and more efficient nature.

Abraham listened to what God had to say to him even when he required his only son, his only hope of fulfilment of God's promise. Noah listened attentively to what according to finite judgment was foolishness—build an ark to stem the world flood of waters and save the human race when not a rainstorm was in sight.

Enoch listened as he walked with God. He was the supreme example of a good listener, a trait that most of us fail to have, for we are so busy fussing around trying to do things that we neglect to listen. "Can two walk together unless they agree? and can they agree unless they listen?" Jesus listened long and often to what his Father had to say to him.

Next we must learn the lesson from what the Spirit says, then we must do what it says or we have lost the opportu-

(Continued on page 12)

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Little Lessons in Sunday School and Church Life

By A. D. Gnagey, Editor Sunday School Literature

A WORD FOR OUR TIMES

In a single paragraph of little more than one hundred words, Frank I. Cobb, of the New York World, gives the nations of the earth something to think about in these days of anxiety—words that are doubly timely as we approach the days for the gathering of what it is fondly hoped will be an epoch-making conference. He says:

No nation can be asked to strip itself of all defense—that is beyond the bounds of reason; but the system of competitive armament has nothing to sustain it except the incompetency of statesmanship. Most wars are made by politicians engaged in capitalizing race prejudices and international rivalries for their own advantage. Wars that spring from the people are few, indeed; and most of the money that is now spent in preparing for another war among the white races is doubly wasted. If there is such a war during the lifetime of the next generation, on a scale equal to that of the recent war, it makes no difference who triumphs or who is defeated. Victor and vanquished alike will perish in the ruins of the civilization that they have destroyed.

Striking and prophetic words are these! And true! Let us think them over, and meditate upon them, think seriously and prayerfully. The words in the paragraph that have gripped me and from which I cannot get away are these: **IT MAKES NO DIFFERENCE WHO TRIUMPHS OR WHO IS DEFEATED. VICTOR AND VANQUISHED ALIKE WILL PERISH IN THE RUINS OF THE CIVILIZATION THAT THEY HAVE DESTROYED.** Too strong a statement, did you say? Not at all. Is it not dangerously near true of the recent war? Who are the victors? France is not any better off than Germany; and among others of the victors, so-called, are those whose life has almost oozed out. May the nations of the earth take heed now, and, instead of preparing for war, prepare for that peace which is possible only through the Prince of Peace.

John Howe, when chaplain to Oliver Cromwell, had so much of the spirit of love, and was in those eventful times so helpful to men of all parties, that on one occasion the Protector said to him, "Mr. Howe, you have asked for everybody but yourself; pray when does your turn come?" "My turn, my Lord Protector," he replied, "is always come when I can serve another." It was a fine answer from a man who had within him a fine spirit—even the spirit of the Master. It was the joy of our Lord to SERVE; it ought to be the delight of his followers. The world never before was in greater need than just now of men and women who from the depths of a rich experience can say with John Howe, "My turn is always come when I can serve others."

A country pastor, apparently weary and dissatisfied with the daily routine of his country parish, with the same people to preach to each Sunday and with the same results, weary of the monotony growing each day more and more distasteful, disappointed with the small results and unrealized ambitions, longed in his heart for some city pulpit where he might preach to thousands or at least hundreds instead of less than scores, in his imagination or dream or in actual fact, it does not matter which, one Sunday morning left his country home and people and wandered his way

to the city. And this is what he puts into the mouth of the poet:

One morning in vacation time I went with friends to see
Some churches in fair Rochester beside the Genesee.
Both outwardly and inwardly with beauty they were wrought,
But in one church a vision came which furnished food for thought.
A single glance would make it clear that wealth and culture too
Belonged to those who could afford herein to rent a pew.
Each stained glass window, with its scene, made its appeal to me,
As did the costly polished wood, and rich upholstery.
The powerful organ in the loft I gazed at from a pew,
Then forward to the platform I went to get a closer view.
And then I wondered how 'twould feel if 'neath that vaulted dome
I preached to thousands gathered there instead of scores at home;
So going to the preacher's stand in vision I could see,
In gallery and audience floor the throng encircling me.
And how unto these city folk of what things shall I speak?
I tried my mem'ry to refresh in Hebrew, Syric, Greek;
Of science and philosophy my mind made quick review,
That I might to these cultured folk prove I was cultured too.
By chance my eyes then downward glanced, and staring up at me,
"We would see Jesus, sir!" I saw carved in mahogany.
I do not know how came those words upon that pulpit fair
Nor if 'twas truthful sentiment of those who worshiped there;
But I do know that Jesus is what all classes need,
And on this vitalizing theme more pastors should them feed.
So then I prayed, "O God, forgive the human weakness shown,
And from this hour I'll strive to preach naught else but Christ alone;
Help me to speak thy loving words in deep humility,
That not the preacher, but just Christ, those in the pews may see."

And the country pastor went quietly back to his humble parish and was content there to preach the same old story, and forever afterward, at the close of each service, the plain old preacher asked himself very seriously, Did I make my people see me, or see my Master? Would it not be well if all ministers would ask themselves when leaving the pulpit and all teachers when leaving their classes the question the country pastor asked himself?

Two centuries and a half ago, the celebrated Samuel Rutherford, whose "letters" are among the half-dozen chief classics in religious literature, gave this description of his visit to a humble church: "I went to St. Andrew's church, and there saw a little fair man; and he showed me the loveliness of Christ."

A Thought for Christian Endeavorers: Do any of our readers who are enthusiastic Endeavorers really think there is danger of exhausting themselves in their work for the Master? What of the danger in their play? Would this announcement by your minister be accurate: "The regular clipping-reading meeting of the Christian Endeavor will be held this evening at 6:45."

The Secretary of Evangelism of the Disciples of Christ is urging a five-fold evangelistic program for this fall. He proposes that every church hold a revival meeting, every minister hold a meeting in some field other than his own, every church organize and train a gospel team, every church

organize and conduct a class in personal evangelism, and every Bible school observe decision day at Christmas time.

—

Perhaps our readers would enjoy another "When Sunday Comes." This one from the same paper contains a bit of irony but also suggests a very timely thought for parents:

WHEN SUNDAY COMES

By John Andrew Holmes

Recipe for twentieth century training of children: Mix four hours of motion picture show with thirty minutes of Sunday school instruction. Add just a pinch of home influence.

Some Angles to Christian Service.

(Continued from page 7)

Master to expect us to serve him truly no matter how narrow the field of service seems?

Let me sum up the truth briefly then. Christianity claims for itself and its founder a unique—a supreme place—because it is the only way that makes it possible to find the true God. Once this conviction is lodged in our life we will be willing to serve such a Master if we are honest and Christian. All of us can serve by living so that others can see Jesus in our life and works. Some of us must serve in more specific ways if we would truly do the will of God for our life, and if we fail to do that "Will," ours will be the pain and loss.

31 Brown Hall Seminary,
Princeton, New Jersey.

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

Our New General Secretary. By J. A. Garber

Herewith we are privileged to present the likeness and initial message of our new General Secretary, Melvin A. Stuckey. He was elected to his present position in the late General Conference.

While young and with limited experience in general administrative work, Brother Stuckey assumes his new responsibilities not as a novice. His earliest Christian Endeavor training and experience were received at Louisville, Ohio, his native home, and where we have one of the liveliest and most efficient societies in the brotherhood. After coming to Ashland for ministerial education he was honored with the presidency of the college society, and conducted a very successful administration.



MELVIN A. STUCKEY

During his college career he has proven himself to be a strong student. He has been a recognized leader in various activities. He was editor of the last issue of "Pine Whispers," the Junior Annual, and with the aid of his associates presented the college constituency with the best number yet printed. He is librarian, and is often seen acquainting himself with the wisdom of the ages. He will graduate with the class of 1922.

The writer has always counted it a privilege to discover young people and help them to find themselves in some useful work. He is glad to cherish the belief that through official association with Brother Stuckey he will come to be increasingly useful in Christian Endeavor leadership. Through the year we hope to serve our Endeavorers through the medium of this page. Brother Stuckey will welcome personal inquiries. He will be glad to visit societies within reasonable distance over the week-end. The larger demands Brethren Endeavorers make upon him the better he will like you.

What Christian Endeavor Will do for You By Melvin A. Stuckey

This subject seems very simple. Yet it is one that is challenging. It holds up before our eyes something that is useful and helpful. In thinking about the Christian Endeavor Movement I feel forced to voice several opinions relative to its value in the individual life. What will Christian Endeavor do for you? This is our question.

First, it will link you up with a class of young people that are thoroughly Christian. Frequently we hear folks admiring their choice friends because of the progress they have been making in the Christian life. Some one usually adds, "Yes, he's one of the best workers we have in our church. He is always on the alert. He is active in all the 'doings' of the young people." Now this is not a bit unusual. It is a true sentiment. It leads me to believe that a man or woman who truly is interested in his or her own welfare in the Christian life can not afford to overlook this phase of activity. Large individual good is always the result of a decorous young peoples' environment.

Secondly, it will give you power. We gain it daily. Every experience adds a wealth of material to our lives. Even the little child at its mother's knee is realizing this goal. So is the schoolboy. So is the college man. He is drawing from the storehouse of power that which will be of value to him in later life. The help that you receive from your Christian Endeavor meetings is only another way of collecting power. Take advantage of all the meetings you can. If you utilize every opportunity you have to "get and give" in your own society, you are becoming powerful.

Thirdly, it will aid you wonderfully in the choice of a life work. Choosing a life work is one of the hardest tasks that confronts us all. And we can be glad that that is the case. No life is enriched greatly because easy tasks confront it. The opposite is always true. Now one of the best testimonies to Christian Endeavor is that it has helped and will continue to point out a life path for many young people in the future. This is evinced by the fact that the now most active leaders of the national movement have arisen from places of small importance to ranks of honor. In a Christian Endeavor atmosphere thinkers are born. Therein men and women have wrestled with their personal convictions until they have rooted their lives in a soil that yields increasingly. Truly Christian Endeavor will aid you in your choice of a life work.

Lastly, it will fasten you to the Master. To the one who has not found a personal friend in Jesus, the foregoing statement cannot be appreciated. With him you are a conqueror, without him you are a failure; with him you ascend to the sublimest heights, without him you easily descend into the abyss; with him you experience joy, peace, contentment, without him your life may be one of continual gloom, sorrow and distress. He has been befriended by poets, statesmen and sages for centuries, and he deserves a place in your life. Christian Endeavor presents this rich opportunity to you. Make him your friend and you will

be enabled to experience the best attainments of the race. Once you have found him you will be singing with Dr. Gladden:

"O Master, let me walk with thee,
In lowly paths of service free,
Tell me thy secret, help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear winning of love;
Teach me the wayward feet to stay,

And guide them in the homeward way.

"Teach me thy patience, still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

"In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live."
Ashland, Ohio.

Humility the Road to Service

(Continued from page 9)

nity of service. Not he that just knoweth to do good is blessed but he that knoweth and doeth.

In the story of the Good Samaritan the priest and Levite knew what to do but the story is told to their shame; but to the glory of the Samaritan because he both knew what to do and did it. In the 13th chapter of John, Jesus says, If you know these things, happy are you if you are willing to do them. James in his Epistle says it does not do much good to say to the one who is cold in winter and hungry, "Well, I am very sorry for you. It really is too bad you are cold and hungry. Just imagine you have a fur coat on and are going to a banquet at the Waldorf Astoria Hotel and you will be warm and will not be hungry" (Christian Science). It only really does the cold, hungry person good when we alleviate the cold and hunger by supplying the food and clothing but it reacts to the good of the giver when it is given in Christ's name. There is a lot of philanthropy, charity and giving in the world that is selfish, commercial, and sometimes devilish and not Christian. Only those who are called by his name, and know and obey his voice, when gifts are in his name can claim and receive the blessing from giving.

Our efforts at Christian service which are characterized by the spirit of humility and not the proud, haughty, Pharisical type is the only one that will ever win the beneficiary to accept Christ as his Lord and Savior. Many men of wealth have made large gifts to the public and in many instances they have been a curse to both donor and recipient, rather than a blessing, and in many instances have brought forth cursing of the donor rather than praise.

Many otherwise good people render of no good their gift by piercing to the quick the recipient with a sharp criticizing, fault-finding tongue; they would not think of stabbing with a sword but use the unruly member quite frequently and freely.

Social service in itself is good as far as it goes, but like the rich young ruler does not go far enough. Service only when it is rendered in the spirit and name of Christ is of most effect. Then and then only can it be used in winning the recipient to know Jesus Christ, whom to know aright is life eternal. We should follow Jesus' example in that when we have rendered a physical service, we shall complete the act by pointing the recipient to the Lamb of God which taketh away the sin of the world.

The Spirit of Christ which is humility in service is the only kind of service which can be said to be efficient and truly effective

OUR PRAYER

Lord, thy disciples of old asked thee to teach them how to pray. Teach us also how to pray, and what to pray for, that we may have what is needful to make us of greatest service in thy kingdom. May we be so filled with the spirit of Christ that out of us through our service and our contact with others may flow Christlikeness that those around us will know that we are in communion with thee. Give us more of the spirit of humility that as we serve our fellow beings, they may see the spirit of Christ and learn of him,

and accept him as their Lord and Savior. Father, there are some opportunities of service, may our eyes be opened to see them, and may our hearts be prepared to minister and take advantage of these opportunities for the advancement of the Kingdom among men.

We thank thee, our Father, for the opportunity of serving our fellows in thy name, and may we always remember and have the spirit of "God be merciful to me a sinner," so that we may have humility in all our service, and that that service may bring the best results for thee.

In Jesus' name we ask it. Amen.

Conemaugh, Pennsylvania.

The Bicentenary Vision

(Continued from page 4)

Another Sign

In the last message and several times before, there have come to me, at the close of the service, young men and others, who say things like this: "Well, I did not know so much of good about our church!" Or, "It does my Dunker heart good to hear it that way!" Or, "After all we do not need to be ashamed of our church!" Of course, others have said it differently, but these are samples. There will be real good come to our churches and preachers if we more strongly stress our heritage and our message. The old Four Year Program said we would herald with renewed zeal our doctrine and message. I am not sure that we did it. In this one, we again say as much under the spiritual life objective. Now, then do it! You ought to have both the histories of Brumbaugh and Holsinger. Each is a fine complement to the other and neither need a repetition of the other. If more of us knew the heritage of our past and heralded it more, we would go far to have a renaissance of our faith. I hear as I go, that in many of our pulpits, we would not know in a whole year, that we are a different church, from all the people get out of the messages of the ministry. So, it may be a God's blessing that we have written it once more. Let no preacher nor official fail in this responsibility.

BAME.

How to Stay Young

Some one asked an old lady how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of her age, for her heart was still young in sympathy and interest. And this was her answer:

"I learned how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore people. I tried to find any work that came to hand congenial."

This is good advice, but it is of value only to those who are still young. Will they heed it?—The Christian.

SEND ALL MONEY FOR
General Home, and Kentucky
Missions to

MISSIONS

WILLIAM A. GEARHART
General Missionary Secretary
906 American Bldg., Dayton, O.

A Delayed Communication

Matadi, Congo Belge,
August 2nd, 1921.

My dear friends:

I wrote to you last at Ouessou. We have had many trying experiences since then and I want to write you briefly about them. We left Ouessou on Monday, July 18th for Ikelemba. Ikelemba you know is the place where dear Aunt Mary is buried. We visited here for five days with the Baptist Missionary, there, Mr. Bragg. I took cold at Ouessou and commenced to cough about July 10th. Mama didn't think it was so serious at first, but now it has proven to be whooping cough.

We left Ouessou on July 23rd and after a windy voyage reached Brazzaville the morning of the 29th. Mama and Aunt Toddy finally got through with all their business and got to Kinshassa that night, although on different boats. We had a long ride to Matadi, two days by train, spending Sunday at Thyesville, where for two nights we had the privilege of sleeping without nets. We arrived here at 10 o'clock last night in good time for the boat which leaves tomorrow. But when mama went to the boat and told the captain and the doctor that I had whooping cough, they wouldn't let me go. So here we are at Matadi to wait until I can get well, and until another boat goes out which will not be before another month. We are told that we are only 26 days from New York. So now we hope to be with you the last of September instead of

the first, as we had planned. We are so sorry to have missed National Conference, but we hope to see you all anyway. We met with many experiences which we cannot understand but we are glad, oh, so glad to know that our times are in his hands. He knows why he wants us in Matadi this month, although we do not.

We are going to board while here with the American Baptist Missionary, Mr. Clark. We will try to write you again should there be another outgoing mail before we sail.

Yours very lovingly,
MARGUERITE EDNA GRIBBLE.

WAITING WITH THE WHOOPING COUGH

Matadi, Congo Belge, Africa
August 15, 1921.

My dear little friends:

I wrote you a short letter two weeks ago. We are still at Matadi. After I wrote you on August 2nd, we came to the Baptist Mission here. Mama, Aunt Toddy and I have been here ever since. I cough so much at night yet, but I am getting better in the day time. Matadi is a very stony, hilly place and it is hard for us to get around. There is no way to go anywhere except to walk and climbing the hills is almost too much for me.

We are enjoying our stay here at Matadi. We have lovely, airy rooms and food which is imported from our own America. Mama is resting as much as she can and getting strong

for her work in America. We have booked now for the Anversville which sails about September 1st. We have heard that Miss Hillegas is in France but we do not know her address. We do not hear from daddy, as he does not know that we are being detained at Matadi on account of the whooping cough, and his letters are going on past us. We are so sorry not to hear from him, but are glad that he can hear from us.

Aunt Toddy is with us but she is going back up the line again this week. Mr. Nixon, one of the missionaries who worked on the station where Aune Mae died, is here, and expects also to go home on the Anversville.

We are enjoying meeting other missionaries but there is only one missionary child here, little Lois Bendicksen, who lives in the same house with me. She is much younger than I am but still we play together a great deal. The children of the other missionaries here are at their homes either in England or America or Sweden.

Everything is very pretty here. The river and the hills, and the pretty buildings all make a picturesque combination.

Mr. Clark, the missionary with whom we are staying at present, has been in the Congo forty-one years. There are several other missionaries in this part of Africa who have been here more than thirty-five years.

How blessed to serve Jesus in this dark land till he come. May the time be short!

Lovingly yours,
MARGUERITE GRIBBLE.

NEWS FROM THE FIELD

TRAVEL FLASHES

Philadelphia

I did not think last summer, that before I visited many of the churches, I would, the second time be in the city of Brotherly Love. But this place is always interesting to a traveler and besides, hospitality is of such a high type, that one does not lament that itineraries take him there. Here, in historic surroundings, our church was born; and I am wondering if it may not be possible for us to arrange for the Jubilee Conference of 1923 to be held hereabouts. Of course, many of you know the governmental histories. But here also, were born many of the things we shall emphasize when we reach 1923.

First Things

1. Here were printed the first Bibles in America, on a Dunker printing press.
2. Near here were the first Anti-War declarations of America, in a Dunker Conference.
3. Here was started the first Sunday school in the world in 1738.
4. Near here were the first public declarations against slavery in America and these again in a Dunker Conference.

5. Here in another Dunker Conference, were made the first declarations against liquor in the United States.

6. Here in more recent years, in the First Church of the Brethren, the Cradle Roll started. It would be a happy pilgrimage that many Brethren would make to many of the historic places hereabouts, about which they are so often to hear in the next months. Such it has been to me, many times.

Our Third Church

Here we presented our plea to a happy group—one of the newest of our churches. Here Brother H. C. Cassel and Pastor Braker are good leaders and thoroughly loyal and devoted to the church and its work. I felt comfortably at home with them and was glad to learn that they are busy planning to get started, a new church; but more glad to know that they do not at all try to excuse themselves from the work of this Movement on that score. This is not to be shunted off on account of local programs. The time to accomplish the tasks is too short thus to be put off. If we are to make this a real thing, we dare not miss a day nor a plea. Neither

will many try to miss it, if I sense the feeling of the churches.

Their First Church

Some of my former parishioners in the First Church of the Brethren always know when I come to Philadelphia. As soon as it was known I would be there, they got busy re-arranging their program for Rally Day so that I could appear on it. It was sure some pleasure to do so. In the heat of feeling that I was to "go Progressive," I had been hurried off my pulpit in this church without the ceremony of a farewell ten years before. In their history of the churches of Eastern Pennsylvania, some one had written of me, "He was however, ultra-progressive, beyond the possibility of service." But of course, it is not true now, if it was then when I was serving them. I had a good welcome and a nice time and the possibility of a return to that pulpit is not beyond the hope of a good many friends yet. May the day speedily come when all our churches will feel as free to call another Dunker preacher as Dayton did to call me and thus fill the gaps; and may it not be much further distant when some of

our men may find a welcome in theirs without apologizing for having been a Progressive and thus a leader in all we both hold dear and essential.

Tenth and Dauphin

In the evening I had the pleasure of speaking here again, in the church that on the next day was to be the meeting place of the Pennsylvania Conference. We had a fine audience and a good meeting. One of the strange ironies of that evening was this: In the audience sat several brethren of the sister church where I had spoken in the afternoon. Two of them I knew were members of the Masonic order. Our pastor, Brother McClain, in that service announced as just off the press, a sermon against Masonry. (And by the way, it is a mighty strong sermon and can be had for 5c per copy, or 50c per dozen and if you desire a fine thing along that line, get it. It was literally true,—they profess; we practice. The more of this kind of adherence to the good stand of the fathers we can produce, the sooner will come the reunion.

The Conference

This must be reported save a part of the first evening, by another. Let me say that it started with a ringing declaration of loyalty to the Word of God by Horace Kolb as he welcomed the conference to a church that clings to the old Book in toto. It was reached in every address, I think during the evening. The last address was the Bicentenary plea, finished just in time to catch a sleeper so as to get to my own State Conference at Oakville, Indiana. I left them in fine spirits and believe that they will have a record conference which will keep to the landmarks as well as keep pace with the forward movements of the church and thus in tune with the National body. If Pennsylvania does not support the Bicentenary with all the historic places and many of the descendants of the founders among its membership, what can we hope for from the others?

CHARLES A. BAME.

ST. JAMES, MARYLAND

The Lord's work has not been reported from this place for some time, so will write briefly concerning it.

Sunday evening, October 2nd we closed a three weeks' meeting with Miss Aboud as evangelist. Miss Aboud preached Brethrenism and the Holy Scriptures from start to finish, and we feel that the church in general has been greatly strengthened in its daily walk with Christ.

Besides this awakening of the church to more and better service, nine souls made the great confession and all have been baptized.

During the summer three were baptized and taken into the church at regular services. This brings the total to thirty-nine that have been received into fellowship since coming to the church last December.

Miss Adams, an evangelist of Baltimore, will open a campaign at Woodburn, one of our outlying points, Sunday, October 9th. Pray that we may win many souls for the Master.

The people at Tilghmanton, a point three miles from St. James, seemed anxious for

prayer meeting, so we had our first service Tuesday evening with thirty present. We feel that the people there appreciate our efforts and are truly desirous to know and understand God's Word better. We hope to see the attendance increase as the weeks go by. We are studying Mark's Gospel using the "Bible Chapter Summary Method."

The church at St. James has kindly given me the privilege of holding two meetings some time between this and April 1st. Mrs. Spacht will accompany me as song leader. Would be glad to hear from any one desiring a meeting.

Pray for us that we may faithfully serve this charge, and that this part of the Lord's vineyard may be strengthened and prospered.

MARK B. SPACHT, Pastor.

Lydia, Maryland.

FOSTORIA, OHIO

Dear Evangelist Readers: It is about time we were letting you hear from Fostoria. More and better work has been accomplished in the past six months than we thought possible, considering that we were few in number and some of our workers so young. Our Sunday school has gained fifty percent, due perhaps to a contest which we just closed. The winning side gave a program, while the losing side gave a fine lunch and the Sunday school gave ice cream.

Brother Pfeiderer resigned his work here and this put us back somewhat. Since that time we put more time in at prayer meeting, Christian Endeavor work and with the Sunday school. We hope to have a pastor soon to take up the work at this place. Now you will want to know about our Rally Day exercises which we had on October the second. This was a grand rally for us. After Sunday school Brother Sands of Fremont preached for us. We can not thank Brother and Sister Sands enough for what they did to help make this a perfect day. Lunch was served to seventy people. We had a fine program in the afternoon and closed with Brothed Sands giving an illustrated talk, making a strong appeal to the children. We hope to have more and better news for you soon. We ask to be remembered in your prayers.

GRACE L. SCHOLL,
Corresponding Secretary.

AT LOST CREEK AGAIN

I am taking this opportunity to write you again, having been away from home in the mountains of Kentucky again, this time to help in a meeting in Riverside Institute. We landed there on September 12th, after getting up at 2 o'clock in the morning and driving 25 miles in the flivver to catch an early train out of Dayton, Ohio. Then we preached that same night to a splendid crowd of folks that nearly filled the Chapel. And the crowds kept up until the last. As a visible result of the meeting forty-one came forward, twelve to renew their covenant with Jesus and twenty-nine to make a new confession. All were baptized and received into the church. The church was revived and it was a great experience for the writer again, as this is the third trip into

the Kentucky mountains. We went out and ate with the folks some and they surely did treat us royally, and gave us some fine dinners. It seems to us our work is in better shape at Riverside now than ever in its history. The community is helping as never before and Brother Drushal and wife are well liked and we found them very busy folks. It was our privilege to stay with Brother and Sister Drushal while there. We found a good corps of teachers there this year. They are doing good work and you may be sure that any money you invest in our Kentucky work is doing much good. If you could look into the happy faces of our school boys and girls as it was my privilege to do several times while there, you would be glad for all that is invested there.

Our work at Pleasant Hill is moving along. We have a Sunday school contest on now and will have Rally day on October 16th. This church has three of our young people in Ashland this year. Pray for us and for all of God's heritage everywhere until Jesus comes.

S. LOWMAN.

Pleasant Hill, Ohio.

COLUMBUS, OHIO

Several of the Brethren have been anxious to know and some have asked me since my return, "Did you have a chance to preach over there?" I will say that the best chance in my life was there given, as the audience at one time was over 1500. This was the statement of the officer of the hall. There were present at the midweek prayer meeting at this same place better than one thousand. I never have seen such hunger for the word of God. Neither such activity among the believers. However there were some things that grieved me and that pressed me to speak to some of the believers concerning the doctrine of Feet washing as taught by Christ, and they were very much astonished to hear me tell them of these things and said, Is it not merely a symbol of humility and servitude? I said, "Oh my friends, it is not only a symbol to look at but it is a work to be done exactly as Christ taught his disciples by doing these things. So does his Word teach us to do as he did. At this the Norwegians like the Americans hesitate a little and the best results are had through teaching and living out those principles.

Norway seems to me to be at the brink of some very unpleasant crisis. Most everything seemed tied up, and their money had dropped to 4 percent of its usual value. I felt the effect of this as I sent money over through the Postal service and when I came to Norway received \$62. for the \$100. I tried hard to alter this but there seemed to be no way out and I had to take it as it came.

Before taking up my return trip I wish to say that my visit helped mother a great deal. She was not down sick all the time I was home, as I feared she would be, but went about singing and doing her work like a young woman. This was a great joy to me. God overruled it all for good and to his glory, as mother and many others went to church

who had not been to church for a long time. Praise be to his name.

Before leaving Kristiania my earnest prayers were that God would give his servant freedom and privilege to witness for him on the boat. There were six other speakers on board the vessel, and we had conference with them as to having services on Sunday and during the week days. As we left Friday September the 9th, it was decided that your servant should speak at the first service Sunday morning and also with another brother in the evening. But oh, the wonderful feeling that went over us the night before. It was the longest night of many. Not because it was Saturday night, but because it was a very stormy night. It was not merely the little ups and downs of life, but the boat seemed to do its best to reach the bottom two or three times a minute. There was little or no sleep that night. I got out of bed that morning with some fear. Most of the people beat me out, because the rocking of the boat was already having its effect on them. I felt fairly good to begin with, but as I stood dressing that most peculiar feeling of sea sickness began to work and urged me to get a hustle on. I could not get ready fast enough to join the others on the deck. When I arrived there it would have been an amusing sight if I had not been so sick, to see them all lined up, feeding the fish. However I would not like to be cheated out of preaching even if I was sick and prayed the Lord for strength to go for him. This was privileged and granted and the service was blessed, so they all said. We had over one hundred the first day. From that day the sickness did not hinder me from speaking. The services were held once a day and as high as three times a day. Our congregation ran from one hundred to two hundred and fifty in the dining room, but on the deck we had several hundred with the best attention. Our farewell service was a very good one with many requests for prayer. May God add his blessing to the broken links presented by his servant.

We thank the kind friends for their support in helping this work to hold up under the summer months. The attendance was of the best, and the services rendered were highly esteemed by all. May God bless those who sacrificed to keep this work going.

Sincerely your servant,

S. E. CHRISTIANSEN.

1186 Oregon Avenue, Columbus, Ohio.

FIRST BRETHREN CHURCH Near Durbin, West Virginia

This is our first attempt to drop a word to the Evangelist readers, and we hope the Editor will give it a place in the paper, as no doubt several that know us will be glad to hear of the splendid meeting we had that began September third and continued 15 days. Brother B. F. Satterfield of Grafton, West Virginia, congregation began the meeting. He is a good brother to work with and we only regret that he could not be with us but one week. It fell upon the writer and others to finish the meeting. The visible results were six making the good confession of which five were received by baptism into the Brethren church. It is likely the other one will come

later. The meeting closed with the apostolic Communion services with eighteen at the tables, and the church revived spiritually,

Yours in Christ,

D. H. WRIGHT.

Durbin, West Virginia.

Bible for Disarmament Conference

The New York Bible Society announces from its new Bible House, No. 5 East 48th Street, that word has been received from President Harding that he will be glad to accept a Bible presented by the Society for the Disarmament Conference. The Bible is beautifully bound in morocco and with large type. It is one of the finest copies of the Scriptures published and will be engrossed on the outside within a panel, as follows:

"This Bible is Presented to the Conference for limitation of Armaments and is Dedicated to the Promotion of Good Will among the Nations by the New York Bible Society. November 11, 1921."

The Bible is now on exhibition at the Bible House, 5 East 48th Street, and will be forwarded in due time to Washington. There may be also seen Bibles in the 53 languages which the Society is daily distributing among the immigrants and all nationalities. A pamphlet giving a verse of the Bible in each of these 53 languages will be presented to anyone inquiring for the same.

Be Not Wise Overmuch

Nobody knows everything. But it seems as if everybody thinks he knows all about religion. This is because everybody's life touches that field. The outer facts of religion are common property. Moreover, who reads anything is sure to run across some material in the field of religion. For example, philosophy is not religion, but no journal of philosophy could run very long without articles that deal with religion from the philosophic point of view, and readers of such articles may readily confuse the philosophy with religion. Nor is psychology the same thing as religion, yet journals of psychology are always apt to contain articles which discuss religion. Readers of such articles generally take them with great seriousness as complete religious diagnoses. The result is that teachers of either subject are apt to be set up as authorities on religion, though some of them are notably unfit to take that position as can well be imagined.

Reports come to us frequently from readers who have learned of sweeping declarations by university or college professors dismissing familiar teachings of Christianity as no longer tenable. "No one believes any longer in the atonement," declared one university professor a while ago. "It is now recognized to have been an invention of the Apostle Paul." If he had been challenged for his authority in saying so large a thing, he would have quoted an article or two he had read or a meeting or two he had attended.

But obviously these could give him no knowledge that authorized so tremendous a declaration. If he had heard a minister say in his pulpit that evolution is not now accepted by

scientists he would have scoffed at the minister's ignorance, although articles can be quoted and scientists can be named to support the declaration. They are not articles nor names of greatest weight in the field of science, to be sure, but neither are the voices on which he has relied for his declaration the accepted authorities in the field of religious knowledge. It is a striking fact that most university instructors of a non-religious bent, confine their reading entirely to those journals or those authors whose standing in religious circles is precarious or altogether unsettled. Taking the most "advanced" teachers, they gauge the religious world by them. If these say that this or that doctrine is now abandoned, that at once becomes a dictum beyond dispute.

The mischief of this sort of omniscience is that young students who know the value of the instructors' opinion in his own field, are likely to attribute that same authority to all his pronouncements. When, therefore, they hear religious leaders speak in the old terms of faith and assurance they assume that such orthodox believers are belated or unintelligent. Of five or six young men who entered a certain university at about the same time, intending to go on into Christian work, only one survived the open or insidious attacks on religion which were made there by men who had no more preparation to dogmatize in the distinctive field of religious thinking than the plainest and humblest minister in the field of science. Sweeping denials and generalizations were flung out with an air of finality and superior wisdom, which anyone skilled in the religious field would have been able instantly to refute or greatly modulate.

The authority of the Bible, the personality of God, the saving grace of Christ, the eternal future—all these are still the very commonplace of thorough religious thought, but they are dismissed with a wave of the professorial hand in many universities. The owner of the hand has no knowledge in the case; he has read and heard a few things, and he has felt the impact of some religious facts within his own sphere of expert knowledge. But unfortunately for himself, he has formed the habit of omniscience—or possibly the habit of denial of whatever he does not know. Whatever does not yield to the methods of his department, he will allow to have no validity in any other department.

Religious thinkers cannot throw stones in such cases without running the risk of broken glass. Some of them settle scientific questions without a tremor, not because they know anything about such subjects, but because they think they see in certain scientific conclusions something that conflicts with their prior ideas. How much does the average Christian minister know about biology or physiological psychology? Generally he knows rather more than the average scientist knows about theology, but the knowledge of neither of them is apt to be burdensome. To be sure, truth in any department of knowledge will be ultimately harmonious with truth in any other department. But men none the less need to remember the impossibility of any one mind becoming authoritative in all fields of the universe of truth.—The Continent.

The Stewardship Objectives
OF THE
Brethren Bicentenary Movement
TO BE PROMOTED
STEWARDSHIP DAY

October 23, 1921, in Every Brethren Church

OF LIFE: *Family Religion*
Church Activities

OF SERVICE: *Recruits for Ministry and Missions*
Trained Laity

OF POSSESSIONS: *At Least One-tenth*
Pledge Card Signed

Special Offering October 23, 1921

FROM

Every Brethren Church

FOR

A Field Secretary and Printed Literature

TO BE BRETHREN

MEANS

CO-OPERATION -- LOYALTY -- SACRIFICE

The **BRETHERN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

WHAT WOULD IT MEAN?

IF--

The first born of every home,
Or one out of every family,
Were dedicated to definite, Christian service?

AND IF--

One-tenth of every income
Were returned to the Lord
For the advancement of his kingdom?

What would it mean?

IF--

The Church of the Grace of God
WOULD RISE TO MEET THE CHALLENGE OF
The Church of the Law?

STEWARDSHIP DAY

October 23

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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EDITORIAL

The Principle of Christian Stewardship

Only recently have we become somewhat familiar with the principle of stewardship. It has been a long-neglected note of the gospel. In the past little or nothing was said about it in the pulpit or Sunday school class room. The gospel teaching on this subject has remained a hidden treasure to the vast multitudes of Christian people for so long that it is proving a difficult task to convince them that it is really a part of their Christian heritage. Here and there an outstanding soul has caught the vision and has let his light shine as best he could, but these have been so few and far between that the great majority of Christian forces have remained in comparative darkness regarding this means of grace. Even yet, in spite of the publicity that has been given it through various independent and denominational agencies, the principle of stewardship remains a vague and indefinite theory in the minds of most church folks, and few consider it with sufficient seriousness to attempt to put it into practice.

As a result of this lack of understanding and practice of the principle of stewardship the church has grown up with a weakness which she is finding it hard to overcome. The church does not know how to give, either of life or of substance. Her treasury is ever empty and her preachers greatly insufficient. Many a ripened field must go unharvested for lack of reapers; many an open door to wonderful opportunities must be closed un-entered because the church has no one to send—because Christian people have not learned to give life fully dedicated to the service of God. And many a messenger has not been sent and many a field has not been occupied because the church was poverty-stricken—the great hosts of God's people have been busy gathering riches for personal use, while no thought was given to the supplying of the Lord's treasury. Our giving has been of the left-overs after every personal desire was satisfied; and it has been haphazardly done. We have given with no regularity and according to no principle, in the main. It is little wonder that the church has not been the power that it might have been and that the world has really expected it to be. Brick cannot be made without straw and neither can the task of the church be successfully done without the dedication of life and substance in abundant measure.

It is a hopeful sign that the principle of stewardship is being lifted from its place of neglect and given a place of prominence along with the other great teachings of the Word. Few things are more important to the advancement of the Kingdom of God than that this

phase of the gospel message shall be preached with increasing emphasis wherever the church has been established and wherever hearts have yielded allegiance to the banner of Jesus Christ. Just as important is it that we should preach the stewardship of life as that we should preach baptism, or the Lord's supper. Just as important is it that we should consecrate one-tenth of our income to the Lord's work as that we should keep holy one-seventh of our time. The Christian Sabbath is no more binding an obligation than the Christian tithe. The church cannot afford to lose the Sabbath, though it is threatened with that danger. It must be vigilant and come strongly to the defence of this sacred institution or it will soon be desecrated beyond recognition. But neither can the church afford to lose its sense of the stewardship of possessions (as it has almost done), or the conviction that at least a tithe of one's income is due unto the Lord as a recognition of his ownership.

That is the basic principle of this stewardship idea—that God is the owner of all and that we are his stewards, placed in charge of all his wonderful wealth to care for it and to administer it in a way pleasing to him. We are wont to speak of "my farm," "my cattle," "my stocks and bonds" and "my" things of value of many kinds. But in reality the things we possess are not our own; we merely have them in trust. We are trustees of wealth that belongs to another, even to God who created all things and us. Everything belongs to him both by right of creation and claim. In the opening chapter of Genesis it is made very clear that God is the creator of all things whether in the heavens, or on earth or of things under the earth. He made them all and they belong to him. Moreover he has not given away his right to them, but has repeatedly set forth in his Word his claim to all things. "All the earth is mine," he declares in Exodus 19:5. Again when people would dispute as to the possession of land, he says, "All the land is mine" (Lev. 25:23). When men would boast of their fine herds, he challenges their claim by saying, "For every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10). Neither have men a right to grow eloquent over their wealth of mine and mint, for "The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. 2:8). Not even man's own life belongs to himself; he is God's, for does he not exclaim in Ezekiel 18:4, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine"? Yea, all things are God's; there is nothing beyond the right and claim of his ownership. And what we seem to have is not our own, but is merely

given us in trust to care for, to trade with, to develop and to multiply, until he shall call us to give an account of our stewardship.

If then God is the owner of all and we are only stewards, is it not reasonable that we should be under obligation to return unto him a portion of the increase of that which he has entrusted to our care, as a recognition of his ownership? It is hard to maintain a consciousness of the ownership of God and the stewardship of man without giving to God a regular and stipulated portion of the increase of our possessions. Yet such consciousness by the very nature of the situation is essential to our highest spiritual attainment. Few things bind us with higher devotion and stronger loyalty to another than the sense of being indebted to that one for all that we are and have. Such a sense of obligation God has put into the hearts of all his children. But it can only be kept alive and powerful in its influence as it is cultivated. And so it was with reason beyond that of a successful collection that Paul urged the Corinthian brethren (1 Cor. 16: 2), "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Paul knew that it would keep alive in their hearts that highly ennobling sense of obligation to God. For the same reason, if for no other, it seems that our Lord must surely have intended to put the stamp of his approval on the tithing principle when reproving the Pharisees for their hypocrisy in the practice of it (Luke 11:42; Matt. 23:23). The absence of "the love of God," from their hearts which should have been the motive prompting the paying of tithes, was the thing that Christ condemned. "These ought ye to have done, and not to leave the other undone."

It was not Christ's purpose to annul that which was vital and moral in the Mosaic law, but to lift it out of the legalism into which it had fallen, and to give it a higher and more spiritual significance. "I came not to destroy the law," said he, "but to fulfill" (Matt. 5:17), and he did fill it full to overflowing with profound meaning. No longer would he require certain things of them, such as the paying of tithes and offerings, merely because his word was law, but the love of Christ would constrain them. The law of

compulsion was discarded in Christ and by Christ for the law of love. Yet no less was expected of the children of God because they were no longer under law but under grace; rather more. For the law represented the minimum, whereas love represented the maximum, and love being unmeasurable, there was no limit to what we might do in proving our allegiance and loyalty to our Lord and Master. So not less than the commandments, but more was to be expected under grace. Jesus said, "If ye love me, keep my commandments." In other words, If you love me, that is the least you can do. And all those commandments of old that were given of God, were also of Christ, for he was from the beginning with God, according to his own word.

And such of those commandments as were the embodiments of certain moral principles were not annulled, and could never be. They became foundation stones in the gospel of Christ, and were to be essential elements in the Christian's faith and practice. And it is with little consistency that a people professing allegiance to the whole gospel neglects or casts aside as "belonging to the Old Dispensation" a principle so vital to man's spiritual growth and the maintenance of the proper sense of relationship to God that Christ could not have omitted it from his gospel and had a perfect system. Surely the principle of Christian stewardship requires no less than the tithe of our increase and the first fruits of our crops and flocks, and—if we had the faith to receive it—the best son or daughter of every home dedicated to some form of definite Christian service.

Let us be not disturbed about the legalism in which the Pharisees became involved, but rather pray that God may give us grace sufficient that the challenge of the old law may cause us to rise above its requirement into the realization of its higher and spiritual fulfillment. And if the heart should yet be faint, hear the word of the Lord spoken through Malachi (3:10), and hear it not as a record, but as an admonition, "Bring ye all the tithes into the storehouse, . . . and prove me . . . saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

EDITORIAL REVIEW

Brother Drushal reports the very successful meeting recently held at Lost Creek by Brother Lowman, also that the interest is holding up in splendid style since the meeting closed.

Ohio churches should notice Secretary Sands' note concerning credentials and fees. On to Dayton in full force, October 24-26. And everybody is supposed to stay until the last speech is made and the last song is sung.

Brother L. S. Bauman gives notice that until further instructed all money for foreign missions is to be sent to his address. See it under "Announcements." Brother Gearhart is to receive all funds for General Home Missions and for Kentucky.

Though the Leon, Iowa, church is without a pastor, yet the work is being maintained in a very creditable manner. Brother G. T. Ronk, the founder of this work, has taken up the Des Moines, Iowa, mission, and the Leon church is looking for another shepherd.

Brother R. I. Humbred has closed his work at Cambria, Indiana and is now in charge of the Roann church. Brother Humbred is one of the youngest additions to our ministerial ranks and is making a splendid start. He is a young man of consecration and promise.

An excellent report of the Indiana conference is to be found in this issue. Brother C. C. Grisso's promptness will be appreciated by his district, and his carefully prepared manuscript was appreciated by the editor. Another good report is in hand from the Illiokota district, but space does not permit its publication this week.

That Educational Day offering, did you forget it? Some folks must have, according to Brother Shively's report this week. Surely no one would purposely neglect it. If we fail to meet the needs of our own church school, we fail at the most vital point. President

Jacobs tells you that this is a most encouraging year from the standpoint of attendance. Now is the time for the brotherhood to come across with the funds if it is ever going to do so, and we believe it is. Do it now.

STEWARDSHIP DAY, OCTOBER 23. Every church should seek to enroll a goodly number of tithers and enlist some young folks for the ministry or missionary work. Also take an offering averaging ten cents per member and send it to Miles J. Snyder, Milledgeville, Illinois, to be used in defraying the expenses of the Bicentenary Movement.

Brother E. L. Miller, the live wire pastor of the Nappanee, Indiana, church writes that the work there is in splendid shape and pressing forward in every department. They are celebrating their 25th anniversary of the founding of the church. A Sunday school annex is being planned to take care of the growing Children's division of the school.

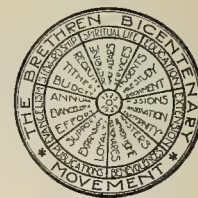
"Over the top again," says Brother Darr in behalf of the Johnstown First church, and it was certainly a splendid accomplishment for one Rally Day to have an offering of \$1300, and an attendance of about 500 people at Sunday school, especially considering the handicaps of inclement weather and business depression. Brother Ashman is now on the field as pastor, and has the confidence of the people as he begins his work.

Every Brethren church, Sunday school, Christian Endeavor, W. M. S., S. M. M., brotherhood, class organization and individual ought to write President Harding and the American members of the Disarmament Conference, also their respective members in congress urging them to use every possible influence to bring the nations assembling at Washington, November 11, to an agreement to disarmament and a reliance upon peaceful methods of settling international disputes. The expression of a strong public sentiment in America in favor of disarmament may determine the result of the conference in a large measure. The world is likely to follow America's lead, and the churches must lead America, if she is to be led aright.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Stewardship Day Is Here

Of course, I do not need to say that next Sunday is Stewardship Day. This Page has been telling the story for two weeks and I am sure that it is a good story, even though I have not yet had the pleasure of seeing much of the copy. Stewardship Day! Of course this is not a day's task. It is the task of a lifetime. This is the day for preaching it to those who have not accepted **Stewardship**. Too many never united with the church to become stewards; they have joined to get to heaven on a "free" salvation. They give spasmodically, or under the heat of a sermon, persuasive in its power, or just because they want to be a good fellow and do their part. But the Lord demands stewardship of his people. Always did—always will. "Occupy till I come" is not yet past. It is still in force and operative. I am "out west" while writing this. Traveling on a swift train for eight hours and passing but two of our churches enroute, impresses one of the bigness of the need. There is much to occupy, right in the U. S. A. But, oh, the world need! Oh, the pathos of it! The whole world needing the message of the whole gospel and so few stewards! So few, who really desire to try to attempt the task! Of course, it is big and we shall never live to see it finished; but we are traitors to our profession and to the risen Lord if we do not undertake the task he has committed to us.

Jehovah's Challenge

Let me play up in big type, the Lord's challenge. "Bring **YE ALL TITHES** into the **STOREHOUSE**, that there may be meat in thine house and **PROVE ME NOW HEREWITH**, saith the **LORD OF HOSTS IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN** and **POUR YOU OUT A BLESSING THAT THERE WILL NOT BE ROOM ENOUGH TO RECEIVE IT.**" Tithes, is his share and that is the reason the Bicentenary Movement is renewing the challenge of the great Jehovah. How wonderfully personal are these promises and this challenge of the Lord. "I," "me," "mine," "you." Will

we rob God? But of course you answer, that was Old Testament. Well, Jesus put his approval on the whole of it. He said he had not come to destroy it (Matt. 5:7).

Jesus said, "Ye **TITHE** . . . Ye ought to" (23-23). It is not Jewish; it is older than the law and a sum more meager than most religions exact of their followers; and so, The Brethren Bicentenary Movement re-issues the

Challenge of Jehovah.

He said, "PROVE ME AND SEE." We repeat it. On Stewardship day, Sunday, October 23rd, we shall place in your hands the challenge of the Lord for the next two years. There is but one way to be right and that is to make your

life tally with the Master's Way. There is but one way to give right and that is to give like he wants you to and the way is clear. Cards will be supplied to the pastors and many Brethren are going to sign them, proving the Lord for the two years this Movement is yet to run. I have no fears as to the remainder of your giving. Once you try the Lord's way, man's way will be poor and miserable. He will make good and you will do better. No loss can come to those who tithe. Prove me, says Jehovah. Pastors who enter into this challenge and pass it on to their congregations, will have happy experiences. Let me tell you. Fifteen years ago, I had the privilege of preaching the Missionary sermon at a Church of the Brethren Annual Meeting. One man in that audience came to the presiding officer after the meeting and asked if they would take a check. He had come prepared to give a certain amount but was dissatisfied with himself after the experience of that meeting. I have met him but a few times since—had never met him before—but this year at Hershey, he reminded me of that happy time and experience when I talked a sum of money out of him. His heart was enlarged and he will never forget it; it will be a part of his heavenly and eternal experience that he learned to give as the Lord prospered him. Then, pastors, your church will

For Disarmament and World Peace

Let prayer be made continually by Christian people everywhere that the representatives of nations to assemble in the Disarmament Conference at Washington, November 11th, may have that mutual confidence and international good will, supported by a like sentiment at home, that will make possible a mutual agreement to disarmament.

It is suggested that in every church on Sunday, November 6th, public prayer be made in behalf of the Disarmament Conference and that pastors in whatever way may seem fitting to them may bring to the attention of their congregations the importance of the aims of the Conference. Every Brethren church and individual should send some such resolution as the following to the President, Secretary of State and their members in Congress:

WHEREAS President Harding has called a Conference on Disarmament to be composed of the Principal Allied and Associated Powers and China, to be held in Washington, D. C., on November 11th, 1921, and

WHEREAS the Christian people of the United States of America of all denominations are by their profession of belief in the teaching and Spirit of Jesus Christ committed to the policy of World Peace and to Disarmament as a means to the accomplishment of that goal, and

WHEREAS the Brethren (Dunker) fraternity through its more than two hundred years of history has steadfastly proclaimed the Gospel teaching and maintained an attitude of opposition to carnal warfare;

BE IT RESOLVED That we, the pastor, officers and members of the Brethren church, do hereby express to Almighty God our deep gratitude for bringing the peoples of the world to the place where the Christian attitude toward war is being looked upon with such universal favor, and further

BE IT RESOLVED FURTHER That we respectfully petition President Harding and Members of the American Disarmament Commission to go to the limit in their efforts to bring the nations of the world to an agreement on Disarmament with a view to securing World Peace and that we hereby pledge them our prayers and loyal support to that end.

never lack for funds for the prosecution of this Movement if you get them on the Lord's giving basis. I am as sure as that I live, that this Movement is real and of the Lord. We are going to get nearer him in many ways through it, and this is one of the ways.

Encouraging Signs

That the brotherhood is taking hold of this work is apparent to me. That Jehovah is with us and in this work is as sure as that he wrote his precious message and shed his precious blood. He could not stay out of it when we are trying to keep step with him. If you want to be sure you are going with him, get in line. On my trip to the eastern churches last summer, I said all the way around that 2250 mile trip, "Is it not strange that five years ago, one man of the brotherhood gave 10,000 dollars for a Brethren Home and nobody since has given?" I told the directors that we would not tax the brotherhood for the home; that some others would finish that task with donations. I think I said that in every address without a gift anywhere. But the Lord knew his man and when we came to Conference, here he was with \$35,000 to add and already there is ground bought for the home. I said, Before 1923 we shall turn the sod for that home, but here we are almost ready to turn the sod in 1921. Hallelujah! On all my journeys, I have been showing as best I can the need of Ashland College. At a meeting of the trustees where I sat as an invited listener, they said they needed money for a gymnasium as no college could run any more without a well-equipped Gym. I said the Movement will get the money for you; we shall ask the churches to give 50c per member and get enough to do the work. They said if we get \$4,000, we can go on. Well, you gave it and it was a great pleasure to go to Ashland a few days ago and see that Gym almost ready with a heating plant; baths and all necessary equipment for the winter season. You did it, people! The Lord is with us. Last summer, I wrote the tract, "A Working Agreement with the Church of the Brethren." I am more than astonished at the number of places where our peoples have tried to get together. The work is going on and we are yet to see this Movement make our church efficient. One dollar apiece will pay the debt on our Publishing House; will you withhold your dollar, brother? Will you, church? Give a dollar apiece and we can turn \$1,500, that now goes into a rich man's pocket into literature for the propagation of the Whole Gospel. Oh, I am sure it will be given. 1923 will see

that debt paid, sure as the world stands. Two dollars and fifty cents each will help to put our college on a standard basis, and make the credits good in great institutions. That will bring students when and from whence nothing else will. Brethren, will you withhold your share even if it be \$100? I am sure you will not. Stewardship will fix the whole matter. Just give as the Lord has challenged and shall do some things for the church that are not planned for this Movement. We shall go far past the mark set for ourselves.

Stewardship of Life

Young people of the church, this is for you. The Lord needs workers. He needs singers for evangelism; missionaries for the foreign fields; workers in many religious activities in our own land; preachers for Brethren pulpits; future editors for the publications and teachers for her greater college. Will you be ready? Are you ready? Do not fret about a place; it will be ready for you ere you are for it. "Room at the top" is still true. It is the biggest places that call; the only thing to be sure of is, that you are fitted for the place. The old preachers and leaders will soon be on the other side. The next rank to be reaped by the Grim Reaper is the one your pastor and myself and other active men are in. Who will fill in when we are not here? Pastor, have you seriously thought this through? Has your congregation furnished a preacher or a recruit for many of the places of leadership of the church? Mother, have you furnished a boy or girl for the Kingdom service? You have had the joy of the ministry and of the good things of the church; what have you contributed?

Life Recruits

Life work recruits are needed and it is one of the aims of Stewardship Day to appeal for them. Parents ought to have a serious talk with sons and daughters about this. Pastors will not do their whole duty if they do not by personal conversation and public appeal, make an effort to align some of the strong young men and women of the church for the Lord, October 23, 1921. In the Brethren churches, this is the day and now is the time. May it be the beginning of a new day of service, sacrifice and efficiency among us. May it be a day when the word BRETHREN will not be a mere name, but by our mutual help, prove that really "ONE IS YOUR MASTER EVEN CHRIST; AND ALL YE ARE BRETHREN," BECAUSE WE HELP IN OUR COMMON TASK.

STEWARDSHIP --- LEADERS AND FUNDS

What Can be Done to Supply the Pulpits. By Fred V. Kinzie

"Lift up your eyes, and look on the fields, that they are white already unto harvest."—John 4:35b (rv).

"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Luke 10:2b (rv).

The above words, direct statements from the lips of the Savior, embody three primary points, truer even today than at the time they were uttered:

1. A plenteous harvest waiting.
2. Grain dead ripe for harvesting.
3. Scarcity of harvesters.

Few men, if any, will deny the authenticity and applicability of these passages.

It might not, in fact, in one broad, sweeping sentence, be impossible to name a cure for the depopulation of the pulpit in the present day. It is, however, necessary to diagnose the nature of the case before attempting a prescription. It is also thought that justice can better be rendered

if the subject matter include "MISSION STATIONS" as well as "PULPITS."

Two fundamental points stand out prominently in the foreground of this subject:

1. The attitude of those already in the field.
2. The kind of reapers needed.

So far as man's opinion and ideal of a minister is concerned to such we can give little credence. No two would agree. It is absolutely necessary to take such measurements with the Holy Word as standard. Surprisingly often today the minister or pastor is to be found who does not set a high enough standard, by his life and sermons, even for his laymen. It is not to be wondered, then, when one of his congregation feels called to the ministry, that the same is entered and worked at in a sort of perfunctory or cold, business-like manner, the heights of spirituality being neither sought nor reached.

The Condition We Meet

All too many of our lay church members today feel that if they go to church at every "regular" service, give one-tenth, desist from modern acknowledged evils, and make a comfortable living for their families they have fulfilled the Gospel's decalogue. Jesus met and conversed with one such person in his ministry (Luke 18:21-22); and he can be classified with men today who are NOT "very rich." On the subject of missions they nod their heads knowingly and approvingly, and place a dime in the basket. They cordially invite the pastor and wife to dine and make sure to serve the traditional fowl. Socially they are princes, in business they may be masters, in manual labor "steel mules," or may have run the entire gauntlet of universities; but spiritually they are weaklings—invalids. Never have they had a real vision of a consecrated, surrendered life. Never have they given a passing thought of their own children going to the foreign field, much less that being the prayer of their lives. Do we not know of many a "pious" (?) mother or father throwing up their hands in horror and uttering a shriek of protest when the news is broken of a son's or daughter's vision across the sea. Have we not heard the parent burst out in tearful remorse when son John decides on a seminary course instead of one of law—"my hopes for John are all shattered," they cry.

Of course, this is touching upon the parental attitude. Whereas Item 1 above refers to the pastor's attitude; but it is impossible to avoid the fact that the attitude of the laity is molded very largely by that of the ministry. The pastor is the leader, he is the example (1 Peter 5:3), a shepherd (John 10:11; 21:15-17). If the blind lead the blind, we know the result (Matt. 15:14). In 2 Tim. 4:3-4 it is plainly depicted the rut into which both laity and ministry will fall and is falling. Against this we must zealously guard. In the 5th verse of the same chapter is reference to hardships to be suffered.

Let us see about the hardships of modern incumbents of the pastorate. For examples: A struggling congregation, with a good meeting house, but pastorless, was negotiating with a minister in a distant city to come and take charge.

After finally threshing out the matters of salary, moving expenses, etc., all of which drained heavily upon the parishioners, the reluctant pastor-elect decided he wanted a bath tub in the already convenient and fairly comfortable parsonage. Upon this point he hinged his final decision. . . . During the flood of 1913 the citizens of one city took cognizance of the fact that one minister, and one only, made any effort at rescue and relief work. . . . During the late terrible world war we learned of one specific case of ideal pastoral work: When harvest hands were almost out of the question this pastor laid aside his professional attire, donned overalls, and took his place in the field—and in the hearts of men as well. . . . In a recent issue of the Angelus we note an account of a minister who, fearing a penniless old age, left the ministry for four years to make \$25,000 for comfort later on. Read Luke 12:22; 14:26-33; Mark 13:13; Matt. 10:16 (and applies today); Matt. 6:25-34.

What Is Required?

Read your Bibles! When we open its pages on this subject we are overwhelmed with the vast array of material directed upon the complete surrender of God's children to the promulgation of the Word. One of the most specific is Matt. 19:29, and, to our recollection, we have NEVER, during many years in the pew, heard this touched upon in a sermon.

It is said that not until a certain missionary in China tramped across snow-bound fields barefooted carrying food to starving neighbors during famine, did his people cease to ask the question, "What is back of it—this man's teaching?" and realize that Christ was "back of it." It may take just such sufferings from ministers in America. It is difficult for the world to see a difference in the ministry, from any business profession, when stipulated salaries, comfortable homes, stated vacations, "cut and dried" sermons, automobiles, immaculate attire and soft white fingers are the rule. The world, the laity and the church leaders of tomorrow must learn that the business of the King is vastly different from that of the world. John 15:18-20; 1 John 2:15; 3:13; Matt. 5:10-12; 2 Tim. 3:5.

(To be continued)

How May the Church Secure the Needed Specialized Workers for Her Leadership?

By Milton Puterbaugh

Life Work Superintendent of the National Christian Endeavor Union

That one of the most serious problems before the church today is to recruit leaders is undeniable. From the draft and other sources we learned that there is deplorable and increasing ignorance about the church—its history, its functions, its aims, and about great religious principles. We also learned that there are 58,000,000 people in the United States affiliated with no church whatsoever; and that 27,000,000 below the age of 25 go to no church school and receive no religious instruction. And furthermore, one religious leader condemns our religious leaders for their lack of religious perspective and failure to recognize vital religious issues when they arise.

So it seems that there is no question about the need for specialized workers for every Christian institution in the world today is crying out loudly for more workers. Schools, churches, missions are securing money but not men and it is the one great problem of the Christian church—to secure the men and means for carrying on its work and preserving its achievements. However, this will take more than merely workers—it will take specialized workers. As Professor Coe again points out, we should not expect the minister to be a competent technical economist, sociologist, or statesman. But we have a right to expect him to be an expert in his own field and to have a good store of general knowledge which is colored by his religious ideas and ideals.

And now perhaps we are coming to the real heart of

the matter when we say that the church must secure her own workers. By the church we mean not the Ashland, not the Waterloo, not the Johnstown Brethren church, nor the National Brethren church, nor the Methodist church but the Christian church united together under one banner and engaged in one mighty task—that of taking this world for Christ. This need not seem such a startling statement, for in the history of other great institutions and organizations we find this same general principle. In 1802 the United States decided that if she were to have an efficiently officered army she must begin to select and train her officers. So she established West Point. In 1845 our government again decided to establish an institution for the training of her officers—naval officers this time—and Annapolis was the result. Now in recent months comes the word that Henry Ford has established an institution—a college of technology, if you please—in which he is training men for various tasks in his factory. Why were these schools established? It was because their founders recognized the fact that for the various tasks in their control, they needed specialized workers. They also recognized the fact that they alone could secure these workers and they alone could train them to perform the tasks which they were concerned about. Surely the church will do well to remember these accounts and seek in their success some hints of securing success for her own program. May we keep these three examples in mind, then,

throughout this discourse and refer to them as we proceed to answer the question—"How may the church secure the needed specialized workers for her leadership?"

Our first consideration, naturally, will be of the individual. What kind of men do we want for our leaders? A mother and father of three boys were planning the careers for their sons and they agreed that as John was athletic and strong and a great deal like the old Doctor, his grandfather, he might be expected to take up medicine and become a fine doctor. The second son was a brilliant scholar. He read history as other youths read fiction; his speech was becoming more polished and cultivated and he took great delight in any form of debate and literary work. Surely he would some day make of himself a wonderful lawyer and they would see to it that he had a fine start. But when they thought of the last son they looked into each other's eyes in perplexity. Yes, he was fairly good in his school work, they agreed. He was rather sickly and weak though, and he just simply never seemed to get much done. He had a winsome way about him and of course he must have the opportunity of making something of himself. But what was he to prepare for? Why the ministry, of course! Just the thing for him! So it happens many, many times, if we only knew it. Their mistake is easily discerned. Instead of selecting the youth with the best qualifications, they chose the most unpromising of the three. This illustration serves only one purpose; namely, to show that the most promising and best qualified individuals are the ones who should prepare to meet the exacting demands of active Christian leadership.

Now that we know what kind of individuals we want for our leaders we must consider how we may secure their attention and win them over to our program. The Government holds competitive examinations every year in the various districts to select the best qualified nominees and the fortunate ones are given their chance to enter the Nation's military and naval school by legislative appointment. Mr. Ford in his school selects promising young men from the different departments, offers them the opportunities of his school, and recruits men of fine qualifications and possibilities. It is said that the Catholic church follows somewhat the same plan in the selection of their clergy. The teachers and priests watch and note the progress made by the members of the catechetical classes and when a youth shows unusual promise, they bring much pressure to bear upon him so that he usually pursues his work in some Catholic college and is turned out a well educated, devout Catholic. Of course, it is true that the Catholic church may be said to bring too much pressure to bear upon the student for in some instances they almost compel him to follow their prescribed course. Naturally we would frown upon such coercion but nevertheless it should be remembered that the church must select her candidates for leadership to a certain degree. In times past it was a custom in Protestant churches to select young and promising men from their midst and "call them into the ministry." Today that custom seems to be broken down and it would not be surprising if an analysis of the present lack of workers would reveal the fact that this situation is a direct result of our "haphazard" plan of recruiting. "Then," you ask, "would you not be crowding out the men who feel a divine call and who seek admittance into our religious institutions?" Indeed not, I answer, for after we have all the young people who voluntarily come to us we shall need countless thousands more and it is to secure these that we propose to revive the old system of "calling individuals into Christian leadership." It will certainly not spoil any of the Almighty's plans if we encourage promising young people of the church to take up active Christian work.

Here we are confronted with the problem of taking care of these recruits. The Government sends its recruits to school. Henry Ford sends his embryo managers and experts to school. We must likewise send our recruits to school. Here we must depart somewhat from the custom of our

fathers when they selected their future leaders. They merely called them and did not help them to develop their resources and faculties so that they might answer the call with a well-trained, efficient mind and body. We must not only call men but we must help them answer the call. Suppose a young man has felt divinely urged to prepare for missionary work and he comes before the pastor and officials of his church and tells them his longings. Suppose furthermore there is another young man in that church who has been faithful, willing and brilliant in his church work and has been called by his church to prepare himself for active Christian service. He agrees and comes before the officials with the other young man. What is to be done with them? Are they to be left to find some way to prepare themselves with only a loving benediction from the church that called them and the church that will benefit from their work? Most assuredly not! They must be helped. Helped with money, materially; with remembrances, letters, greetings, socially; and with prayers, spiritually. One of the most perplexing things that defeats all attempts of solution is the seeming indifference of the local church to their representative in training after he has left their midst. The peculiar thing about it is that more young men do not get discouraged.

But under the head of this material help we must include the school which we said before was so important. The church must have its colleges and universities and seminaries as it has always had, only it must seek to bring them up to the highest standard attainable. The instructors must be Christian men and women first, and specialists in their respective fields secondly. Either qualification alone would not be sufficient to warrant the church in trusting her future leaders in their hands. This combination our instructors must have and until they do have we will turn out half-trained men and women.

Moreover, in this school we should provide the best of equipment. It is an injustice to our young people to urge them against our state institutions and yet fail to provide them with the same quality of equipment and compel them to get along as best they can. The students should be well fed, well housed, the laboratories should be modern, all should be shaped with a single purpose—that of inspiring the student and fire him with enthusiasm for his work.

And now we come to the curriculum. This is a battleground for many school men. What are we to teach? In the first place some of us are firmly convinced that our future leaders must have a good general education. They must have a wealth of general knowledge about the various arts and sciences. The West Point Cadet learns languages, sciences, philosophy, economics, and all the related subjects. He does not simply learn how to ride horseback, or march, or dig a trench, or scale a wall. The Annapolis student does not learn merely how to sail the seas, for he takes the same subjects that his mate in the army takes. Ford's men learn not only how to operate a lathe, but they also learn many of the arts and sciences. The preacher who knows no physics, but chemistry, no biology, no sociology, no economics—nothing but homiletics, hermeneutics, logic, and ethics, is at a loss indeed to understand and interpret the many experiences that come to him each day.

What we have just said also implies a thorough as well as a general training for no one will deny that a religious worker who goes out with half-truths in his heart will likely have many, many failures. The Bible urges us to be "thoroughly furnished unto all good works." Perhaps here we should point out that while we are in favor of having all our leaders thoroughly educated, we do not expect them to all follow a prescribed course, inasmuch as they are not all preparing for the same work. There must be provision made for elective studies even though it is deemed advisable to have many of the courses listed as "required." While we are seeking for well trained workers we must not make the

THE BRETHREN PULPIT

God With Us. By Joseph L. Gingrich

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matthew 1:23.

Emmanuel should be the God of every Christian. Every person should feel that vital relationship that ought to exist between God and his child. The word God and Father should be uttered with awe and reverence. Yet how often do we hear the word God used in a reckless and irreverent manner. There are various theories concerning the relation that God sustains toward the universe and the people. Time will not allow us to point them all out, but we dare not pass without mentioning one or two of the most outstanding ones. First is "The theory of Transcendence" which pictures God as being a great, powerful, supernatural Being or authority who has created the universe and the things that are contained in it, but does not visit the people at any time, or share with them in their various experiences. He appears to the creation much as a great manufacturer does to the manufactured article. He has no interest save to know that all is moving and traveling towards a certain goal. The second theory is that of "The Immanence of God," which tries to hold that God is in the universe. If we should hold to this theory alone we would be forced to admit the pantheistic view of God, that he is in everything. While one would prefer the latter view of God's relation to his world to the former, yet we must not forsake the former view entirely. And we are not driven to the necessity of choosing between the two. We as Christians love to think of God as a kind loving heavenly Father who is both transcendent and Immanent in his relation to us. He not only stands far above us as our Creator, but abides with us as our Father, and we are his children. We believe with St. Paul and there is one God and Father of us all, who is over all and through all and in all (Eph. 4:6).

Let us look again at the words, "God with us." What do they mean to us? Who is God? If I should take a course in science and study all the laws of physics or nature, will I be able to prove what, where, and who God is? There are some things that the human mind cannot define. The dictionary is limited with its choice of adjectives when it attempts to define God. I cannot tell you; neither can you tell me, who God is. The mind can never comprehend and define God; but thank God, our hearts can know him as our Father. God is a shortened form of the word good, therefore it is a consolation to know at least that God is good. He is good in power, righteousness and in all that he does. God is supremely good. Jesus said on one occasion when questioned along this line, "There is only one good, that is God." Despite the quibble of men, there is a God, and he is good and may be known. His wonderful works speak for themselves. One only needs to study the heavens, the earth and all the mighty works of the universe to be forced to exclaim, "There is a God." Napoleon, on one of his voyages to Egypt, while pacing up and down the deck one night, overheard two men discussing the existence of God. One affirmed it; the other denied it. Napoleon addressed them and, pointing to the firmament of heaven, said, "Who made that?" Some try to prove the existence of God. I think it not necessary. I would have a hard time trying to believe anything else, and much more to prove that there is no God. I find God everywhere.

In the second place, may we notice the next part of our text, "God with us." This does not simply mean that God is present with us. One might assert that God is present with the sun, the stars, etc. This is true. He always is present and always was. When there were no people on the

earth God visited the solitude. While all this is true I want that we shall know that God is with us in a much closer way. He shares our joys, our pleasures and every experience of life. Some one asks the question, "How is God with us?"

God was with his people in the Old Testament dispensation through special revelation, prophets and priests. Our text is in the present tense so we may think in our own age. I am thinking of the fulfillment of the prophecy contained in our text. Notice how God condescended to be with his children. We approach a stable in Bethlehem: a child is born, a real human infant. I look at the baby and think, those hands and feet must suffer for me. God suffered in flesh for us while he was with us on earth. The feet that went on many extra errands for sinners must some day be nailed to a cross; the hands that were to be instrumental in healing many blind eyes and other infirmities would be forced to hang upon a tree and bleed for humanity; the tongue that is now assisting a child in its cries will some time speak words that will still the storms of an angry sea and silence the voice of angry mobs. Thus we see that God is with us in flesh. Soon we see this God leave us for his former glorified home in heaven. Leave us, did I say? No, for he said, "I will be with you even to the end of the world." And when he left in person he sent the Holy Ghost to be our Comforter.

In the last place, may we notice the application of these words. There are those who cannot grasp the great significance of this truth. They believe that God loves them with an everlasting love and that they love Christ, but to believe that God is with them and shares with them is almost unbelievable. But while we are discussing the relationship of God to us, behold we, like the two disciples on the road to Emmaus, find that he is nearer to us than we thought. We try to find him through carnal eyes, but he is a Spirit and must be sought with spiritual means.

Our missionaries believed this wonderful truth. David Livingstone said on one occasion after the heathen were opposing him in his efforts, "Though all my plans and efforts are being frustrated yet I know that Thou art with me and we constitute a majority, for there is no power that can intervene when Thou art for us." Do not doubt if God is with us, rather be sure that we are with God. The Germans had for their motto, "God with us," but they failed to consider whether they were on the Lord's side; so they suffered a defeat. When Lazarus died, the friends went to find Jesus that he might be near them. When in need of God, we are assured that he is very near if we desire him to be near. Sometimes we think we are near God but discover that we are miserably mistaken. We learn that we are on the devil's territory. Jesus said, "I am the light of the world." In this life of ours, when we are in the dark at night it is because the earth—the world—comes in between the sun, our natural light, and us. When we fail to see God or Christ, it is because we allow the world and its power to come between Christ, our Spiritual Light, and us. Brethren, we are not of this world. We are of Christ. Let us show it by the stand and attitude we take.

Where is God? That depends upon where you look for him, and try to reveal him. We may be responsible for keeping God from some one. May I make this thought clear by an illustration, and then I am through. There was a child who learned the truth of my text and she tried to tell it to others. Her father believed the very opposite and tried

to prove his theory to others. He tried to make his daughter see otherwise but she persisted that her truth was the best. The father said, "There is no God." He became ill and called the little child into his room to persuade her to recant. She entered his room and observed upon the table a manuscript with these words on it, "God is nowhere." The little child picked up the paper and slowly read, "God is now here." Those words were too much for the old man. He cried out and exclaimed, "There is a God." Brother, sister, when you are tempted and feel like giving up, remember that **God is now here**. Never be responsible for keeping another from God. Where is God? My God is with me. Emmanuel—God with us.

Masontown, Pennsylvania.

OUR DEVOTIONAL

Purpose of Heart

By J. S. C. Spickerman

OUR SCRIPTURE

And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve;... but as for me and my house, we will serve Jehovah (Joshua 24:15). Thy word have I laid up in my heart, that I might not sin against thee (Psalm 119:11). But Daniel purposed in his heart, that he would not defile himself (Daniel 1:8). Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who art in heaven (Matthew 7:21). Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me (John 15:4). And he exhorted them all, that with purpose of heart they would cleave unto the Lord (Acts 11:23).

OUR MEDITATION

It is so much easier to profess devotion to Christ at a time when the emotions are aroused, than to continue faithful to him when the emotional stimulus is gone, and the everyday temptations are present in full force. It is easy, with a favorable environment, to get professions of conversion by the hundred, even in these days of religious indifference. It is not so easy to get even a tenth of them to hold out. The world has so many calls on us. To the majority, the struggle for the necessities of life is a stern one. Then there are the calls of pleasure. There are sinful pleasures, some of them camouflaged to look harmless. There are others, harmless in themselves, but harmful when they draw us away from God.

Only those who have a purpose of heart to cleave unto the Lord, whose love is more than an emotion, and whose faith is more than assent to a statement of doctrine, can withstand the tide.

Only those who have purpose of heart are of use in the Lord's service. We are called into his army, not merely to save ourselves, but to do our part in his great work of winning the world. The harvest indeed is plenteous, but the laborers are few. For the work of the kingdom, it is not the names on the church book that count, nor the number who come to church when there is some special attraction, or who give when a touching appeal is made to their emotions. It is those who with purpose of heart serve God seven days in the week, fifty-two weeks in the year, with time, substance, energies, thoughts and prayers.

OUR PRAYER

Father, we have been far more ready to promise than to perform. In our professed service of thee, we have been

moved by feeling, by men's opinions, and by our own convenience, rather than by purpose of heart to cleave unto thee. We have sought the pleasures of this world, while souls for whom Christ died were being lost. Forgive us, Father, and help us to abide in him that we may bear much fruit to his glory. We ask it in his name. Amen.

Marysville, Missouri.

How May the Church Secure Workers?

(Continued from page 7)

mistake of making automatons out of our recruits—their individual qualifications and tendencies must be recognized.

We may add this one suggestion as we conclude our discussion of the curriculum. While the army man is learning engineering, mathematics, and political economy, he is trained to study the subjects from the army viewpoint. He is looking forward to building pontoon bridges, roads, and encampments; he is preparing to use his mathematics in aiming huge coast defense guns; and he is studying diligently that he may be an efficient governor of a military province if he should ever be called upon to serve in this capacity. The same is true of the sailor. And the Christian leader must study sociology in order to put on an efficient program of community extension; he must study ethics from the Christian viewpoint; he must see that the biochemical sciences only reveal the wonderful power and nature of God; his business training must be colored by the desire to build up an efficient church organization. In order that he may interpret these many subjects as a Christian leader should, the student should take a combined course. He should not pursue an arts or science course exclusively for four years and pay no attention to theological work for too often he will forget his real purpose and goal and he may never be reclaimed. Rather he should study through a period of six or eight years and each year take some theological training so that when his period of preparation is over he may have a fine stock of knowledge interpreted religiously.

The preparation is completed; the commencement of work is at hand. What lessons should the church learn here from other educational systems? The Government commissions its graduates and has a position waiting for them. Their period of apprenticeship has passed. They are now full-fledged officers worthy of the confidence of the Government and the imposition of any task that is awaiting them. And the Government pays them an adequate salary for it knows that here are men who are trained and valuable. The Ford plant opens its gates to its graduates and presents them with positions waiting to be filled and carrying with them adequate salaries. So the church must cease stowing its graduates away in obscure places and forcing them to undergo a long period of apprenticeship. It is no doubt wise to make the last year in college consist of practical work in the church under the immediate direction of a competent professor who will admonish, advise, correct, and help the students. But when they graduate, they should have the confidence and respect and co-operation of the church and be offered a challenging noble task with adequate remuneration for their days of preparation and the splendid performance of their tasks.

Briefly let us summarize. The church will secure the needed specialized workers for her leadership only when she calls promising, capable young men and women into active training; when she provides them with schools and splendid equipment and gives them constantly all possible co-operation and encouragement; and when she confidently entrusts to them upon graduation a responsible task with all that should accompany such a position.

Ashland, Ohio.

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H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Little Lessons in Sunday School and Church Life

By A. D. Gnagey, Editor Sunday School Literature

Recently I have been "rooting about" in and among some old paper files and clippings, tracts, pamphlets, sermon notes, magazines, etc., as a matter of curiosity rather than of profit. It is interesting, really interesting, to one who, for forty years, has been storing away material of this sort for future use. It is truly remarkable what an amazing amount of such material accumulates in a single generation.

Among these files I came across a tract, a mere leaflet, printed on one side only, yellow with age, entitled "SIX FACTS ABOUT SIN AND THE SINNER," by J. D. McFaden, prepared and arranged by him in the days of his active ministry in the Brethren church. It was issued by the Brethren Book and Tract Committee during the time of its operation in the basement of the main building of Ashland College.

The "six facts about sin and the sinner" are arranged in parallel columns, the effect of which can not be reproduced here. The arrangement is unique in special setting and "boxed." Following are the items which make up the tract:

- First, The love of sin.
- Second, The practice of sin.
- Third, The state of sin.
- Fourth, The guilt of sin.
- Fifth, The power of sin.
- Sixth, The punishment of sin.

Each of these must be destroyed before you can enter in through the gates into the city. Do you ask how they can be destroyed? Think of Christ while you read the following and your question is answered:

First, Faith destroys the love of sin.

Second, Repentance destroys the practice of sin.

Third, Baptism destroys the state of sin.

Fourth, Remission destroys the guilt of sin.

Fifth, The Holy Ghost destroys the power of sin.

Sixth, Heaven destroys the punishment of sin.

If you believe in Christ, turn from your sin and be baptized: your sins will be remitted, the Holy Ghost will be given, heaven will be gained. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THE SINNER LOST

All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

There is none righteous, no, not one: they are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.

THE SINNER SAVED

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.

The Son of man hath power on earth to forgive sins.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him.

A Sunday School Mission to Europe

The Sunday school mission to Europe of Mr. James W. Kinnear, a Pittsburgh steel manufacturer and Chairman of the Executive Committee of the World's Sunday School Association, and Mr. W. C. Pearce, Associate General Secretary, will carry them to London, Glasgow, Christiania, Stockholm, Copenhagen, Brussels, Utrecht, Berlin, Geneva, Paris and Prague. In these centers they will meet with Sunday school and church leaders of many denominations to confer on present Sunday school conditions and needs of this great field.

The Apostolic message of Hon. John Wanamaker, President of the World's Sunday School Association, introducing these leaders to the European conferences, says in part:

"As the President of the World's Sunday School organization, in which all the nations of the earth are in union to promote a knowledge of the truth as recorded in the Holy Bible, that the young people as well as the old, may learn that the Maker of the world has revealed his plans for the guidance, happiness and peaceful government of the universe, this letter is written.

"These brethren are not only highly esteemed as citizens of the United States of America but they have been upholders and leaders of Christian work for a life time. They have founded and builded the Sunday school and Adult Bible Class work until it is now grown and growing to mighty and potential proportions.

"It is widely believed to be more than ever of the utmost importance and to be considered in high places in laying the foundations of the future safe government of the

people, to train the hearts as well as the minds of the young people early in life, for a citizenship based upon the Word of the Living God, that they may know the truth and begin with the righteousness of right living.

"The value of the present improved and improving work of the Sunday schools of the United States as now constituted, the urgency of keeping the Sabbath Day, the co-operation of the daily newspapers in printing the Sunday lessons, the excellence of bookmaking for teacher training and the splendid lesson papers, all warrant the belief that the estimate of the standing and usefulness of the Sunday school work will continue to rise in value and influence.

"Please be assured that your brethren over in America are ever praying that the blessing of the Father of us all may abide upon his people in fullest measure the world around."

It is expected that Mr. Kinnear and Mr. Pearce will bring back to America much that is of value in the fine instructional work which has been maintained in Europe for hundreds of years in the Lutheran and other churches. They will seek to link up these countries with America in a world league of Sunday schools. They will return in October.

From Lord Kinnaird, one of England's great Christian leaders who will be called upon by these men, comes this message:

"Work amongst the young seems the only chance for the establishment of righteousness and any true progress. I think we realize that the U. S. A. set all other nations a great example in your Sunday school organization."

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

Help Disarmament

A Message from the President of the United Society of Christian Endeavor

Fellow Endeavorers:

President Harding, I understand, would be glad to know the sentiment of the country in regard to the limitation of armaments and final world disarmament. I have no doubt that all the delegates to the conference which meets in Washington on November 11 desire the same thing.

These are momentous days, especially for young people, for another world war, as did the late war, would bear hardest upon them. The slaughter, the poverty, the taxes, the distress of all kinds, which war inevitably brings with it must be borne by the children and youth of today and tomorrow, for they will be the chief victims of the next war, if it ever comes, which God forbid!

There is now a chance and a hope that another great war may, with God's blessing, be averted. If the Washington conference succeeds in any good measure, it will mark the beginning of a warless world, and the Christian Endeavor slogan, "A Warless World by 1923," will be largely realized. For this let us pray, constantly and earnestly.

But let us do more. Let us strive to make our influence felt on the right side. So far as Christian Endeavor represents the Christian young people of the world we have a peculiar right to do so.

Many churches and denominations and religious organizations of all kinds are sending memorials to the President and Congress on this subject. Let us do our part. I propose, that, so far as you agree, each society adopt the following petition:

"To Honorable Warren G. Harding,

"President of the United States:

"We, the young people of the society of Christian En-

deavor, heartily rejoice that you have been led to call a conference of the leading nations of the world to consider the limitation of armaments.

"We hope and continually pray that the blessing of Heaven may rest upon this conference, and that full disarmament (except for police purposes) and a lasting world peace may ultimately result.

"We feel that we and our successors, as representing in a measure the young people of the world, have the greatest stake in this matter. Upon us or the young people who come after us would chiefly fall the horrors of another great war. Young men are the 'cannon-fodder' of the nations. Upon the future generations would rest the awful burdens of taxation and reconstruction, even if civilization could survive.

"Three hundred thousand Endeavorers enlisted in the different armies of the late world war. We cannot be accused of cowardice or lack of patriotism, but we would have our successors and our societies saved from decimation or possible annihilation.

"Will you not kindly, in our behalf, urge the delegates to the coming conference to go to the very limit in promoting the mutual reduction of armaments and the inauguration of a warless world? We respectfully submit this petition."

If your society adopts the above petition, please notify Dr. Francis E. Clark, 41 Mt. Vernon Street, Boston Mass., by postal card, "The society of Christian-Endeavor has adopted the petition for limitation of armaments.

Signed

Suggestions for Brethren

While "Father Endeavor" Clark's message and petition are addressed to Endeavorers of all denominations both have a peculiar significance for Brethren Endeavorers. From its beginning the Brethren church has discountenanced war and discouraged participation therein. In assuming this Christian position the church had no desire to encourage cowardly conduct nor to appear unpatriotic in relation to the state. The church sought to stress its abiding confidence in the belief that arbitrament can and ought to be substituted for the sword. The church is now privileged to rejoice in the approaching vindication of its historic principle in this regard, as is indicated by the growing sentiment for the limitation of armaments, the readiness of which often leads to hasty and needless and destructive warfare.

Brethren young people, therefore, have an additional reason for joining their fellow Endeavorers in a concerted effort to crystalize sentiment that in the forthcoming conference at Washington it may find concrete expression in a working agreement among the nations concerned to reduce their armaments as rapidly as possible. Such a program of reduction will help us to realize the bold slogan: "A Warless World by 1923." Let us unite in this endeavor as we did in the one calling for "A Saloonless Nation by 1920," and another worthy goal may be reached ahead of schedule time. Let every Brethren society adopt Dr. Clark's petition (Or a similar one) and forward the same to President Harding at the earliest possible date. Not only advise Dr. Clark of this action, but notify, also, Rev. A. E. Whitted, Morrill, Kansas, our National Citizenship Superintendent or

the writer of your action. Copies of such petitions will be gratefully received. Those appearing particularly appropriate will be published in full or in part. Moreover, we take this means of soliciting brief messages on the topic, "Why the Nations Should Limit their Armaments." Good talks on any phase of the question in local meetings should be sent to us for publication.

J. A. GARBER.

Mrs. Mairer on Junior Superintendents Reported By Frieda E. Price

"INSTRUCTION"

Three things are included in our theme; first, there must be the instructor; second, there must be those to be instructed; and third, there must be teaching material which will be imparted by the instructor to those to be instructed. The instructor must know her material well enough to impart it, and she must know those to whom the instruction is to be given. The instructor must have the power to impart, and the ones to be instructed must be receptive to receive. The Junior Superintendent is the chief instructor. I am wondering if we are really instructors, if we are really putting across the message. Do we know the thing that we are trying to teach? Do we know our material, and do we know our boys and girls? If we will instruct, we must be whole-hearted, we must be happy, we must not go before our boys and girls tired and wearily; we must be fresh. We must improve our personality and appearance in any way that we can, so long as we do not destroy the natural. After we

know our teaching material, we must know how to present it so that it will make the greatest impression upon the children to whom it is to be given. In presenting our teaching material let us remember that the child has several gateways through which the messages are carried to the brain. Does most of your teaching go through the ear gate, the eye gate or the feeling gate? The eye gate is twenty-two times

more powerful than the ear gate. The feeling gate is more powerful than the ear gate. Let us remember that in our teaching we are molding lives, and that if our personality is attractive and if our message has been planned, the child life will be impressed. What impressions are we making on child life? They are lasting impressions, but they are for good or for bad.

NEWS FROM THE FIELD

THE EDUCATIONAL DAY OFFERING

It has been some time since any report of this offering has been given, partly because it has slowed up in its coming, and partly because there have been too many other things to be done. There are several matters in connection with it which are giving me concern, one of which is the fact that there are so many of the congregations that have not responded at all, and to my knowledge, there are others which did respond, receiving fine offerings, but have not sent them in. It was a real need which led to the call for the offering, and a need which has not yet been satisfied, though the fine gifts which have been sent in, have been a wonderful help to us. Some improvements simply had to be made, to take care of the growing student body, and to make what equipment we have, effective, and these, or the cost of them, which had largely to do with the request for the offering. In a previous paper, I called attention to the fact that this is a vital part of the Bicentenary Movement, having received the approval of General Conference, so that loyalty to the denomination seems to me to demand that all Brethren shall make the contribution. Following is the statement to date:

Amount reported previously	\$2461.15
Pleasant Hill C. E.	8.25
Wilson King and family	2.00
Third Church, Philadelphia,	20.00
Roann	6.55
Sunnyside,	61.73
Mansfield, additional	30.00
F. B. Goughnour	30.00
La Verne, Calif.	25.50

Total to Oct. 13,\$2645.18

I am hoping and waiting for more.

MARTIN SHIVELY, Bursar,
Ashland College,
Ashland, Ohio.

NAPPANEE, INDIANA

The first of October has come and with it the beginning of a new quarter and also a new church year. It also comes to us that we are three months older than when we last wrote our news letter. So to keep up to form we again come along with our quarterly report. In the last three months some things of importance to our church have happened, and we believe things of importance to one church are things of interest to all. Our annual business meeting showed all things going in the right direction. Financially we are in the best of condition. And what warms the heart of a pastor is to know that the work is on the up-grade spiritually. The at-

tendance at prayer meetings shows that the spiritual life is glowing and growing. The summer months having passed, the Sunday school and C. E. societies are taking a new hold. Last Sunday, the first Sunday of October, the Sunday school reached within ten of the three hundred mark and the senior C. E. society had all of fifty at their meeting. The preaching services have been exceptionally well attended all summer and now they are also getting larger in attendance. Interest in all the work of the church and its auxiliaries keeps up nicely. I may here add that a church that will have upwards of one hundred and thirty-five members in attendance at national conference and a dozen delegates present at district conference such a church is one that is informed and prepared to carry on intelligently and effectively.

Since our last report we have been hearing from our men's chorus on alternate Sunday evenings. This feature of the services is being commended on all hands. Sixteen men united to assist in making the services of the Lord's house as tasty as possible will surely have some effect. The people like to hear the men sing, and I may here add the men like to sing and so there is no need of agonizing whenever we want them to appear. And now we are going to have a Ladies' chorus also. The pastor appreciates all this endeavor to make things go and assist him in his efforts to do so.

Ere this appears in print we will have observed the twenty-fifth anniversary of the organization of the Nappanee church. This we are doing by holding a week's services demonstratnig the growth of our church and its auxiliaries. From a very small beginning we have developed a church of power. Several of the charter members of the church are still living and with us here. To these will be preached a special sermon by Brother B. H. Flora, for eight years pastor here. Brother Rench, who organized the church will preach on Thursday evening. We commence the celebration with Rally Day services in the Sunday school on the sixteenth of October, and close with an all day meeting on the twenty-third. On the Friday evening of this week of celebration we expect to hold the largest communion in the history of this church. Pray for us folks that the next twenty-five years may be as full of progress and good things as have the past twenty-five.

The W. M. S. and S. M. M. societies are on the job all the time. They have a prominent part in the anniversary celebration. It will cheer the hearts of the older members to see how things have grown and how we

are prepared for further growth. Only a few weeks ago a leader in the work remarked that the Sunday school of this church now handles far more money than the whole establishment did only a few years ago. That again shows how interest has grown, for the money sign is a fairly good sign of interest and growth.

We hold our revival in February with Brother Wirick at the helm. We are going to do all in our power to increase the spirituality of the membership and at the same time gather in those who are ready for membership in the Kingdom. Brother Bame was here recently and with his Bicentenary address he enthused the crowd. He can rest assured that when the records are written the Nappanee church will not be far behind any of the rest.

We are now considering the erection of a Sunday school annex to take care of our Beginners and Juniors. This has been needed for some time and now we are going to supply the need. Again we ask an interest in the prayers of God's people in our efforts to serve Him properly. In closing I must say that the recent district conference at Oakville was one of interest and inspiration. The spirit of good will and loving fellowship that prevailed was second to none. It is indeed good when Brethren can get together as brethren. Steps toward better things were taken and unless other districts hurry up the Indiana district is going to out-distance them in the work of advancing the Kingdom and its interests. Let us all work together and get the attendant blessing promised by the Lord to His workers working harmoniously in his name.

BRO. ED.

MINUTES OF THE ILLIOKOTA DISTRICT CONFERENCE, HUDSON, IOWA, OCTOBER 4-6, 1921

The first session of the conference opened Tuesday evening with a hearty song service led by Brethren Beachler and Myers. In the absence of Brother Staley, who was to have conducted the devotions, Brother Beachler called upon the congregation for Bible verses which met with hearty response. Brother G. T. Ronk offered prayer.

An address of welcome was delivered by Brother L. A. Myers, pastor of the Hudson Brethren church. Brother Myers reminded us that we were brethren and had one and the same Savior, the same Bible and common interests. We meet for a common purpose and Hudson bid us welcome.

A response was given by Brother Ronk for the visitors.

The sermon of the evening was delivered

by Brother B. T. Burnworth of Lanark, Illinois. His subject was, "Modern Athenians," Acts 17:21. The speaker called attention to the fact that people are seeking something new. The newest thing is Jesus Christ making new creatures. Our church services are too formal and exact; we need more experiences like Jesus had when four men let a helpless man down in the presence of Jesus to be healed.

The congregation sang, "The Way of the Cross Leads Home." The benediction was pronounced by Brother L. A. Myers.

Wednesday morning Brother L. A. Myers led in the song service and read as a scripture lesson the 91st Psalm. Prayer was offered by R. F. Porte.

Simultaneous conferences were held by the Ministerium and the Women's Missionary Society.

In the regular conference session, the secretary acted as chairman in the absence of both Moderator and Vice Moderator until a temporary organization could be effected.

A credential committee was appointed to determine conference membership. Miles J. Snyder, John Myers, J. W. Lichty were named as the committee. They reported 32 lay delegates and 10 ministerial credentials. The conference proceeded to effect a temporary organization. Miles J. Snyder was elected Moderator and W. H. Beachler was elected Vice Moderator.

There being no Moderator's message several informal talks were made centering around the question as to how secure more leaders for our churches. The Brethren taking part in this discussion were, Beachler, Burnworth, Staley and Porte. Miss Ethel Myers gave some very timely thoughts on the place of the home in training leaders.

The sermon of the morning was delivered by Brother G. T. Ronk, pastor of the Brethren church of Des Moines. Subject: "O Vision of the years," Daniel 12:4. The speaker stated that he came with no message on the subject of prophesy. He called attention to the dearth of great outstanding leaders among the churches who possessed the prophetic insight. One reason for this is the fact that this age is the age of the common man. The body of the sermon centered around four points.

1. A vision of brotherhood. The Brethren church being a small church, makes acquaintanceship possible therefore making brotherhood easier to be realized.

2. A vision of leadership. God has a purpose for us not as a big church but as efficient leaders.

3. A vision of service. The ministry is not a leap into the dark as some might think, but God has a mission for those He calls and will help us realize it.

4. A vision of power. The Greek nation was a small nation but it set the pace for the world. The Brethren must develop quality. God has called us to be instruments of power.

Service closed with song by the congregation and benediction.

Wednesday afternoon session was the Sunday school session. The congregation sang, "Let the lower light be burning;" "He included me." Scripture lesson, 1 Peter 2:1-12 was read and prayer offered by R. F.

Porte. An excellent paper was read by Miss Lulu Moser of Waterloo. Subject: "The Children's Division Organized." The first part of the paper stated the subject matter taught to the three divisions of the Primary Department. The next part of the paper discussed the method of organization. "The real objective of the Sunday school is building a life and not teaching a lesson."

Another excellent paper was read by Mrs. Frank Wismer of Waterloo on the subject: "The Present and the Future of the Adult Division." The author of this paper called attention to present failures and with prophetic vision looked toward a system of courses of Bible study, which would allow freedom of choice and thus automatically grade the adult division.

Mrs. Mary Hollis, a very efficient teacher in the Hudson Sunday school told us how she conducted her class of women. She prepares a series of questions which she distributes to certain members of her class by mail. Mrs. Hollis gave us an example of her work which is indeed meritorious.

The congregation sang, "When love shines in." Brother B. T. Burnworth then addressed the conference upon the subject, "The Modern Aims and Ideals for the Young People's Division." This was a great address and carried a strong appeal for a proper appraisal of the Organized Class as a sufficient means to meet the needs of the American youth. The speaker called attention to the lop-sided character of the numerous organizations intended to interest and hold the boys and girls. "The greatest organization is the organized class."

A telegram bearing greetings from the Pennsylvania Conference assembled at Philadelphia was read. The greetings of this conference were ordered sent which was done by the secretary. "America the Beautiful" was sung by the congregation. Brother Burnworth then led in a Round Table discussion of Sunday school problems. This proved to be an interesting discussion. The session closed with song and prayer.

Wednesday evening session opened with Vice Moderator Beachler in the chair. "The Touch of His Hand on Mine" and "More Like the Master" were enthusiastically sung by the audience. Devotions were conducted by Mrs. W. O. Nish of Chicago. She emphasized the text, "As the Father hath sent Me, even so I send you." The congregation sang, "Higher Ground."

An able address was delivered by Rev. G. D. Serrill, vice president of the Iowa State C. E. Union on the subject: "Four-cornered Christian Endeavor." He said Christian Endeavor had four millions of members.

Four-cornered Christian Endeavor includes, first, Christian Endeavor is spiritual. C. E. chapter, Romans 12. Secondly, Christian Endeavor is personal. Thirdly, Christian Endeavor is unselfish. Fourth, Christian Endeavor is practical. The spirit of Christian Endeavor is expressed in the words, "Trusting in the Lord Jesus for strength I WILL."

Brother Ed Kemp of Leon, Iowa led in singing, "If your heart keeps right."

Brother A. R. Staley spoke on the subject of, "The Intermediate Christian Endeavor."

Brother Staley told of the need of leadership when the child passes from childhood to adolescence. He called attention to the impressions of these years. He gave a plan for leading the devotional meetings by dividing the society into four groups and making each group responsible for one meeting each month.

The conference was privileged to listen to a solo by Edgar Wassam. The sermon of the evening was delivered by Brother Miles J. Snyder. The text was found in John 14:6, "I am the Way, the Truth, and the Life." After referring to the setting, the speaker said that the meaning of the text narrowed itself down to one Person, the Father. It is the problem of coming to the Father. Heaven is within the touch of this life. It is not necessary to die to feel the thrill of heaven but it is the result of a growing moral life. Truth is the mind's grasp of the existence of the Father. The Way is the soul's consciousness of sin and the method of returning to God. The Life is the victory. Jesus is the Truth. All truth is but fragments of Him. Jesus is the power of the endless life. Jesus is the dynamo.

Song, "Volunteer for Jesus" led by Brother Kemp and benediction by Brother Staley closed the session.

Thursday morning session was opened by the congregation singing "Come Thou Almighty King." Devotions were conducted by Miss Ethel Myers. She read Matthew 28: 19, 20. "O Zion Haste" was sung by the people.

Moderator Snyder named the nominating committee. B. T. Burnworth, chairman, J. W. Lichty, Miss Lulu Moser.

Resolutions: John Myers, Mrs. John Taylor, Austin R. Staley.

Treasurer of Mission Board reported a balance of \$1065.55 with \$312.00 in unpaid apportionments. The apportionment for next year will be 35 cents per member.

Brother G. T. Ronk spoke of the duties of the mission pastor and stated the possibilities of the work in Des Moines.

Congregation sang, "We shall see the King some day." Brother Ed Kemp favored us with a gospel solo.

Brother F. G. Coleman preached the sermon of the morning. Text Exodus 14:15b. Brother Coleman declared that the forward moving church must be a soul-saving church. God does not command us to go forward without a possible chance of success. There are only two ways a church may go, either forward or backward. There is no standing still. We apologize for the doctrines of the New Testament; we should make them a declaration. Closing song, "The Way of the Cross Leads Home." Benediction by Coleman. Thursday afternoon was taken by the Women's Missionary Society. It was a meeting of inspiration and methods.

The closing session of the afternoon was the final business session of conference. The conference treasurer, Mrs. B. F. Puterbaugh reported a balance at the beginning of the year \$28.04, received from delegate fees and collections \$66.89, making a total of \$84.93. Expenditures, to the conference secretary for postage, telegrams, fee, \$15.22. To Dr. Bame

for traveling expenses, \$22.65, making a total of \$37.87 and leaving a balance of \$57.06.

A motion was made by B. T. Burnworth that if necessary, an order should be drawn upon the treasurer for Dr. Bame's traveling expense.

The organization of the conference resulted in the following: Moderator, Austin R. Staley; Vice Moderator, Miles J. Snyder; Secretary, R. F. Porte; Treasurer, S. P. Hoover, 1504 W. 4th St., Waterloo, Iowa.

Brethren W. H. Beachler and M. F. Springer, were elected to succeed themselves as members of the district Mission Board.

National Executive Committee, W. H. Beachler.

College Trustees, Dr. J. L. Gillin and G. T. Ronk.

Mrs. B. T. Burnworth made a motion that the new conference officers appoint the new board of religious education. Carried.

Moved by Brother Beachler that conference secretary be district statistician. Carried.

B. T. Burnworth was elected to succeed himself as member of the ministerial examining board.

Austin R. Staley elected Bicentenary secretary for the district.

Matter of conference location for next year was left in the hands of the new conference officers.

Report of the resolution committee was read by Brother Staley and accepted by the conference.

Inasmuch as Almighty God has permitted us to again assemble in conference at Hudson, Iowa, October 4-6, 1921; Resolved that we express our gratitude to Him as the Master of our lives, and that we return to our churches with a deeper consecration of His service.

Further, be it resolved: that we register our approval and pledge our support of all efforts looking toward Christian education in the brotherhood. That we support Ashland College, the Publishing House, and the Bicentenary Movement.

Further, be it resolved: that we as a conference approve all efforts toward extending the church both at home and abroad, and that we especially commend the work of the mission boards in opening work in Des Moines.

Be it further resolved: that we express our appreciation for the excellent sermons and addresses delivered at conference, and that we commend each speaker for their careful preparation,

That we express our appreciation of the Women's work and the work of Christian Endeavor, and

That we express our appreciation to the Brethren church and people of Hudson for their kindness to the visitors and their efforts in making this a successful conference.

Austin R. Staley,

Mrs. John Taylor,

John Myers,

Com.

Thursday evening session opened with song service led by Brother Kemp. "We shall see the King some day" and "I love to tell the story" were sung. W. H. Beachler conducted devotions, using Phil 2:1-11. The audience was favored with a violin solo by Mrs. Mineese. The audience then sang, "Awake."

The Moderator introduced Dr. Chas. A. Bame. Dr. Bame delivered an able address using as a scriptural basis, Matthew 23:8 and Ephesians 4:16. Service closed with singing, "Jesus Saves." Benediction by B. T. Burnworth.

Miles J. Snyder, Moderator,
R. F. Porte, Secretary.

CAMBRIA TO ROANN

Last winter Brother Thomas of Flora, Indiana, went to Cambria, Indiana and held a revival meeting. From then until October 1 I preached there every other Sunday. Five were baptized as the result of Brother Thomas's meeting. During the summer I baptized one young man. We drove to the creek after services one Sunday evening and let the lights from the autos shine into the water during the service. Cambria used to be one of the larger churches but in recent years has dwindled down until there are but few left. It is a promising place however as it is the only church in the town that holds services. The Sunday school under the leadership of Brother Ed. Kirby has been showing an increase. The largest attendance was 73.

October 2 our first Sunday here at Roann. Brother W. E. Ronk, who was here for three years, was a great help to me as he introduced me into the homes of most of the members. It is a great help for a retiring pastor to take such interest in his successor. Brother Ronk made many friends during his stay here. He baptized four on the morning of his departure for his new field of labor. It seems good to us to have a house to live in again as we have lived in Chicago for two years, where we only had three rooms in a house with several other families. The people here have been very good to us, and we are enjoying the work very much.

R. I. HUMBRED.

OVER THE TOP AGAIN AT FIRST CHURCH, JOHNSTOWN

Sunday, September 25th, was our annual Rally Day in our Sunday school and despite the very inclement weather we had a very enjoyable and profitable service. The goals that were set several months ago were far exceeded in the way of finances, the goal having been set at \$1200 and this was passed by almost a hundred dollars when the final count was made. Last year our goal was set at \$2000 which was nicely reached, but this year, in view of the great depression and the scarcity of labor and money, the committee decided to drop it somewhat. In spite of the fact that we have been without a pastor, the work has been progressing just the same with the same old fashioned vim and vigor so characteristic of the Johnstown people which made easily possible the goal. The school has decided to give one-fourth of this offering to Ashland College, and which amount will be forwarded in the near future. The goal for attendance which was set at 500 was almost reached and had it not been for the extreme inclemency of the weather this mark would have been far exceeded. We are convinced that the Johnstown people are possessed with the spirit expressed in the Bible, i. e., "The people had a mind to work."

Rev. C. H. Ashman the newly elected pastor, called to service with the Johnstown congregation arrived in Johnstown with his family via "Henry" last Wednesday, October 5th and immediately plunged into the work. His popularity among this congregation was plainly attested by the attendance at both services on the first Sunday he occupied the local pulpit. At the morning service it was necessary to place chairs in all available space to accommodate the vast audience and the evening service was almost as large in point of attendance.

After a summer of extended vacations on the part of many of the members of the congregation and a general rest along all lines of church work, which is always very noticeable during the summer months, our people have come back with a determination to make the coming winter season the biggest and best in the history of the congregation. We see nothing but the brightest future ahead for the First church at Johnstown under the leadership of its pastor, the Rev. C. H. Ashman, who has the good wishes of the entire congregation. H. W. DARR, Moderator.

INDIANA CONFERENCE REPORT

The Thirty-fourth Annual Conference of the Brethren churches of Indiana was held at the Brethren church at Oakville on October, 3-6. The program as printed in the Evangelist was carried out, with but few exceptions. The credential committee reported a total delegation of 106 as against 112 last year.

The W. M. S. and the Ministerium met simultaneously and each report excellent programs. The W. M. S. had a large delegation present and plans were set in motion for a great year. They will report the details of their meetings through their own secretaries.

Sermons

The sermons of the conference were preached by W. E. Thomas, E. L. Miller and A. E. Thomas. Since each of these sermons have been asked for by the editor for publication in the B. E. we will not add any comments here:

Addresses

The first address of the conference was given by S. C. Henderson from the theme, "Our Unfinished Task," Matt. 28:19-20. "Christianizing the Home Community," by Byron S. Stoffer, "The Relation of a Denominational Literature to the Future of the Denomination," by G. S. Baer, "The Future of the Brethren Church in Indiana," by J. L. Kimmel, "Missionary Opportunities in our District," by W. T. Lytle, "Need and Work of a District Evangelist," by G. W. Rench, "Apostolic Evangelism," by C. A. Stewart, and "Our Bicentenary" by C. A. Bame, were all great addresses, and in view of the fact that the most of them have been asked for publication we shall leave it to the reader to there gather the good things.

Sunday School Program

In the Sunday school session in charge of Dist. Supt. S. M. Whetstone, J. W. Clark, R. I. Humbred, W. F. Johnson, W. R. Deeter, and S. M. Whetstone, gave very helpful mes-

sages from the subjects assigned them. This department will be reported in detail by the superintendent.

Missions

The various mission points cared for by the state were all reported as being in a splendid, healthy, growing condition. J. L. Kimmel remains in the Muncie field and planning for a new building there soon. J. W. Brower has accepted the pastorate at Peru and will carry out their plans for building there. H. E. Eppley is moving the work forward in a very commendable way at Huntington. In addition to these they have added the names of Teegarden, Cambria, Roanoke, Ft. Wayne, and Clay City for partial support the coming year. The apportionment for the churches was fixed at the rate of (\$1.00) one dollar per capita.

Pastors' Reports

Number of churches in state	33
Number of churches reporting	34
Members on roll	4699
Members added during year	481
Net gain	178
Contributing members	3028
Members attending communion	2853
Attendance at prayer meeting	506
Attendance at S. S.	3283
Attendance at Y. P. S. C. E.	466
Membership W. M. S.	1103
Membership S. M. M.	240
Revivals held this year	35
Revivals conducted by Ind. pastors ..	56
Contributed to missions—	
To State	1906.36
To Home	2418.94
To Foreign	3274.58
Contributed to benevolences	1808.76

Organization

Conference officers—Mod., A. T. Wirick; Vice Mod., E. L. Miller; Sec., C. C. Grisso; Statistician, W. T. Lytle.

Mission Board—Pres., E. L. Miller; Sec., C. A. Stewart; Treas., J. A. Collins.

Board of Evangelists—J. A. McInturff, G. W. Rench, J. L. Kimmel.

Ministerial Examining Board—G. W. Rench, J. L. Kimmel, S. M. Whetstone.

General Conference Executive Com.—W. F. Deeter, W. I. Duker.

Conference Trustees—Pres., J. W. Brower; Sec., C. G. Wolf; Treas., Ephriam Culp; Daniel Stevens, Henry Rhinehart.

Delegates to General Conference—Frank Clingenpeel, Peter Pontius, A. J. Riddle, Joseph Hosler, J. A. Hostetter.

Shipshewana Lake Camp Meeting Committee—G. W. Rench, E. L. Miller, J. A. McInturff.

Director of Benevolences—Herman E. Roscoe.

Director of Bicentenary—W. E. Thomas.

College Trustees—T. C. Leslie, 1924; A. R. Bemenderfer, 1923; F. O. Switzer, 1922.

State S. S. Officers—Supt., S. M. Whetstone.

Children's Division—Lillie Garwood, So. Bend.

Young People's Division—Mrs. Herman Roscoe, Goshen.

Administrative—Wm. Widmoyer, Nappanee.

Adult Division—Mrs. John Humbred, Flora.

Educational—W. I. Duker, Goshen.

Conferences

The next conference will be held at No. Liberty, the first full week in October, 1922.

A Bible conference and Camp Meeting will be held at Shipshewana Lake some time next summer, the details of which have been placed in the hands of the executive committee, and the tabernacle committee. All ministers and congregations are urged to lend their support in every way possible to make this first Camp Meeting the greatest possible success.

Resolutions

Inasmuch as it pleased Almighty God to permit us to again assemble in this thirty-fourth annual conference of the state of Indiana:

Be it resolved: First—that we offer our sincere thanks and devotion to God for his wonderful love and care he has so abundantly poured into our lives since we last met.

Second—that we recommend to this conference that they be much in the spirit of prayer, realizing that only with close communion with God that we can meet the task before us.

Third—that we desire to extend to the Brethren and friends at Oakville our sincere thanks and appreciation for their kind hospitality and careful consideration of our physical needs in providing for our entertainment both in the home and in the hall.

Fourth—that we extend an urgent call to the churches of Indiana as well as elsewhere, to remember in their prayers and devotions the Old Folks and Orphans Home that is being started at Flora, and that we urge the ministry to call upon the members of their congregations to remember this home in a material way, and that we urge the laity to give liberally of their means in order that a place of comfort might be provided for those who have grown old in the service and unfortunate children who have been deprived of father and mother.

Fifth—that the churches of Indiana appreciate the bigness of the Bicentenary Movement and that we stand behind the General Secretary, Brother Bame and give him our undivided support.

Sixth—that as the future of the Brethren church is limited by our missionary activities, that we give our whole-hearted support to missions and extension work.

Seventh—that in as much as we feel the dearth of our ministry, that we urge the local congregations to search out from among them young men and women for the active ministry and support them in whatever preparation is necessary.

Eighth—that the Brethren church give her undivided support to the 18th Amendment to the Constitution and the Volstead Act, both morally and spiritually or in any other way we might be called upon to support it.

Ninth—Since we are a peace-loving people be it resolved, that we as a church endorse the President's attitude toward a disarmament conference and that a message be sent to our congressman and senator to this effect.

Tenth—that we endorse the "Laymen's

Movement" originating at General Conference and urge our laity to support it.

Eleventh—that we your committee recommend that due consideration be given to the Shipshewana Lake Camp Meeting ground.

Twelfth—that this district conference welcome into our midst Brethren Humbred, Flora and Bright.

Thirteenth—that we extend our sincere and heartfelt appreciation to Bro. Henry Rhinehart and his wife for their wonderful, magnificent gift for the establishment of a so much needed home for the Old Folks and Orphans of our brotherhood.

Fourteenth—that in as much as it has pleased Almighty God to take from among us our dear Brother Hopkins, who passed away December last, having spent more than forty years in the ministry, that we thank God for his bodily life and influence which still lingers with us.

Fifteenth—In as much as we have still with us a number of brethren who have for years labored faithfully for the up-building of the church, who are now going toward the horizon of life, that we continue faithfully in their counsel that we likewise may be found faithful.

Sixteenth—that last but not least we thank the officers of this conference who have labored faithfully during the year that this conference may be a success.

Respectfully submitted,
Mrs. S. M. Whetstone,
W. F. Johnson,
W. E. Thomas.

Thus the Thirty-Fourth Conference has gone down on record. May the great Master hand apply his touch of approval on all that has been planned in His name.

Faithfully your servant,
C. C. GRISSE, Secretary.

COLLEGE NEWS

College opened Tuesday, September 13th, with an unusually good enrollment. There are now in the Arts College 128, practically all of unconditioned college rank. The enrollment in the other departments will carry the total well past 200.

There are many pressing problems this year. First of all, the athletic interests of the school need attention, involving the repair of the gymnasium. This is well under way and before cold weather the building ought to be ready for use.

Then the finances present some difficulties. The first installment of the city pledges was due October 1st. The collections were very gratifying. Then there are still some portions of the brotherhood to be canvassed. This project is under consideration now. The proposed new building is an added responsibility. We need this very, very much and plans ought to go forward regarding it.

In addition, there is certain state recognition that ought to be gained very soon. This has always been uncertain. To be added to the above is the pledge of at least \$25,000 a year for two years through the Bicentenary Movement. I have given this promise considerable publicity and have based some plans on the assurance that it will be forth coming.

This promises to be the very best year yet.

The men and women are fine spirited and loyal. Victory seems to be presaged in our intercollegiate contests, and events now seems already to indicate a larger freshman class next year. The freshman enrollment this year is well past 60.

We need the undivided support and prayers of the church which we serve. I am thankful for the letters of approval and of promised support.

EDWIN E. JACOBS.

LEON, IOWA

Since we have been silent for some time we believe you will begin to wonder what we are doing and how we are getting along.

Perhaps you are all aware of the fact that Brother G. T. Ronk left us at conference time to take up the Des Moines Mission work. Since that time we have had the pulpit filled each Sunday evening by Brother Samuel Garber, Brother John Garber or Brother Frank Garber. Our attendance fell off some after our pastor left but is now increasing again and more interest in the work is being manifested.

Rev. Charles A. Bame was with us on Tuesday evening, October 11 and we had a wonderful message and religious uplift.

We Leon people desire a pastor from January to next National Conference time and would like to correspond with any minister desiring a pastorate of that duration of time. Address letters to Brother George Sanger of Leon.

The church services at Crown and Union Chapel have been discontinued for the present and Crown does not expect to start until the first of April. Union Chapel continues to hold interesting and inspiring Sunday school sessions.

The Sunday school at Leon is growing spiritually and in fervent interest, if not in numbers. The attendance at the present remains about the same each Sunday with perhaps an addition of from one to five every few Sundays.

We have an organized Boy Scout movement connected with the Sunday school the leader teaching the class of boys in the Sunday school. The leader (F. W. Garber, Weldon, Iowa) has been unable to attend meetings for some time on account of sickness in the family but they expect to resume the work immediately.

Our Endeavor society is putting on a campaign for increase in attendance at the present time and there seems to be a manifestation of success in the attempt.

The Missionary Society is moving smoothly and the Sisterhood is lined up with Mrs. Nerva Coverdell as patroness. We miss Mrs. Ronk very much in our woman's work as well as other lines of Christian work and know that she will be a great comfort and blessing to the work at Des Moines. Wherever Brother and Sister Ronk go our prayers shall follow them.

It is our desire that we may have the prayers of the Brethren especially during this pastorless period that the Lord's work and will may be done by the Leon Brethren church. WILMA E. GARBER, Secretary.

Weldon, Iowa.

LOST CREEK, KENTUCKY

On September 12, we began a two-weeks' revival meeting, with Rev. Sylvester Lowman of Pleasant Hill, Ohio, as evangelist. We realized that it was a short time for the meeting, but it was about all we could give at this time. Thus we had to make the most of our time, and occupy fully as possible.

The meetings started right off with a good attendance, which kept up throughout. The attendance and order were especially good. Brother Lowman also brought splendid messages, which he knew well how to adapt to his audiences. It was indeed a great privilege, and a blessed pleasure to work with Brother Lowman through these meetings. He is a workman that needeth not to be ashamed rightly dividing the word of truth.

Mrs. Lowman was present with Brother Lowman, and gave splendid help in different ways throughout the meetings. We all enjoyed Mrs. Lowman's presence and help.

As a result of the meetings, twenty-nine have been baptized to date, and twelve re-consecrations. The additions represent heads of families, young people, and children. The largest baptismal service that we have ever had at Lost Creek, save one, we had one Sunday afternoon, when seventeen were baptized. Immediately following this service we had the communion services in the chapel. There were about fifty-two at these services. There would have been more, had we not had the baptismal service so close to the communion services.

The last Sunday, as well as the previous Sundays, were very rainy days, especially in the forenoon. But the rain did not interfere with our having splendid services. We raised fifty-two dollars for Brother Lowman, and had the day been a nice one we could have made it more. This, with the fact that we had just completed a couple weeks before our canvass for the dormitory addition, raising \$411.27, shows that the people here are doing so much better than formerly, that it is very encouraging to see such results, a thing which would have been impossible a few years ago.

Then the services have not slumped a bit since the meetings. Last Sunday, two weeks after the special effort, we had 108 out to the morning services. The addition to the girls' dormitory, has helped things so very, very much, that now it seems that things are shaping up for some real advances all along the line. But this advance will only be possible in Him, and under His leading. We ask for a large interest in your prayers, that we may be kept really humble, and fully in His will.

G. E. DRUSHAL.

ANNOUNCEMENTS

COMMUNION NOTICES

The Brethren church of Berlin, Pa. will observe Holy Communion, Sunday evening, October 23rd, at seven o'clock. A cordial invitation is extended to all brethren of like faith to be present and enjoy this service with us.

W. C. BENSHOFF, Pastor.

The Gratis Brethren church will hold their Love Feast service Sunday evening, October 23, at 6 o'clock, with preaching services two nights previous. Members of nearby churches are cordially invited and all members are urged to be present. "As often as ye do these things ye do proclaim the Lord's death until He comes."

ROY BRUMBAUGH, Pastor.

A PASTOR WANTED

The Leon church is desiring to secure the services of a pastor who can begin the work about the first of January. We should be pleased to correspond with any minister who could take up the work about that time. Address all correspondence to Mr. George Sanger, Leon, Iowa.

WILMA E. GARBER, Secretary.

Weldon, Iowa.

PASTORS AND DELEGATES TO OHIO DISTRICT CONFERENCE, MEETING AT DAYTON, OHIO, OCTOBER 24, 25, 26; TAKE NOTICE

The New Credential Blanks were gotten out and mailed to the pastors for our state conference. See that credentials are properly filled out and delegate fees accompany the credentials. Each church is entitled to representation by lay delegates on the basis of one delegate for every 25 members or fraction thereof above 15. Each congregation shall pay, a fee of 25c for each delegate to which it may be entitled.

MORTON L. SANDS, Secretary.

Fremont, Ohio.

IMPORTANT NOTICE

In as much as Wm. A. Gearhart, of Dayton, Ohio, is now giving his full time and attention to the work as General Missionary Secretary for the National Home Mission Board, all money and matters having to do with the Foreign Mission Board that were formerly directed to his office, should be directed to the undersigned, Financial Secretary and Treasurer of the Foreign Mission Board, until further notice.

The Foreign Mission Society will have its own Secretary the same as the Home Mission Board just as soon as possible. This position has been tendered to the regular secretary of the Board, Brother Alva J. McClain. He has asked for time until January 1st, to consider the matter. In the meantime, we shall take care of the work at our office here in Long Beach. Brother Percy L. Yett, the assistant pastor of the Long Beach church, will give his time to the care of this work under the direction of the undersigned, until Brother McClain shall give us his answer.

Therefore, until further notice, send all funds for the foreign work of the church to

LOUIS S. BAUMAN,

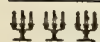
Financial Secretary and Treasurer,
1330 E. Third St., Long Beach, Calif.

VOLUME XLIII
NUMBER 41

OCTOBER 26,
1921

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



WHEN THE

Principle of Stewardship

*Has been sincerely adopted
And is conscientiously applied*

The Task of Home Missions

*Will be accepted as a
Joy-giving opportunity*



BEGIN NOW TO PLAN FOR YOUR

Thanksgiving Offering for Home Missions

The Goal: \$1.00 Per Member



Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

“Armistice Sunday a Day of Prayer”

Armistice Sunday, the Sunday preceding Armistice Day, which is November 11th, is significant this year beyond all precedent. It is the last Sunday preceding the convening of what may prove to be the most momentous conference that has ever been scheduled to meet on American soil. Such a Sunday must necessarily be significant because of the wonderful influence it has the possibility of wielding. If the churches as they meet in their various places of worship throughout the land on that day shall give themselves earnestly and unitedly to prayer, conscious of the fact that they have it within their power to throw about the Disarmament Conference a spiritual atmosphere and a holy influence that will pre-dispose the members of that conference to right decisions, they may well feel that they have used this day to good account. That is the hope and the purpose in the hearts of many religious leaders in every church. The call has gone forth from the Federal Council of Churches and has been echoed by other organizations and individuals that this day be devoted to this special end. This is a call to which no Brethren congregation can afford to fail to give hearty response, nor do we anticipate that there will be any inclination to pass it by lightly.

If there is any church that has a right to rejoice to see this day it is ours. It seems to be the beginning of the realization of the day for which we have long hoped and prayed—the day when international disagreements would be settled not by resort to fire and

sword, but to reason and mutual consideration. It is the beginning of a day when the awful curse and sinfulness of war will be viewed in the light of the word of God, and when men will refuse to make war against one another—a thing which has long been a strong note in the message of the Brethren fraternity. It is the beginning of

a day when there will be general realization of the fact that might settles nothing aright, and when the nation that attempts so to settle her disputes and to justify her claims will prove herself a horrible bungler, and will bring her name into disrepute among the nations of the world. And it is the beginning of the day, let us hope, when nations will realize the fearful fallacy of thinking to avoid war by attempting to frighten one another by the greatness of their armaments. If these hopes shall be realized even in a small measure, will it not be a day to rejoice over? And if there is even the barest possibility of such hopes being realized, is it not worth praying for?

Prayer will help in three ways to bring about this great and good end. It will exercise an influence, through the power of God, directly upon the rulers of the nations and those who shall represent the nations at the Disarmament Conference, and thus help them to be brought to right decisions. That is, it will do that if we really believe in the accomplishing power of prayer. Definite prayer to God that his Holy Spirit may exercise a directing influence upon the minds of the Conference members will bring marvelous results, if we

A Resolution Favoring Disarmament

WHEREAS President Harding has called a Conference on Disarmament to be composed of the Principal Allied and Associated Powers and China, to be held in Washington, D. C., on November 11th, 1921, and

WHEREAS the Christian people of the United States of America of all denominations are by their profession of belief in the teaching and Spirit of Jesus Christ committed to the policy of World Peace and to Disarmament as a means to the accomplishment of that goal, and

WHEREAS the Brethren (Dunker) fraternity through its more than two hundred years of history has steadfastly proclaimed the Gospel teaching and maintained an attitude of opposition to carnal warfare;

BE IT RESOLVED That we, the pastor, officers and members of the Brethren church, do hereby express to Almighty God our deep gratitude for bringing the peoples of the world to the place where the Christian attitude toward war is being looked upon with such universal favor, and further

BE IT RESOLVED That we respectfully petition President Harding and Secretary Hughes and his American associates in the Disarmament Conference to use every available influence to bring the nations of the world to an agreement on Disarmament with a view to securing World Peace, and that we hereby pledge them our prayers and loyal support to that end.

NOTE—Pass the above or similar resolution at your next morning church service and send a copy to President Harding, another copy to Secretary of State Hughes, who is chairman of the American Disarmament Commission, and in other copies insert the names of your members in Congress and send your congressman and senators each a copy.

have the faith.

Prayer will awaken the church to a sense of responsibility and cause it to speak with conviction and unity concerning the awful sinfulness and utter folly of war. Real prayer will bring the church to realize that it cannot hope to escape a generous portion of the blame and responsibility for another war if it holds its peace and gives no encouragement, when the nations seem half persuaded to halt in their terrible race with death—the building of mighty armaments of destruction. This is an hour of wonderful opportunity for the church to point out to the state the will of God in this matter, which is the only right course. The church cannot truly pray without realizing the burden of this opportunity.

Prayer will help to marshal the mighty power of a strong public sentiment against war and the preparations for war. When the church gets dead in earnest in this matter, its prayer will cause it to seek to bring the entire community to see the situation aright, and it will seek to register the community's united opinion as one mighty veto of the building of great armaments. It will seek to direct the thinking of people into right channels and to mould public opinion and to cause it to be expressed in such ways that those who are in positions of authority will serve the wishes of the people and do the will of God. When this is done nations will begin to turn their swords into plowshares and war will become a great improbability. But such transformations will not be brought about until the church attacks this problem upon her knees, and has sufficient faith and perseverance to see it through.

Supplementary to what we have said, we are permitted to give you the strong appeal of a noted journalist, who sent us his words for publication. With men all over the nation speaking and writing so urgently about this matter, we can surely count on the churches of the Brethren faith taking seriously this request for A Day of Prayer for the Disarmament Conference. Mr. William T. Ellis writes in part as follows:

"At bed rock, the idea behind the Disarmament Conference, which opens in Washington on Armistice Day, is spiritual and derived from the Bible. All the world is viewing with interest and expectancy this epochal gathering; but Christians have a peculiar concern in it.

"It scarcely needs the call of the Federal Council of Churches to make Armistice Sunday a Day of Prayer for the Conference; and a time of special consideration of the spiritual issues involved. It only remains to assure the full value and import of this Sunday wherein the church will find her voice upon one of the greatest of universal problems. How can the message of the Christian faith best be brought to bear upon the Conference, and upon the world?

"Obviously, the occasion is one of the opportunities which came

to the church but seldom. The interest of all civilization will be centered upon Washington. Special correspondents from every continent will be there. Responsible statesmen from the leading nations, shapers of the policies of governments, will be present. With open and inquiring minds they, and the whole world, will be seeking to interpret the underlying purpose and spirit and character of the momentous meeting. It will be a plastic hour in history.

"And Washington, with all that it will then contain, is directly subject and sensitive to American public opinion. Did democracy ever before have such an opportunity? For the serious-minded citizens who make up the membership of the churches, and all the other countless folk who share the common solicitude of this hour, have it within their power to bring the noblest ideals of human relationships to bear directly upon the Conference.

"How is this to be done?

"Easily and simply and normally.

"First, every religious congregation in the land should determine to make the services of November sixth times of grave significance. They should be vocal with the real mind of the church. The burden of this solemn day should be laid squarely upon the shoulders of every person present. The intercession for Divine guidance upon the Conference should be more than a formal pulpit petition: it should be the prayers of a people who are sincerely aroused.

"Obviously, this should, by every practicable means, be made a general 'Go to Church' Sunday. If ever the presence of the whole community within dedicated walls is important, this is the time. As a public duty, people should be led to the houses of worship on November sixth. Then, if any voice is given to the common aspirations of the hour, it will be representative of the will of the community.

"There should be preliminary agitation and preparation for this day. All the churches of a city or town should be in agreement upon the major items of the day's programme. In connection with the special publicity for Armistice Sunday—of which there should be much—a display advertisement should be published in all the local newspapers.

"This Advertisement should serve several purposes: that of calling attention to the spiritual significance of the Disarmament Conference; of showing the church's relation thereto; of urging general public attendance upon the services of November sixth; of quickening interest in and respect for the church; and of intimating to the church members their responsibility upon the occasion.

"If there is adequate statesmanship in the church, as well as in the nations, it is to be expected that the Disarmament Conference will mark the inauguration of a new and more Christian era in the relations of the peoples of the earth and in the progress of civilization."

EDITORIAL REVIEW

The Sunday school was given no small attention in the Indiana District Conference. A brief report of the splendid addresses given there appears in this issue over the signature of S. M. Whetstone, the state superintendent.

Brother C. C. Grisso's meeting at Gretna, Ohio, according to a report received by Brother R. R. Teeter the pastor, had resulted in 15 confessions up to Friday night of last week. The interest is good, the evangelist is preaching to a crowded house every night. A full report is promised later.

Brother Homer Anderson and his good wife were subjected to a "showering" by their loyal parishioners of the Campbell, Michigan, church. We imagine Brother and Sister Anderson rather enjoy such "showers," even if they do take them unawares. The work is moving forward, and a revival is planned with Brother Grisso, a former pastor, as the evangelist.

Brother J. H. Peck, the newly elected correspondent of the Compton Avenue church of Los Angeles, writes an interesting letter. The church participated in a union evangelistic meeting, eight have been added to the membership and another campaign is being planned. Also a new church is being considered.

Brother William A. Gearhart issues the call for the Home Mission Offering to be taken on the Sunday preceding or the Sunday follow-

ing Thanksgiving Day, and a number of our congregational extension-secretaries tell briefly of the importance of making this offering a generous one. Read their messages on the Mission page. The Mission Board is asking for an offering of \$1.00 per member.

You will notice by the Executive Secretary's report this week that he is hastening with his Bicentenary Vision and plans to every district conference and church in the brotherhood. He is not around yet, but he is certainly making good use of his time, and it is encouraging to note the fine response that is being given to the Bicentenary appeal, and how everywhere plans are being made for aggressive endeavor along Kingdom lines.

Have you let any special day in the Brethren calendar pass unobserved? If so, plan to get it in soon. Let us all do our part at the whole task of the church. For every item of our program that your church passes by or neglects unduly, another church that is more faithful than yours must have an added burden laid upon its shoulders, or else that particular interest must suffer for lack of support. Have you done your part for the College, for the Publishing House and for Missions, Home and Foreign? Have you enrolled any tithers or secured any recruits for the ministry or missionary work of the church? And have you taken an offering of ten cents per member for the expenses of the Bicentenary Movement? If you have not measured up in these things, have you tried real hard? Let us all do our best to get the whole church back of its whole task, and keep it at that task continually.

GENERAL ARTICLES

What Can Be Done to Supply the Pulpits. By Fred V. Kinzie

(CONTINUED FROM LAST WEEK)

The Heart Appeal

Now, "What Can Be Done to Supply the Pulpits?"—not with any kind of "filler," but with men of God, who know and live the "overcoming life" (1 John 5:4; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:7).

In the foregoing we have dealt largely with the quality which is vastly more important than quantity. It is high time we digest thoroughly Matthew 7:13, 14, and cease to look askance at the mission and the handful of worshipers. It is not the majority but the minority with which we are dealing. Better have the pulpit vacant than filled with a false prophet. But direct to the question of leaders—the vital issue of the Christian church. 1 Timothy 3:1 states that it is altogether honorable for a man to seek this leadership. Therefore, this should be pointed out to the youth of the church. We name two especially important methods of encouraging men and women to surrender their lives to the work of the Master:

First, the call from the pulpit. All too seldom do we hear a genuine entreaty from the sacred desk to turn the mind from the pursuits of this materialistic world and throw one's life solely upon the mercies of God with the sufferings and hardships, tears and pain, and denunciation of friends that accompany. Oh, yes, there are suggestions of such service, but not a GENUINE heart-wringing appeal that really stirs deeper than the ear-drums.

When the parents, who now fill our church pews, "pray the Lord of the harvest" and mean what they say, and when our ministry spends sleepless nights on its knees pouring out an appeal for souls and soul savers, rather than attacking the "knotty" theological "kinks" of the Scriptures, just that moment the ice will begin to thaw and we will see children of our day the pastoral and missionary prospects of the morrow.

Awaken, Parents!

Second—the advantages in our schools for the man or woman financially hindered.

It is a well-known rule that the leaders in both church and world have come from the ranks of the poor. Just as sure as there are "gems" lost in sin in the enlightened, well-churched communities of America through the lack of the personal touch and encouragement of the believer, so there are within the fold "gems"—talented ones—lost to real service through lack of proper encouragement and help from church leaders. The sinking into oblivion of this talent is due largely to poverty, or at least to the inability to see a path to a higher education in a church school or institution of advanced learning.

Let us insert right here that the weakness of Protestantism versus the strength of Catholicism is due almost wholly to the educational system of the two bodies. Nor do we wholly approve of Catholic methods, though they be effective. The strength of the Brethren church (or any other) depends upon her fathers and mothers awakening to the imperative value of Brethren schools for Brethren children—and awakening so completely that everything—financially, socially, etc., will be trampled under foot in the clamor and stampede of the haste to place themselves in a position that their children will have such advantages: delivering them of so many of the besetting evils of the average public school and secular college.

To illustrate the above: We have in mind a certain woman, whose parents, though poor, sacrificed and labored and lived far above their means that she, an only daughter, might enter and move in the highest society. She did not betray their wishes but made good the advantage and eventually married a son of the wealthiest man of the city. Were their efforts worth while



MAKING SORGHUM IN KENTUCKY

Our Kentucky Missions are taking the Gospel of Christ to such sturdy folks as these, and among them are being found occasional leaders that are proving their worth, as in the case of Brother Brandenburg to whom Brother Gearhart refers below. There is as much strength and talent and promise wrapped up in our Kentucky brethren as in any other part of our land. It was from such as these that our rail-splitting president came, and these sorghum makers have in their veins the blood of Lincoln. Is it worth your while to do your share to send the gospel of eternal life and social uplift to every soul in these mountains? Do you know anything that is more worth while?—Editor.

MOONSHINE STILLs are plentiful in the Kentucky Mountains, but we are glad to state that the above is not a still, but that it is a SORGHUM MILL where the sweet spread is made for the corn-bread and biscuits found in great profusion on practically all the tables in the mountains. Many Mountaineers

do not like our white bread. One of our pupils left our school at Riverside, we are told, because she did not like the white bread which was served there at the Dormitory.

The young man dressed in white, standing beside the horse, is Brother Arch G. Brandenburg, who was the first party I had the pleasure of baptizing. This baptism took place in Carr's Fork of the Kentucky River about 25 miles beyond Krypton. We had services in the schoolhouse in the evening and after the service, about nine o'clock at night we took lanterns and found our way to the river where we had a brief service on the bank before going into the water. This occasion made us think of the night baptism referred to in the Bible (Acts 16:33). Brother Brandenburg has been an active Christian worker ever since. Praise the Lord for his influence in the community. He has been conducting Bible schools and we hope to hear sometime that through his efforts, there has been a Brethren church established.

WILLIAM A. GEARHART,
Home Mission Secretary.

(speaking purely socially—from the world's viewpoint? Yes! That is exactly the spirit needed in the church on the part of the parents.

We think just now of another woman, in the prime of life—in physique, in temperament, in scholarship, in personality, a “jewel.” She is a church worker somewhat above par, and in our opinion, but one thing lacks—the inspiration, the vision—and a missionary of the highest type would develop.

There are those (among many special and peculiar creeds) who emphasize “second work,” the fundamental point being, we understand, the Holy Spirit's leadership on into definite work of soul-winning, after the first step from darkness into light. All this “creed” embraces we do not know, but this we do: It is self-evident that all too many so-called converts seem to squeeze through the door of “salvation” and then sit down on a seat near the door, the sojourn seemingly beginning and ending there and then.

One Solution

This is the vital point and has not been touched, when it comes to the poor but talented young man improving his education. Here is a young man, for instance, of clean

habits, spiritually inclined, splendid past record, unquestionable parentage, earnest church worker, talented as a student; but without means. He desires to prepare for the African field, we shall imagine. Very well, let such an one enter into an agreement with either a specified department of the denomination—a Christian Endeavor Society, Sunday school, or W. M. S.—or an individual of means. This student's educational expenses are to be met for specified courses and years after which the chosen field will be entered, God granting; and if not, the price of the schooling is due the donor and repay will be in order.

This is not a dream of a night, but has been practiced to some extent—and satisfactorily, we understand.

There is also the self-help plan and the scholarship method, but the one just roughly outlined stands out pre-eminent in many points.

In conclusion, we repeat and emphasize that back of any and all machinery, plans, methods or arrangements must be the operation of the Holy Spirit in the lives and hearts of every one who has named the name of our Lord Jesus, or every effort will fail and the mission of both pew and pulpit will come to naught.

Muncie, Indiana.

Our Thanksgiving Offering for Home Missions

By William A. Gearhart, Home Missionary Secretary

The time is here for every member of our beloved brotherhood to save, plan, boost and pray for the largest Thanksgiving offering ever made by our people for HOME MISSIONS. There were some who thought last year that our offering would fall short of the previous year's total on account of the industrial depression, but we rounded up the largest offering ever made for Home Missions. Will we do it this year? We surely will if we WANT to do it. Some of our faithful contributors, in order to make a splendid offering, may be compelled to do as one family did last year, who in spite of financial reverses brought about by their Bank “BUSTING,” etc., borrowed money and made an offering of more than \$100.00 for Missions. Surely the good Lord will richly bless his children who are liberal in their mission offerings even if adversity has come.

The example of our Lord in going among his own people in Palestine and proclaiming the good news of salvation to them, also that of the early disciples who were first to preach it in Jerusalem and Judea, then to Samaria, etc., is sufficient evidence that HOME MISSION work has Divine approval. The more efficiently and extensively we carry

on our Home work, the more money and recruits we will have for the Foreign work.

Following are the mission points where partial or entire support will be given during the year 1921-22: Camden, Columbus, and Salem, Ohio; Clay City, Huntington, Muncie and Peru, Indiana; Kittanning and the Third church of Philadelphia, Pa.; McLouth and Fort Scott, Kansas; Des Moines, Iowa, by the National W. M. S.; Krypton and Lost Creek, Kentucky. Several other points are in need of financial assistance and it is the desire of the Board to give aid as soon as the money is available.

The GOAL set by the Board and approved by National Conference is the same as last year, ONE DOLLAR per member from each church. This is by no means an exorbitant amount, but in order to be sure that we receive an average of ONE DOLLAR for the entire brotherhood, it will be necessary for many of the strongest churches to exceed that average to make up the deficit in weaker churches. May the Lord help us to make a REAL THANKSGIVING offering for HOME MISSIONS.

Dayton, Ohio, 906 American Building.

Recruits for Home Missions and How to Secure Them

By Elwood A. Rowsey

(A General Conference Address)

Recruits for Home Missions is a term which I think it is permissible to discuss on a conference platform but I cannot refrain from the belief that it is a **modern term** which is **moderate in meaning**. Jesus' worldt hinking would not permit the use of home missions for thorough his passion and compassion he visioned the world not in **compartments** but as a “WHOLE” A prejudice to the terms Home and Foreign Missions seized me this year while attending a missionary conference in which the members of the Home and Foreign Boards would not speak because one accused the other of getting more recruits and money than they deserved. The distinction in such cases is too marked for the Spirit's blessing.

In the discussion of Recruits and How to Secure Them, it is permissible to use the distinctions Home and Foreign for some who are qualified to serve as Home Recruits would

find it physically impossible to qualify for Foreign service.

What does it mean to be a recruit? The word is defined as one who enlists, enrolls, or registers for service. A true home missionary recruit is one who is impelled by the power of God to enlist for service in the mission fields of our homeland. In this discussion let us notice two things: first, the individual's responsibility and secondly, the recruit's responsibility to the prospective recruits.

I. The Individual Responsibility. By the responsibility of the individual I mean the things that the individual must do for himself if they are ever done—the things which others cannot and should not try to do. **We may discover** recruits; we cannot manufacture them. We may nurture recruits; we should not name them: We may nominate recruits; we should not nag them. Every recruit should have at least three guiding principles.

1. He should have an open mind to the will of Christ. In Luke the twenty-fourth chapter and verse forty-five, Christ gives to the individual a guiding principle. "Then opened he their MINDS that they might understand the Scriptures." A careful examination of the form of the original Greek word shows that Christ opened up through their minds. He disentangled their minds, that they might understand. This he will do for every recruit; no one else could or should attempt to do this service. Christ is the Commander-in-chief of all recruits and he will guide each enlistee to the proper branch of action, if he has an opened mind to the will of Christ.

2. He should have a responsive heart to the will of Christ. In the same chapter of Luke, verse twenty-five, "Oh, foolish men and slow of heart to believe." We may have opened minds and still be slow at heart to believe. The use of the word heart in the Old and New Testaments when dealing with personality deals with the whole of personality, but lays the emphasis upon the emotional nature. The heart is the emotional center, and the center of the emotional factor is desire, which is the most subtle, central, and potent factor in personality. The entire individual personality must respond to the will of Christ. The willing response of the heart is evidence of the open mind, captured by the will of Christ, evidenced by the enlistment as a recruit.

3. The obedient will to the will of Christ. In John seven and seventeen, "If any man will to do his will he shall know—of the doctrine, whether it be of God or whether I speak of myself." It is not he that doeth his will, BUT he that **willeth to do**, that "shall know."

May I use one illustration which portrays the meaning I have in mind? First Corinthians, chapter one, verse one: "Paul called to be an apostle, **a recruit through the will of God.**" Paul was conscious that through an opened mind and responsive heart and obedient will he was an appointed apostle or recruit by the will of Christ. Paul's will and Christ's will had made it unanimous in will.

Notice one other experience in the life of Paul. He did not confer with **flesh and blood**. In Galatians one fifteen and seventeen, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen: **immediately I conferred NOT with flesh and blood**: Neither went I up to Jerusalem to see them which were apostles before me."

These qualities must always play large when an individual is choosing a life work, either in the home or foreign fields. If these qualities are considered other incidentals such as **ability to grasp the language, physical strength to face the hardships, power to persevere and patience to proceed will solve their own difficulties**. God will not call us to do that which we cannot do, and until God does call us we should not do what we have been encouraged to do.

II. The Recruit's Responsibility to the Prospective Recruit. In Romans twelve, one, Paul in writing to Life Work Recruits gave the summary of their responsibility. Remember they were recruits.—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Through our service we should attract others to our profession and in the light of our attraction let them question themselves by obedient wills, responsive hearts, and opened minds as to their relationship to the activity. Does the power of God impel you to enlist for service in the Home Mission Field? Does our life as home missionaries attract? Our lives will attract if we grasp the full meaning of Paul's last word—SERVICE. What is service? I have never found a dictionary definition which satisfied me. We can only define service as we see it in the lives of others. For a moment will you look at the word itself for a definition. Let us use the letters of the word.

S—in service must stand for **sacrifice**. Every great epoch of advance has been marked by the finger of sacrifice.

E—in service must stand for **enthusiasm**. We must not only be sacrificial in our service, we must be enthusiastic. We have misinterpreted the meaning of the word. When a man goes to a horse race, lets his passions run riot, flings his hat into the air, yells like an Indian, some observer will often be heard to say, "My, what a demonstration of enthusiasm." What folly! Such action is a demonstration of uncontrolled emotion, not enthusiasm. No, never. Enthusiasm comes from a Greek word which means God-within. We need to rescue our Anglo-Saxon inheritance from the slimepit of vulgarity. One of the unalterable elements in service is enthusiasm.

R—in service must stand for **righteousness**. I am not interested in the theological meaning of righteousness. It is the purpose that gives rise to righteousness that I would have you see. May I use a simple illustration? We leave this building and start toward the street just in time to see an old beggar emerge from a building and toss himself under the wheels of an automobile. The machine crushes out his life, but the undertaker gathers him up and without funeral or friends the beggar is carried off to Pauper's Hill and planted in an unmarked spot in the bosom of mother earth. But look again as we leave the building. We see a little child playing in the road as a machine rushes down upon it. But to save the child one of the most beloved men in the park leaps in front of the car to save the baby. But the car is too close; it crushes both the man and the baby. We are all ready to build a monument at the grave of the hero. Did not the beggar give his life and could the beloved citizen give more than his life? Why then the difference in our gratitude? It was the motive that caused the men to die that made their death worthy of praise or not. It was the motive—one was righteous, the other was simply to end a life of misery.

V—in service should stand for **vision**. What is vision? Some one has defined vision as the grading of life's worthwhile ideals. Will you close your eyes and look into the future for twenty years, then come back to this hour? What do you see? Are your thoughts forced over a dreary alley or can you see great avenues of service which you have seized as a demonstration of your vision? Have you dipped into the future as far as human eye can see? That is vision.

I—in service should stand for **immediately**. When will you start to realize your vision? You must immediately begin your task, for death may cut you short before you get the "well done."

C—in service should stand for **constantly**. You must immediately and constantly seek to achieve those things for which you have an ambition, as you look twenty years into the future.

E—in service should stand for **everywhere**. Not on Sunday, not at a conference, not in the church but everywhere. Religious service is life. Deeds are of more importance than creeds. To say, "Lord, Lord," will never take the place of a ministry of service. And again, E—in service should stand for **enter**. I can see a great white throne and upon it a great Judge. From every end of the earth millions are in review for a verdict. All at once he sees a small group at one end of the throng. His orders are, **Come forward first**, "Thou hast been faithful over a few things, ENTER." As Life Work Recruits, are people impelled by the attraction of our lives to enter the profession we are supposed to honor and represent?

Now may we see our definition—To serve in the truest and biggest terms we must live a life that is sacrificial, enthusiastic, righteous, with a vision of the future, immediately and constantly seeking to make our life work worthy of other peoples' entrance. If we live a life of service as here outlined, prospective Recruits will be attracted to our work, and if they approach the problem with an open mind, with a responsive heart and an obedient will, God will thrust willing laborers into the harvest fields of Home Missions and they will be able under God to do the work he has for them on the Home Mission fields.

The Revelation of God in Nature. By Miss Iva M. Welsh

A revelation as we use it is any knowledge which God gives of himself or his truth to humanity. We find God revealing himself and his truth in all about us. We believe that the Divine Intelligence is the immanent guiding power in all the universe and in all the creative processes. Nature reveals God a living Person whose thought and will are the ground of all its processes. We find in nature evidence of the presence of God in that its activity is directed towards the realization of great ends.

Almost universally has philosophy proceeded upon the assumption that pain and wrong are hard to be reconciled with the theory that the world is created and ruled by a Being at once all-powerful and all benevolent. Why does such a Being permit the evil we behold around us? Sometimes attempts have been made to limit in thought the Creator's wisdom and power, but Leibnitz said, "A perfect world is in the nature of things impossible, but the world in which we live is the best of possible worlds." John Stuart Mills regards the all-wise and holy Deity as a Creative energy that is perpetually at work in eliminating evil from the universe. But yet what of the destruction about us? By looking around us I believe a great many disasters, etc., come from the carelessness or greed of men. Yet there still remains a mystery. The forces of nature should remain constant, and this is one of the mightiest revelations of God. The uniformity of nature is an expression of the wisdom and constancy of the divine purpose. God's creation included the possibility of evil, but he was no mere experimenter in his field of creation. Evil or at least knowledge of its possibility is necessary for us to know and appreciate goodness. If we did not know what was morally evil, we could not recognize what is morally good. The deep impress made upon the human soul by the pains of life and the struggle with wickedness is the indispensable background against which shall be set forth hereafter the eternal joys of heaven. We must trust God even if we do not understand him. However the one who really knows God will not find it hard to cling to him, even in the midst of wickedness and struggle.

We are too likely to think that God is our God alone, but this would leave out the greater part of the human race. It is rather strange that all the great religions were born in Asia. Have not these Orientals been struggling after God, though blindly? And have they not grasped some little measure of divine truth? It is insufficient, to be sure; knowledge of Christ and what he means to the world is alone sufficient. But in their struggle after God, there are some things that God has been able to reveal to them, even though imperfectly. Although they worship many gods, they believe there is One God above the other gods. There is also majesty and dignity to these old religions. Yes, there is truth revealed in these old religions but it is very meagre and without the power to lift man out of his sin and degradation. This lack of power in their religions has put the Orient far behind us socially and politically. There is so much superstition and destruction, such as burning of children, etc. The position of women is still one of degradation, except where the influence of Christianity has gone.

God too reveals himself in human personality. In nature we find only a partial revelation of God. That is not enough to lay the foundations of religion. Divine nature is not complete, not satisfied; without the human, and this means that objects of love are necessary to God. In other words, humanity is necessary to the completion and happiness of the divine nature. In order to understand the divine love, and how it broods over and seeks after human kind, we shall have to be guided by our knowledge of love in our own experience. It is the warmest of human emotions, and even against all difficulties it causes us to desire to protect and to serve those we love. There is a desire for fellowship and the giving of every care and joy whether

it is deserved or not, and the love of God is like that only infinitely greater. He loves men and desires their fellowship. Take away from our notion of God the idea of his desire of fellowship with and care for the human and you have practically taken God away from us, for he would have no value for us. We believe in the kinship between God and the human soul, which means that there is in man a soul element which is like in nature to that which is eternal and in God.

We find the love of God only in personality. He reveals himself in a general way in human nature and also in a particular human Personality. The most perfect personality ever known to humanity was the highest manifestation of God, even his Son Jesus Christ. He impressed men with such remarkable moral and religious characteristics. He was in constant fellowship with God, and at the time of his death—the way in which he approached it, and his prayer for the forgiveness of his tormentors, convinced his followers that he was the Son of God. He is the dominant power in the lives of his followers today.

We first learn to admire and love Jesus as a man. His humanity comes first in the growth of our knowledge of Jesus. Then the recognition of his divinity comes as a resultant. Jesus Christ is the great Mediator between God and man. He is completely human, and completely divine, with a fullness and a perfection in each, possible to no other person. He stands as the great High Priest of humanity and the sole representative and perfect revealer of God.

In our subject we also gave implication to the fact that God gives revelations of himself and his truth through individual experience. The conversion of Paul is an example. As God spoke to Paul, he speaks to us by conveying his divine thought, feeling and will to our minds. God speaks to everyone in his own language. We must however get above the verbal idea. He may not necessarily speak to us in words. Those who live near to God are more sensitive to God's inner revelations than those who do not. We should not ask anything from God which is contrary to his will. He knows our needs and knows what is best for us, but we must ask. Because God grants us the gift only when we believe in him and want it so intensely as to be willing to work faithfully to obtain it. If we really pray we will not remain in doubt as to the utility of prayer. God desires that we should grow in spiritual character and he in his great wisdom will answer our prayers by giving to us that which is best.

Terra Alta, West Virginia.

Conventional Morality Versus Genuine Righteousness

"The first protest of the teaching of Jesus was against the morality of conventionalism. Ethical judgments, he affirms, are not determined by majorities, but by principles; not by public opinion, but by universal laws. . . . Conventional duty-doing is still confronted by that saying which has always perplexed the prudentialist: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. "That nation follows Jesus which dismisses compromise and pays the price of justice; that industrial order commends itself to him which substitutes co-operation for competition and peace for force; that home is fit for him to enter where domestic unity is not of the lips or court or church, but of the heart and will; that worship is in his name where form is less than spirit, and orthodoxy less than truth."—Francis Greenwood Peabody, in "Jesus Christ and the Christian Character."

THE BRETHREN PULPIT

Jesus Christ as a Preacher. By A. E. Thomas

(Address before National Ministerial Association, At General Conference)

TEXT: The Lord hath anointed me to preach.—Isaiah 55:61.

Note the text, The Lord hath anointed me to preach. I want this morning to look at Jesus Christ as a preacher. The chief function of the gospel preacher is to preach Christ. I was very much impressed with a prayer of a great preacher at the General Assembly at Winona Lake, in which occurred this sentence, "We do not ask thee to make our church great, but to make our Christ great." That is our purpose.

We make a mistake if we see in Jesus Christ the God-man a miracle worker only. He made nothing of his miracles except as a means to an end. "To him they were not miracles," says Phillips Brooks, "they were natural." We are amazed when we look into his marvelous life and see how little he cared for public applause. The report was, Never man spake like this man. But this and all such trivial compliments he despised. He was holy, harmless and undefiled, and was separate from sinners, though he mingled with them.

Let us briefly consider the things that made Christ a great preacher. First, solid character. You will find at the basis of Christ's ministry what must be at the basis of every ministry, that is divine and truly solid character. Look at the character of Jesus; it is majestic. And listen to the verdict: Without sin, A just man, Innocent blood. No fault was found in him; he knew no violence; neither was any deceit found in his mouth. This is the vital basis of all lasting influence in the world.

The ministry of the word given to a man necessarily makes him a great character among men. Character counts for most. There will be imperfections, certainly; mistakes and failure in judgment, yes; and action, sometimes. But these do not touch character. Character is not outward perfection, but an inward spirit of conviction, sympathy and purpose, against which the gates of hell cannot prevail. Character is a quality that shines by its own spiritual and inner light. It is genuine worth, and it is self revealing. Man moves his fellow man consciously by his achievements, and unconsciously by his character. Unconscious influence is truly the reflection of character.

It is said that Michael Angelo when at work placed a lighted candle on his cap that his shadow might not fall on his work. How the shadow of self mars the pictures we try to paint. A distinguished professor once said, If I had a son I would tell him many times a day to make himself as big on the inside as possible. Of all men the minister should build up his inside force. His character is his biggest asset.

The second thing we see about Jesus as a preacher is that he was called. The spirit of the Lord hath anointed me to preach. It is not every good man that is called to preach. No man has a right in the pulpit unless he has felt the "Woe is me if I preach not the gospel." Possibly there is no calling that has in it more joy than the work of the ministry, but there is no work that requires strength of character and holiness of life like the ministry. If God does not clothe himself in his messenger the word will not have its effect on the people. And God must call a man before he can really preach. When first the fire burns in the soul, and our minds are filled with beautiful thoughts, how we want to be ministers, or want our sons to be ministers! I do not want to ridicule such a holy ambition, but I do not believe that we should insist on folks coming into the ministry. If God really wants a person he will get him. When my oldest brother was born father and mother dedicated

him to the gospel ministry. They thought it was a wonderful compliment to them to be able to do such a thing. I regret that people do not feel that way now. The tendency seems to be to keep sons and daughters out of the ministry. Well, my brother never became a minister. Instead he became a great football player. However the prayer and consecration of my parents were honored years after by my life being given to this noble work. If God calls you, he will win, remember that, sometime. You cannot mistake fire. Men are called to be what they are. Every musician is called of God. We do not suppose that every man who has ten fingers can play the organ. Every poet is anointed of God. A tradesman cannot be a poet. Every tradesman is called to his work. Men are called. The minister is not an hireling. You cannot hire a preacher. He is God's anointed. We have come in these days to look upon the preacher as a professional man; he is not. He has chosen the ministry; the work has called him, and he is anointed to preach the gospel, to herald the good tidings. Today he is required to be jack of all trades. One of my officials lately said, "The smallest part of the work of the preacher is preaching the gospel." I say it is the biggest part of his work; it is his throne. He is called of God, not man, to the work of the gospel ministry, else failure will come.

Again let us see what else Christ had as a great preacher. I fear we have never given Christ credit for his intellectual ability. We never heard a sermon preached on the Intellect of Christ. It is true he never sat at the feet of the dreamy philosophers of the Orient. Probably he went no further than the village school, yet he bulks big in intellectual qualifications. Of course now I am talking of Christ as he becomes before us in human form. The elements of Deity were in him, yet he preaches and discourses as a man.

The parables show the intellectual greatness of Jesus. All his parables were original. Rabbi Cronbach said once that all the parables of Jesus were not original, that he borrowed them from the Jewish legends and teachings.

I even grant that this may be true, but suppose he did, that does not change the fact that he was great intellectually and that he was quick in his thinking. Jesus had not the time we have to think out his construction of addresses. His sublimest utterances came instantaneously.

How long would it take the modern preacher to think out the parable of the good Samaritan? How long? Three days? Three weeks? How long did it take Christ? Just a moment. The tempting lawyer said, "Who is my neighbor?" and he answering, said, "A certain man, etc." Just like a flash! Only he who had in him the inspiration of God, indeed, a very God himself could do this.

Look at Christ's knowledge of human nature in the parable of the Prodigal Son. He had this qualification. He knew his audience. He knew his material. Jesus knew every string in the instrument he had to play. So we learn from this that intellectual ability must be consecrated and brought under the power of the spirit of God to be effective. We must know men and must adjust our message to the needs. Notice I said, **needs**, not the wants of the people. The preacher should be a man with God's message and should deliver it fearlessly. The secret of power is to know men. To know human nature is to speak all languages, said Dr. Parker, and that is true in a large measure. The minister must be quick to discern the message, and to illustrate it. He must notice the sparrow falling to the ground, the

lily growing, the ship sailing, the lowering sky and the fields whitening unto the harvest.

And now further, Christ knew men and how to adapt methods to men. He had different methods for different men. He taught not as the Scribes. And Jesus stood and cried, "If any man thirst, let him come unto me and drink." He entreated, "Come unto me, all ye that labor and are heavy laden and I will give you rest." "Jerusalem, Jerusalem, how oft would I have gathered, etc." He taught quietly like a sage, cried loudly like an evangelist, wooed, entreated, persuaded, warned.

These were Christ's qualifications. What of his doctrine?

His doctrines embraced the cardinal points. That he was God. If you believe not that I am he, ye shall die in your sins. The preacher must preach Christ as God. He taught that salvation would come through his passion and resurrection. The minister must preach the blood atonement, and the resurrection of Christ as the final and complete plan of redemption. Believest thou this (John 11)?

His object. For the Son of man is come to save that which was lost. The call to the gospel ministry carries with it the passion for souls. The heart's desire is to see men saved. Our message must ring with the evangelistic spirit. To save the lost is our task. Whenever the minister loses his desire to see men saved he has lost his way. He has lost his way. He has no longer any object to work for. The business of the preacher is to catch men. I am willing to become all things to all men that by all means I might save some. Concentration on this thing is the great object of the preacher. His one aim is to save men.

Another thing I wish to look at this morning, is Christ's failure. Did Christ fail? One would think that failure would never come to such a preacher. In some hearts he found a stumbling block because of their unbelief. At one place even his miracles failed him. This is often the experience of the preacher. There are some places you cannot preach; the very spirit of the place is against you.

(Continued on page 12)

OUR DEVOTIONAL

Our High Calling

By Mrs. Sprague Crane

OUR SCRIPTURE

But as he which called you is holy, so be ye holy in all manner of conversation (1 Peter 1:15). But ye are a chosen generation, a royal priesthood. An holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light (1 Peter 2:9). Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you (John 15:15). That ye would walk worthy of God who hath called you into his kingdom and glory (1 Thes. 2:12). Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Tim. 1:9). I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called (Eph 4:1). For brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another (Gal. 5:13). I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14). By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and went out, not knowing whither he went (Heb. 11:8).

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him (Mark 1:20). But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance (Matt. 9:13). For many are called but few are chosen (Matt. 22:14).

OUR MEDITATION

"But as he which hath called you is holy, so be ye holy in all manner of conversation." That is our high calling, to be holy in all manner of conversation, to follow the example of him who called us. We have a perfect example, and the highest calling in life is to try to measure up to that standard. But what are some of the things we must do to reach this high goal of perfection? In John 15:15 Christ calls us his friends, but in the preceding verse we find that there is a condition, "Ye are my friends, if ye do whatsoever I command you." What are some of his commandments? When the young lawyer came to the Master with the question, "Which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." If then we observe these commandments, we are making a big step toward the Christ-like life.

In Ephesians 4:1 Paul exhorts us to walk worthy of the vocation wherewith we are called. In the fifth chapter of Galatians he instructs us in some of the ways to make ourselves worthy of the high calling of God. He tells us some of the works of the flesh, which should be avoided, for they which do such things shall not inherit the kingdom of God, but he also tells us the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. If we practice these things, we will surely be brought closer to God; we will be climbing in our profession of righteousness. And why should we not consider the cause of Christ a profession as well as any other calling? It is the highest calling and one in which there is always an abundance of work to do, for "the harvest is plenteous, but the laborers are few (Matt. 9:37)." The workers, however, do not labor in vain for there is a sure reward, for Christ says, "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil" (Luke 6:35).

How many then are willing to toil in the cause of the Master and help gather in the bountiful harvests? The disciples when they were called, left all and followed Christ. "By faith Abraham when he was called to go out into a place which he should after receive as an inheritance, obeyed; and went out not knowing whither he went (Heb. 11:8)." Have you the same faith today? Christ is calling each and every one to live an upright and virtuous life. This however, necessitates our leaving behind the things of the world and turning about to follow Christ. The disciples obeyed, left all and followed him, will you?

"Many are called, but few are chosen," because they neglect to put on the wedding garment, and are therefore not admitted to the feast. Let us all then by our works here on earth be preparing that wedding garment of righteousness, so that we will be prepared for the great marriage supper of the Lamb, and will not be cast out on account of improper clothing, but can enjoy to the fullest extent the blessings which God has prepared for his children.

OUR PRAYER

Our Father in Heaven, help us and guide us to walk worthy of the vocation wherewith we are called. Give us the faith of Abraham of old so that we may obey thy word. Help us, we pray thee, to follow thine example, and in so doing may we help gather in the plentiful harvest. We ask it, in the name of Jesus. Amen.

Terra Alta, West Virginia.

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THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

The Spiritual Side of the Sunday School. By W. R. Deeter

(Address at Indiana State Conference, Oakville, October 4-6)

Since it is generally conceded that about eighty-three percent of the communicant members of the church are received from the Sunday school, we readily agree that it holds a place of supreme importance in the religious life of the world. Not only is the church membership roll lengthened by this institution, but it determines the character, intelligence and work of the church. It is, therefore, vitally important that close, constant, and competent attention be given to Sunday school work, as a spiritual force. Without further preliminaries, sufficient may this be for an introduction to what may follow. The first thought I want to stress is the pupil in the Sunday school.

I. The Pupil.

Today we are here in the interest of the child, the pupil. The child is the hope of the future. This is indeed the epoch of the child. We are beginning to see that what we want in our civilization, we must put into the child. The children of today make the world of tomorrow. The conservation and development of the child are essential to progress. Every child starts life as God's child, but God must be revealed to him in part at least. In other words, he must be taught by external means, through the channel of Christian parentage, the home, or the school. Child-nurture in religion is true child-evangelism. Our losses because we have not brought this gospel to the children of the church are frightful. No teacher is fitted to fill her position without a living vision of the Christ and a purpose to show it in the face and life so that the pupils may love him. The school that does not seek to win the personal loyalty of the pupils to Christ, has no right to wear the name Christian. As never before these facts are recognized. We are discovering that the child is the center of civilization and the hope of a better world.

It was no infrequent thing a few years ago to hear fathers and mothers pray over the unrepentant state of the pure, sweet, wide-eyed boy or girl. Dr. Channing tells of his nights of terror after seeing a minister illustrate with a burning match how he and other boys and girls would burn in hell if they were not "converted." Those days, thank God, are gone. This is God's meridian time, when the world sees the Father's face full orb'd. We need to stress continually those things that go to make up the spiritual life of the Sunday school. Also we need to stress these things that go to make up the spiritual life in the home. Here I am reminded of the old days when the law said: "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house." Home religion, with its basis in the old Jewish law, must have been made sacred to Jesus by the teaching of his mother, Mary. The Timothy passage (2 Tim. 3:14-15), shows the influence of true family religious instruction. John G. Paton testified to the life-long influence of his father's prayers. The child that does not have the example and memory of family prayer, has been robbed by his own father. Every father should be God's priest at the altar.

W. T. Stead said, "I fail to find that modern society has any substitute for the social benefits which result from this old institution," viz., the family altar. Where the teaching of the Sunday school has the family altar for a background, the spiritual side shines out in power. It is the priests of the family altar who keep alive the fires of spiritual life in the hearts of young and old. Today's league of home and Sunday school worshipers will be tomorrow's army of

moral and religious workers. These fundamental truths we must stress in the remaining years of the Bicentenary Movement.

In the foregoing we have stressed the spiritual side from the standpoint of the child. We shall now use the few remaining moments with thoughts concerning the teacher in the Sunday school.

II. The Teacher.

When the teacher appears before the class his part is that of a leader. And when his mind and soul are illuminated with the fundamental teaching of the Scripture he is ready to teach with contagious interest and enthusiasm. He makes the lesson glow and sparkle like diamonds. His eyes open to wondrous things both new and old. These truths he imparts not only for his own spiritual sake, but for the sake of others whom he is trying to teach and direct.

Consecrated teachers of the Word of life will help promote the mightiest religious revival that has ever grasped the world. And tomorrow's church will be larger, stronger, more intelligent, and aggressive than today's because of the spiritual teaching rendered by leaders to the children.

The man who can "teach," must be natural; be friendly; be cheerful; be cordial; be tender; be patient. He should never acknowledge defeat or failure. There is something to like in every child and he should know what that is and direct it into channels that make for the spiritual. The "glum" teacher is a pre-advertised failure. Cheerfulness wins over all other obstacles. And what other message can we name that demands a more cheerful impartation than that of the Gospel of Jesus Christ, the Savior of mankind.

This Gospel builds up in spirit because of the Divine Pattern. It is man's greatest source of comfort amid the emergencies and trials of life, and is the basis of eternal hope. It is a wonderful heritage.

III. Summary: Leading to the Christ.

What is the Sunday school for? is the final test to which we must come. What is the object of it all? It is not a mere intellectual institution as the day school is. It is an auxiliary of the church to give Christian training in character and life. Teaching the Word is an important means, but is only a means to an end. The Word is the truth sown in the minds of the scholars that it may spring up into Christian fruit. The teacher is to lead his scholar to Christ. This is the definite and final end on which to concentrate all teaching and prayer and influence. The teacher as well as the preacher is called to convert souls and develop them in the Christian life. Any lesser view than this is pitiful blindness and failure.

We must recognize Jesus Christ in the sessions of the school. It is not enough to teach about Christ, but we must present him, the Master Teacher and Savior, as a living presence in the midst.

No other public institution has a possibility of so great service to the Kingdom as has the Sunday school at its best. Its work is formative, and its opportunity is supreme. As one has said, "When anything is growing one former is worth a thousand reformers." Such significance and such value attaches to its work. Its possible service is so unique and so transcendent that it should command without reserve the sympathy, the prayers, the investment in time and effort, of the most gifted; the most influential, and the best

trained people of the church, both young and old. In the new day not far ahead this it shall do; and in that day the vineyard of the Lord shall be planted, "the planting of Jehovah, that he may be glorified."

"The little one shall become a thousand, and the small

one a strong nation: I Jehovah, will hasten it in its time."

And thus shall the Sunday school become a spiritual force in the community and in the church which we love so well.

Oakville, Indiana.

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

Our New Life Work Superintendent

Ever since the creation of the Life Work Department we have tried to select superintendents who represent real Life Work Recruits. This high aim was fully realized in the election of the new incumbent.

One Sunday afternoon several years ago, while attending General Conference at Winona, Milton Puterbaugh rejoiced the heart of his pastor, Brother Beachler, by publicly surrendering his life for full time Christian service. Ere the close of that memorable day the promising young man had signed the Life Work Covenant card, indicating his desire to prepare for the ministry.



MILTON PUTERBAUGH

After graduating with exceptionally high grades from the Waterloo, Iowa, High School he entered Ashland College for training. He has been highly esteemed by the student body for his sterling character and studious habits. His ability has been recognized on various occasions by students and faculty. Last year he was honored with the editor-

ship of the Purple and Gold, and with the aid of his associates produced the most creditable volume yet published. He is assistant in Chemistry, and graduates next June.

Along with his busy student career Brother Puterbaugh has found time to engage actively in religious service. He has taught classes of boys in the Sunday school regularly, and helped with the Christian Endeavor and Y. M. C. A. He is deeply devoted to the church of his choice, and desires to see it enlist the powers of our many young people. Behold the appeal of his eyes. Read the plea of his initial message. Join with him in a church-wide endeavor to discover, enlist and train young people for their life work.

J. A. GARBER.

Enlisting for Life Service

By Milton Puterbaugh

It is impossible for us to think of Stewardship without thinking of the steward and his life of service. So it seems that we can profitably think a bit about Life Service and gather together a few principles and plans into a constructive program for our young people this year. We are indebted to the Methodist and other denominational publications for valuable suggestions, for their plans and progress help us select our course.

In view of the fact that our seminaries are making no appreciable gains in enrollment and that the burden of finding capable and willing teachers for the religious education of our people is growing no lighter, our first suggestion is, that every organization of young people within the church—Sunday school classes, C. E., Sisterhood and all—UNITE in one stupendous task this year—the task of recruiting Life Workers in the Kingdom.

But why do I say "organizations of young people" and "this year?" I say an organization of young people should

have charge of this work first, because most of our recruits will come from among the young people, and second, because it will aid the church exceedingly by assuming the responsibility of this very important activity. I say "this year" and emphasize it because the need is so imperative and the situation so critical that immediate action is the only thing that will save us from a great loss in efficiency and power. We have been working at this business of recruiting our various agencies for years but this year let's stop playing at this thing—let's get our feet off the desk where we've been resting comfortably and accepting the applications when they come in. Let's ORGANIZE! Let's CONCENTRATE OUR ENERGY! Let's FIND RECRUITS! And remember, it isn't enough to help a person hear the call to service; we must help him answer that call.

And now for some suggestions and "starting signals!"

I—Two general types of workers are easily recognized:

(A) The full-time professional Christian worker whose livelihood is guaranteed—forms of the service such as the ministry, missions and other fields of religious education. (B) The volunteer life worker who gives a margin of his time, but who is more or less self-supporting—such as personal workers, Sunday school teachers, secretaries, leaders, visitors, and the like.

II—We suggest that all the organizations of young people in the local church unite in the cause and select a local life work secretary who shall have his hand on the whole local situation of recruiting and shall be in constant touch with the national work to receive suggestions and helps and to report local progress and carry out extension work. This secretary may or may not be the pastor of the congregation but if no one else is available, the pastor should by all means assume the duties of a Secretary till one is secured so that his church will not lose out on whatever assistance and suggestions may be made available by the central office.

III—We suggest that a duplex questionnaire be prepared by the central office for the recording of information about recruits; one-half of the questionnaire to be filed in the central office, one-half to be kept in sacred confidence by the local secretary, and a decision card to be retained by the candidate which will permit him to hold tangible evidence of his decision. Among the information on these questionnaires we should expect to find: Candidate's reasons for volunteering, his choice of fields, his previous preparation, name and address of his spiritual confidant, and other bits of useful knowledge.

IV—And now, finally, in regard to further organization, we suggest that wherever practicable there should be formed city, or county, or district units for the promotion of fellowship and inspiration among candidates, just as Student Volunteers in colleges band themselves together for inspiration and fellowship. And most important of all—we believe it to be easily practicable and think it would be wonderfully eventful if we could have a National Young Peoples' Conference of the Brethren church held at the same time as our National Conference. It should be a conference of, by, and for the young people to the fullest extent these words imply. There we could give our whole attention to this work of recruiting and other vital phases of young people's work.

Of course, the central office would constantly be supplying our college and our field leaders with names of candi-

dates, data would be collected and filed, candidates would receive instruction and information relative to fields, qualifications, resources, schools, colleges, and knowledge of importance. If nothing else, this theretical plan put into practice would show us in a year just how we stand on our immediately available manpower. Eminently worth while, isn't it? And now while these plans are taking form, don't wait for the system to announce itself; **START SOMETHING**, report a local organization and names of candidates and let the whole church rejoice.

Ashland, Ohio.

Jesus Christ as a Preacher

(Continued from page 9)

Why did he fail? Not because of himself, but because of those to whom he preached. First, they said, We know this man. Second, their utter bondage to the letter of the law. Third, the spirituality of Jesus. This was the greatest difficulty. He was deeply spiritual; they were not. From that time on people walked no more with him, when he began to preach spiritual things. Failure will come. But don't blame the preacher. Empty pews are not always his fault. He may cease to be so attractive because he is becoming more spiritual. Jesus did not cease to walk in his spiritual way, but went steadily forward. When he was most spiritual in his teaching, the people began to fall off. What do you want from your preacher?

Christ's success as a preacher. Jesus Christ achieved great success as a preacher. He despised fame as an end; he used it as a means. He did not want to be merely talked

about. He was afraid lest devotion should hide behind flattering speech. That is the fear of the ministry today. Jesus attained success by his profound expositions of the word. This is the only success worth having. Preach the word, that is our business, not human opinion. And it is well for us to remember that no one man knows all the Bible. No one man has all the truth. I am fearful of these preachers who insist on the right to dictate their opinions. We need in our Bible preaching balance, toleration and decision. Lack of balance will soon bring the Bible into disdain, and the preacher will lose his power.

Christ knew the Scriptures. The preacher must search the Scriptures, and know them if he would make them live. Jesus did not come with a new Bible. He read out of the old one and when he did people's hearts burned within them. It seemed new and fresh. Bible preaching is always fresh. It never wears out. The success of Jesus was universal. A Bible ministry may be rejected in some quarters, but its success will come finally and will be lasting. What do you mean by a successful minister? A man is not necessarily failing if his pews are empty. A ministry may not be a failure if additions are not added to the church. We have nothing to do with success, or failure. We are called to sow the seed and do the work, and God will in his own way bring the success to us.

You say, "we did not have much last year in our church, we only added one." "What was his name?" "His name? I think his name was Robert Moffet." "And you only added Robert Moffat to the church in one year? And do you know who Robert Moffat is? When you added a Moffat you had a world."

Warsaw, Indiana.

Send Home Missionary Funds to
WILLIAM A. GEARHART,
Home Missionary Secretary,
906 American Bldg., Dayton, Ohio

MISSIONS

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
Financial Secretary Foreign Board,
1330 E. Third St., Long Beach, California

Importance of a Liberal Home Mission Offering from Every Church

A Post Card Symposium

By Some Congregational Extension Secretaries

IMPORTANCE OF STRENGTHENING THE HOME BASE

Some one has said, "The strength of the home base of supplies has determined the success or failure of practically every war in history. In the conquest of this world for Jesus Christ the determining factor from the human side is the strength or weakness of the home base—the churches of Jesus Christ."

If our home base fails, we can succeed nowhere else. One dollar per member is none too much to ask for the equipment of our home base.

MRS. IRA D. SLOTTER,
Extension Secretary, Asaland, Ohio.

SMALL ENOUGH FOR US TO DO

"Go ye therefore and teach all nations," (Matt. 28:19). "And how shall they preach except they be sent?" (Rom. 10:15). The biggest cost is to go, so surely we who do not go can do no less than send. And nowadays we can even teach all nations without going out of our own country, for do we not have all nations at our very doors? How small to give but one dollar per member for such an important work for the Master! Surely he has done

more according for us during the past year than that! (See 2 Cor. 9:6, 7).

MRS. LOUIS P. CLAPPER,
Extension Secretary, Louisville, O.

OUR BLESSINGS AND POSSIBILITIES SHOULD INSPIRE A LIBERAL OFFERING

In many lands are strife, unrest and famine, while we in the United States are wonderfully blessed with peace and plenty. Shall we not show our gratitude to Almighty God for all our blessings by making a liberal Home Mission offering? Moreover the possibilities of the Home Mission field should stir us to do our best. From here will come the men and women prepared to enter the Master's service of carrying the Word of light and life and hope to the erring ones throughout the world. It is through the Home world that we will get the reapers to gather the many sheaves into the garner. Then may our gratitude to God and our desire to do our utmost to extend the kingdom of God cause us to give not merely the limit, but a liberal Home Mission offering this year.

MRS. MARGARET KYLER,
Extension Secretary, Martinsburg, Pa.

WHY OBSERVE HOME MISSION DAY

First, God has blessed us abundantly, and has said, "Freely ye have received, freely give."

Second, the spiritual harvest was never more plentiful, nor riper than at this opportune time.

Is a dollar a member too much to give for the evangelization of souls in the homeland, when God has given everything, even his only Son?

How shall we answer at the judgment, if some accusing voice should say, Nobody cared for my soul?

The Extension Secretary, Lanark, Illinois.

WHY A LARGE HOME MISSION OFFERING

The last command of our Lord was, "Go ye therefore and preach the Gospel to every creature." "And how shall they hear without a preacher, and how shall they preach except they be sent, and how shall they be sent unless we give of our means as the Lord has prospered us?"

May each one be a faithful steward of that which has been committed to his care.

J. P. SPEDDEN,
Extension Secretary, Hagerstown, Md.

OUR THANKSGIVING OFFERING

Every Brethren church should make a liberal offering to Home Missions, so that in all the places where a number of Brethren live we may organize a new church by the help of the Mission Board. We should have at least one church in every large city, and this can be accomplished only by the liberal-

ity and prayers of all the members of our churches. The Canton church owes its success to the help received from the Mission Board. As this is the close of the first year of supporting ourselves, we are willing and anxious to help others. Besides we recognize that we are only fulfilling our duty as we give generously and proportionately unto the Lord,

for all that we have belongs to him. If we obey the Lord we cannot do otherwise than give generously. Read Malachi 3:8-10 and 2 Corinthians 9:7. My prayer is that we may have the largest offering yet this year.

MISS VINA SNYDER,

Extension Secretary, Canton, Ohio.

NEWS FROM THE FIELD

CAMPBELL, MICHIGAN

When least expected, they come. We had just closed a bit of news from this field of the Master's kingdom, and had sealed up the envelope, when the door of the parsonage was opened by those that pay the rent, and they took possession. We wondered what it all meant. My birthday comes in July, and Mrs. Anderson's birthday comes in April, and sure we could not tell what it all meant. Sometime last spring, the Willing Workers Bible Class gave a surprise, and we thought the showers were all past, but this was more of a storm, than a shower. There were 50 people at this gathering, and the rain stopped others as the roads are in a very bad condition. We have learned that the parsonage and pastor belong to the church and they use us and the parsonage that way, some-times.

I find a verse in God's word that reads like this: Behold, how good and how pleasant it is for Brethren to dwell together in unity! And this was surely a type of Christian fellowship. The good sisters brought fried chicken and cake and a real preacher's supper was served. It would do some of our city preachers good to get out into a country parish sometimes.

Last spring when I took up the work here, I received a letter from our dear Brother C. C. Grisso saying he was glad to hear that I was at good old Campbell. He knows them, some of God's best, and they have a right to be commended for their faithful service.

I almost forgot the present. They gave us at this time, a purse of 16 dollars and 25 cents. It was presented to us by the Sunday school superintendent. Some churches think the regular salary is sufficient, but this is some more of Campbell's goodness. Surely we were thankful and hope we shall be able to pay them back in real Christian service. Thanks, brethren.

I am fully persuaded that it does not pay to take a month's vacation. The interest that we lose is too great for the pleasure we receive. The Sunday school fell off more than 50 per cent while the church was pastorless in the month of August. But we are back again, and the work is prospering nicely. We have three teachers that are to be commended for faithful service. They have missed but one Sabbath in six months and this was on account of the death of a relative. Brethren, when we are called to teach a Bible class, let us either be on the job or throw up the job. Faithfulness is important.

Campbell is now looking forward to and hoping and praying for a great revival with Evangelist C. C. Grisso and the pastor on the job. My job is to get the church ready for the revival when the evangelist gets here. It is not necessary to wait until the evangelist gets on the job, and have him preach two weeks to the church members to wake them up. We want lost souls. And we pray that Brother Grisso can commence on the man that is away from Christ the first night. It will be remembered that Grisso was Campbell's former pastor, and that I met him first in this church, at the best conference that Michigan ever held. Long I have sought to work with him in the Master's work. And if the Lord wills this will be the time, that our wishes will be realized.

Campbell Brethren at our last business meeting agreed to loan their pastor to the Almena Church to hold them a revival some-time in the near future.

Brethren while you pray for the Mission field, remember the Michigan field. Pray that some one may come over and help us.

H. W. ANDERSON.

TRAVEL FLASHES**Lonesome**

I have arrived ahead of time and am waiting. Unless I shall get in touch with my party somehow, I shall have a wait of more than five hours. Of course, I shall not be all alone for I am in a public building and many are coming and going. -et, I wonder if there is any loneliness greater than that of being in the midst of hundreds whom you do not know and with whom you do not dare to talk on account of conventionality. Sometimes we meet a congenial fellow and then, there are dozens more who will not talk and some who wish they had not after they find out they had been talking to a preacher. Funny how strange some fellows talk even professing themselves church members! No wonder many preachers get so little accomplished when they discover what the members of churches do and where they spend their spare moments when they get lonesome as I now feel. If some of our good Brethren knew the lonesomeness one feels at a time like this and what temptations they have to think ugly things about them, they would be a bit more careful to keep them out of some of them. Sure, I think so.

Back Home—Indiana

My last Flashes were written on the train

coming away from the Pennsylvania conference and enroute to the Indiana conference. Back home and yet, not at home. It was held at Oakville and I had a real home there with Charlie Kern and his fine family. But it was not home, quite for this was in a letter signed by my mistress at Plymouth: "I do not think it quite fair that you cross the state and do not come home for at least a night." But I could not. State conferences are not usually planned with any especial relation to each other and, to reach another, I could not go home. At the Indiana conference I was a guest. I can not easily forget the feeling of being a guest at my home conference. But we had rules and my pastor did not know them and so, I had no credential and was extended the "courtesies of the conference." Of course it made little difference for there was no close vote on any question so far as I know even though I made three speeches (so said the Moderator) on one question that went against me. The vote of the conference was that there are active and inactive Deacons. I registered my opposition as strongly as possible and feel good over it. There is no possibility as I study the Scriptures, for such a proposition and therefore the conference did not do right in so voting. Think of laying on holy hands on an officer to be inactive! What is not allowed in the scripture is not right. A deacon is not inactive. He is set apart for a certain action; if he does not so act he is inactive but no deacon. No action of conference or church can change the Scriptures and we ought, therefore to be very careful about making rules and regulations and decisions that run counter to them. I think Indiana had a good conference. I am in love with Indiana, her preachers and churches. No conference could have extended me greater courtesy even though I would have desired more than courtesy here. The Bicentenary Message was never better received and Indiana will show her entire loyalty to the Movement, I know. True to Evangelism, the conference voted again, that her pastors should be loaned by their congregations for a meeting in another church. That means that every Indiana church will have one evangelistic campaign if the churches and pastors work it out accordingly. They will. Indiana does things. But, so do other states.

Getting a night train out of Muncie for Chicago, I felt that all was well and the Illiokota would be easily reached. I slept well and arose to see an early dawn of a beautiful day in the outskirts of Chicago. With

but a few minutes to change trains, I got the taxi to hurry me to another station only to find that my train had changed time and had gone one hour ago and something else must be done.

Courtesy Again

The Information man was the right kind of a fellow. How long and painfully he labored to discover how I might reach Hudson that night! Of course it was a commercial courtesy. But brotherly courtesy ought to be better than that, ought it not? I know and so do you; and just as sure, you know that there is not enough of brotherly fraternalism among us. "In honor preferring one another" is a scripture not literally kept by too many of us. I do not say that our fault is selfishness,—seeking to get the others help—it may be independence; just failing to ask for the help we may need and ought to have and deserve, from our brothers. We need greater sympathy and less independence among us and it ought to begin with the preachers and get right down into the pew. Competition is sometimes a good thing. Splendid in many places; but co-operation is the right thing for Brethren. It must be the big word if this Movement accomplishes what it ought.

Illickota

I am not sure that this is spelled right. This is my first stop among the churches of this District. Ten years in the brotherhood and never outside of four state districts! Oh, yes, I had been invited. But I could not come. Arriving at Waterloo, I found three of the Leading Lights of this breezy country, Beachler, Burnworth and Snyder. Wasn't that some team of porters and cabmen to meet a fellow at a station for a conference? Ahem! If this is the Royal Way of Illickota, it is good and fine. We arrived in good time for the service we had been booked for and found many of the delegates had been hurried away on account of an approaching storm that threatened to tie them fast for perhaps several days or hours at least. It rained very hard and the Hudson people did not come out as they should; but we had a good meeting and they gave the weary traveler a good offering to go ahead with. I did not get here in time, therefore to find the spirit of this conference but was told that it was one of the best, and the largest of history. They were glad that they had attempted the hoped for thing with regard to Des Moines. Brother G. T. Ronk is in Des Moines right now, starting the work of organization. I had the pleasure of meeting a number of the people who are to be the Pillars of the church. They have a wide field and a great opportunity and future records can not but tell of a fine church there. Pray for this good start in the right place. Ronk is optimistic and ready to do some more sacrificing for the Master and will beyond doubt lead these fine folks to victory.

Leon

This was our next place for meeting. Here we found one of those groups of people of Dunker ancestry again, which form the nucleus of every successful church we have. I tell you, it is the early training that accounts for the success of our churches. Of course,

even here at Leon I found some people every whit as good Dunkers now, as we are; but if we do not train our youngsters as our fathers did, where is the hope of our future? If we do not keep our children, we shall not be able to go on as a denomination. We can not hope to keep them either apart from the gaining the ends of this Movement. Properly train them in this day, means more than a family start, too. It means that the youngsters shall be sent to a Brethren College. Children are not fully trained at 17 or 18, but they do go to some college at that age and therefore ought to be finished rightly in a Brethren College. Let us keep that according to our ideal, so that when they come out, they will still have "the faith once for all delivered."

A Bitter Arraignment

I'll not say where, but at one place I staid, a wealthy farmer was very bitter against the State Colleges, where his boys, by the way, are going to school. He says the institution there is just training the boys away from work. Well, if that is so, they are heading toward revolution and bolshevism. Now, of course a man who is aware of the way, his boys are being trained and does not try to get them where they ought to be, is spitting in his own face. The only remedy, is to put our money where it will make the right kind of college and then be sure that Trustees and Faculty make that kind of a college. The kind of a scholarship that educates away from work, loyalty and religion is false and foolish. It is not Brethren. We dare not pay for it nor allow it. We shall not. Pray that we do not.

Dallas Center

But I was philosophizing again. I was at Dallas Center, last night. Almost had trouble. Quite Interesting! But still, it was only one man that made us sit up and take notice. Then we did him. Robert Porte is the faithful pastor here and well liked. They have a fine building here. I was very pleased to see such a good outfit. Porte is to be here six years if he stays good and if they do. He is for the Movement—wanted it put across that night and got it. Pleased the Field Secretary. Of course, it was pretty sudden and the deacon will help to the limit, I am sure. None of us will want to see the Movement make the church efficient without doing our share.

Going On Again

Now, I am enroute again, to Hamlin, Falls City and the Mid-West Conference. Then, home and Dayton. Brethren pray for us.

CHARLES A. BAME.

REPORT OF THE SUNDAY SCHOOL SESSION AT THE INDIANA CONFERENCE

The Sunday school session was held on Tuesday afternoon. Harley Zumbaugh led an inspiring song service. J. F. Bright read a portion of God's word and led the assembly in prayer.

S. M. Whetstone gave the State Superintendents report as follows: We have made greater gains during the past year in many ways than in any previous year, more members enrolled, greater interest shown in all departments, more additions to the churches, in fact

a general awakening in all activities. More Brethren delegates to the State Convention at Lafayette last June than in any other year.

J. W. Clark spoke on "Evangelism in the Sunday School." He emphasized the importance of leading the boys and girls to Jesus Christ. Standards are good, but to bring the child to Christ should be the supreme aim of the Sunday school leaders.

R. I. Humbred spoke from the subject "Equipping for Service." He said the best equipment for a Sunday school teacher is the Word of God. To lead the pupil to Christ the teacher must have a living vital experience of the Christian life. To be free from the blood of all men, we must be true to the whole counsel of God.

"Holding the Sunday School for the Church Service" was discussed by W. F. Johnson. He very forceably emphasized prayer as the key to the situation.

W. R. Deeter discussed the subject of "The Spiritual Side of the Sunday School." The Sunday school should be a real spiritual force in the community. No teacher should teach who has not a living vision of Christ. We cannot place too much stress upon the spiritual side of the Sunday school, and this should be cultivated in the home.

The Sunday school officers for the year as elected are, Children's Division, Miss Lillie Garwood, South Bend; Young People's Division, Mrs. H. E. Roscoe, Goshen; Adult Division, Mrs. J. M. Humbred, Flora; Administrative Division, William Widmoyer, Napanee; Educational, W. I. Duker, Goshen; State Superintendent, S. M. Whetstone, Tiosa.

The outlook for the work in our district, we believe, is the best it has ever been, owing to the fact that every church in our state has a pastor. Our aim is to have more "Front Line" schools next year at National Conference than any other district in the brotherhood.

We ask for the co-operation of every school in making this year the "Banner."

S. M. WHETSTONE.

COMPTON AVENUE NOTES

Los Angeles, California

The Compton Avenue Brethren church held its third quarterly business meeting of 1921, Thursday evening, September 29th, at which I was reminded of being elected church correspondent at the previous quarterly meeting and so far had not been heard from. So I thought I had better get busy.

We have now been in Los Angeles nearly a year, and the longer we are here the better we like it. Our summer rainless season has just been broken by an all day rain, September 30th, putting the ground in splendid condition for planting fall gardens and refreshing vegetation generally. But this is supposed to be church news. The Compton Avenue church has not been idle during the long dry summer. Several of our members went east on a vacation and have not yet returned; but those who remained have not neglected the King's business. Our pastor, N. V. Leatherman, has been on the job all the time, and all the regular meetings and other church

duties devolving on him have been promptly attended to.

Our "Live Wire" Sunday school had their annual picnic at Exposition Park on the 18th of August, with about 200 participants. With its equipment of swimming pools for both sexes, and other facilities for diverting and interesting both children and adults, it would be hard to find a more desirable place than Exposition Park to hold a picnic, and to say our folks had a good time is putting it mildly.

Then the Southeast District of Los Angeles embracing about 23 churches including our own, held a union evangelistic campaign commencing August 21 and lasting four weeks. A special tabernacle was erected seating about 2000 persons. The preaching was done by Rev. John Edward Brown. The meetings were interdenominational and non-sectarian, all working together for the conversion of sinners and the revival of cold and indifferent church members. The attendance was good, the tabernacle being frequently packed to its limit. A splendid choir, made up of the choirs of the participating churches, together with the congregational singing dispensed music that added much to the spiritual uplift of the meetings. The converts went to the churches of their choice and no report was made of the numbers. Altogether it was considered by most of those who attended as a splendid meeting. Our semi-annual communion

meeting was held September 15th, and a general refreshing from the Lord was experienced by those who attended. On the 18th of September we had a general rally and home coming day, with all day meetings and lunches brought to the church and spread out on tables for all. In the forenoon the Sunday school lesson was recited at the usual hour, then a program was rendered which reflected much credit upon the teachers and others who took part in the coaching. In the afternoon Brother L. S. Bauman, pastor of the Long Beach church favored us with an address, telling of the splendid general conference held this year at Winona Lake. He assured us that our people are more firmly established and more closely united upon the cardinal principles of the gospel than ever before; for which we thank God and take courage. Since our last report eight have been added to our number; six by baptism, one by relation and one by letter. We are now arranging for an evangelistic meeting at our church in the near future, which we trust will be fraught with results for the Lord. We have also appointed a committee of five brethren to investigate the pro's and con's for a new church building, which is much needed to take care of our prospective increases.

J. H. PECK,
6017 Makee Ave.
Los Angeles, California.

Receipts for Foreign Missions During July, August and September 1921

General Fund (S. American)

Br. Ch. Huntington, Ind.	\$ 6.21
Br. Ch. Portis, Kans.	116.50
Br. Ch. Columbus, Ohio	20.00
Br. Ch. Cerro Gordo, Ill.	6.00
Elizabeth Gnagy, Oak Park, Ill.	5.00
W. M. S. Spokane, Wash.	25.00
(For Baby Sickle)	
Br. Ch. Atwood, Ind.	10.50
Mrs. Eliza Smith, Phila. Pa.	5.00
Ella Geidlinger, Canton, O.	5.00
Br. Ch. Hagerstown, Md.	5.00
Br. Ch. Huntington, Ind.	10.00
Emily I. Rebert, San Francisco ..	12.00
G. A. Hoover, Thornville, O.	10.00
Br. Cr. & S. S. Spokane, Wash. ..	291.34
M. M. Mellinger, Spokane,	10.00
Herbert Roadruck, Spokane,	50.00
E. H. Reineck & wife, Spokane ...	15.00
Mrs. S. L. Roberts, Spokane,	10.00
Lillian Bowers, Spokane,	7.00
Mrs. Elizabeth Bowers, Spokane ..	7.00
Francis Miller, Spokane,	5.00
Lyle Wimmer, Spokane,	10.00
Roy Ross, Spokane,	9.00
S. M. M. Spokane	8.50
Ida Mellinger, Spokane,	5.00
C. G. Lowery, Spokane,	25.00
O. A. Hantke, Spokane,	5.00
Mildred Roberts, Spokane,	3.00
Dorothy Deck, Spokane,	5.00
Mrs. Leroy Ross, Spokane,	8.00
William R. Lockhart, Burke, Idaho,	10.00
J. M. Cooper & family, Spokane,	

Wash.	m	6.16
Ralph O. Cox, Spokane,	m	12.50
R. Paul Miller & family, Spokane .	m	25.00
Mrs. O. A. Hantke, Spokane,	m	5.00
M. D. Kerr, Bryan, Ohio,	lm	25.00
Mrs. M. E. Horner, Goshen, Ind. .	lm	50.00
Clarence A. Stewart, Loree, Ind. .	m	5.00
Mr. & Mrs. C. C. Hay, L. A. Calif.	m	10.00
S. H. Keiser & wife, Bryan, O. ..	m	12.50
Br. S. S. Conemaugh, Pa.		28.30
"Willing Workers" Jr. Boys class Conemaugh, Pa.	m	5.00

Total \$ 904.51

African General Fund

No.	Amount
904	m\$ 5.00
905	3.00
906 .....	.75
907	2.91
908	13.72
909	5.00
910	2.50
911	15.00
912	10.00
913	12.50
914	10.00
Total	\$ 80.38

Gribble Personal Fund

No.	Amount
193 .. (Marg.)	\$ 9.75
194 .. (Marg.) .....	.25
195 ..	1.00

196 .. (Marg.)	9.75
197 ..	5.00
198 .. (Marg.)	5.25
199 ..	m 5.00
200 .. (Marg.)	5.00
.. (Mrs.)	5.00
.. (Mr.)	5.00

Total \$ 51.00

Myers Personal Fund

No.	Amount
15 ..	\$ 5.00

Brethren Missionary Fund

Mrs. Eva Metzker, Oakville, Ind.	S\$.25
Miss Mary Robbins, Warsaw, Ind.	S .25
Orville D. Jobson, Phila. Pa.	S .25
Miss Jennie Potts, Pittstown, N. J.	S .25
Miss Irene Myers, Pittstown, N. J.	S .25

Total \$ 1.25

Miscellaneous Fund

Br. Ch. Long Beach, Calif. Mission to Lepers	\$ 12.03
Br. Ch. Long Beach, Calif. for Chinese Girls' Home	43.64
Berean Bible Class, Lathrop, Cal., For China,	1.15
"Truth Seekers" Class, LaVerne, Calif. for Rose M. Foulke	m 25.00
"Willing Workers" Bible Class, Kittanning, Pa. for Jobson's African Outfit,	m 5.00
J. S. C. Spickerman, Marysville, Mo. for China Relief,	m 2.50
Wm. H. Linderman, Pomona, Cal., For Mrs. Foulke,	m 10.00
Mr. & Mrs. C. C. Hay, Los Angeles, for Mrs. Foulke,	m 10.00
Ralph O. Cox, Spokane, Wash. for Williamsburg Mission to Jews	m 12.50
"Berean Bible Class," Spokane, Wash. for African bandages'	m 10.00

Total \$ 131.82

SUMMARY

	\$1173.96
General Fund (S. American)	\$ 904.51
General Fund (African)	80.38
Gribble Personal Fund	51.00
Myers Personal Fund	5.00
Brethren Missionary Fund	1.25
Miscellaneous Fund	131.82
Total	\$1173.96

Respectfully submitted,
WILLIAM A. GEARHART,
General Missionary Secretary.

ANNOUNCEMENTS

COMMUNION NOTICE

The County Line Brethren church near La Paz, Indiana, will observe their semi-annual Love Feast on Lord's Day evening, October 30. Neighboring Brethren and all of like

precious faith are invited to come and enjoy the feast with us.

C. C. GRISSE, Pastor.

The Brethren church of Leon, Iowa, will observe their fall Love Feast on Friday evening, October 28th at 7:30. An invitation is extended to all neighboring Brethren to unite with us in this blessed sacred service.

J. F. GARBER, Elder.

Communion services will be held in the Fairview Brethren church of Washington C. H., Sunday, October 30, 4 P. M. The invitation is extended to all who would care to take part.

FREEMAN ANKRUM, Pastor.

The First Brethren church of Elkhart will hold their autumn communion service, Friday evening, October 28th at 7:30 P. M. All Christians wishing to enjoy this service with us are welcome.

B. S. STOFFER, Pastor.

The Brethren of the Uniontown, Pennsylvania, congregation will observe the semi-annual communion service on Sunday evening, October 30th, at 7 o'clock. Neighboring brethren invited.

D. OLL BELOTE, Pastor.

DIRECTIONS FOR SENDING DRIED FRUIT TO AFRICA

"The responses of the churches to the request for dried fruit for the African missionaries has been very pleasing. Several cases have been prepared and are now on the way. In case other churches or individuals desire to contribute further along this line, they will please note carefully the following directions:

1. All fruit should be subjected to sufficient heat to make certain that all insect life is destroyed.

2. It should be packed in hermetically sealed tins—either pint or quart size.

3. If possible, the tins should be packed in cases weighing 40 to 55 lbs. The cases should be well built and iron strapped. Of course a smaller quantity will be gladly accepted from any donor.

4. Place inside the case a card bearing the name and address of the senders, so that Brother Gribble may know from whom the gift comes.

5. Make an invoice of the contents, stating the number of tins, contents, net weight of fruit and its value.

6. Do not send any of this fruit to the Secretary, but notify him when it is ready and he will give shipping directions.

(Signed) ALVA J. MCCLAIN, Secretary,
2255 N. 10th Street, Philadelphia, Pa.

What though the path be all unknown?

What though the way be drear?

Its shades I traverse not alone

When steps of thine are near."

—George Matheson.

THE TIE THAT BINDS

NISH-SMITH—In the Milford Brethren church, following the morning preaching service August 14th, and in the presence of a large audience, Brother Walter Nish and Sister Mae Smith were united in the holy bonds of marriage by the writer. The service was very impressive, the double ring ceremony being employed. In view of the years of faithful and efficient service rendered to the National W. M. S. by the bride as National Secretary it was eminently fitting that Mrs. U. J. Shively from Nappanee, National President of the W. M. S. should be among the friends present. And since both the bride and groom were former Ashland College students, it was not less fitting that a number of former Ashland College students and classmates should be among those who witnessed this happy event. Because of the years of these contracting parties as students at Ashland, and because of the extensive traveling of Mrs. Nish over the brotherhood in the interest of the W. M. S., both are widely and favorably known. Consequently the countless good wishes of many friends go with them. Having been intimately associated with both of these young people for a number of years, it was a happy privilege indeed to the writer to be present and to speak the sacred words which made these two lives one. Following the ceremony, the near relatives and friends were served to a sumptuous wedding dinner at the Hotel Milford. Mr. Nish is engaged in Y. M. C. A. work in Chicago, in which city they will reside.

WM. H. BEACHLER,
Waterloo, Iowa.

THUM-EDWARDS—On Tuesday, October 11, 1921, at the parsonage in New Lebanon, occurred the marriage of Mr. Charles A. Thum, Jr., of Eaton, Ohio, and Miss Ida Edwards. Miss Edwards is the daughter of Brother and Sister Omer Edwards, and a member of the First Brethren church of New Lebanon. The best wishes of a large circle of relatives and friends go with them. Ceremony by the writer.

GEO. W. KINZIE.

HANSHEW-WEIDEL—Mr. Howard I. Hanshaw of Richmond, Indiana, and Miss Margaret Weidel of Brookville, Ohio, were united in marriage on August 10, 1921, by the writer.

GEO. W. KINZIE.

IN THE SHADOW

FIRESTONE—William Freeman Firestone, son of John and Rebecca Firestone, was born October 20, 1854, seven miles northeast of Pierceton, in Kosciusko county, Indiana, and died September 23, 1921, at Warsaw, Indiana. He spent practically his entire life in the same county. On May 31, 1879 he was united in marriage to Millie J. Brown, to which union were born four children: William L., Mrs. Ethel May Helser, Harley H., and Mrs. Elizabeth Klingel. All these, together with his widow, two brothers, George and Minor, nine grandchildren, and a large number of other relatives and friends, remain to mourn their loss. Funeral services were conducted by his pastor, Rev. A. E. Thomas.

Uncle Freeman (for the editor was numbered among his nephews) united with the Free Will Baptist church near North Webster, Indiana, about 30 years ago. Nearly 12 years ago he and his wife placed their membership in the Brethren church at Warsaw. He lived an exemplary Christian life, was faithful to his church and attended its services regularly when health would permit. He loved his home and was kind to his wife and children. Some homes are disturbed by unkindness and bickerings, but his was not. Few homes are more harmonious than his was. I was in the home a few days before he died, and my aunt said, "Our home has not been one of luxury, but it has been one of happiness. Freeman has never given me a cross word that I can recall." May such rare examples of kindness and gentleness be an inspiration to many husbands and fathers to display the same spirit in their homes continually.

The God of all grace will comfort the hearts of the sorrowing, and will be especially near the companion who must tarry yet a while.

GEORGE S. BAER.

HUMMER—Mrs. Mary P. Hummer, wife of Brother J. C. Hummer, born October 23, 1860, died February 26, 1921, aged 60 years, 4 months and 3 days. Sister Hummer united with the Compton Avenue, Brethren church February 20, 1916. She is survived by her husband, 2 daughters by a former husband, 2 brothers, 3 sisters, and 7 grandchildren. She was interred in Inglewood Cemetery. Funeral services conducted by her pastor, N. V. Leatherman.

J. H. PECK.

STERLING—Mrs. Mary Melissa Sterling, widow of the late Rev. A. J. Sterling and daughter of Solomon H. and Mary Gladis Johnson, was born March 1, 1853, and died October 15, 1921, aged 68 years, 7 months and 14 days. Her faithful husband prayed to precede the loving companion to heaven. The request was granted by seven weeks. They lived together for fifty-two years, and their home stood for love, comfort and hospitality.

The deceased is survived by one daughter, Mrs. Price Mallory of Masontown, and one sister, Anna Johnson Sterling of Masontown. Mrs. Sterling spent a long and useful life in the cause of her Master and will be missed by her many friends. Services at the Masontown Brethren church, conducted by her pastor,

J. L. GINGRICH.

RAGER—Francis Rager was a native of the state of Pennsylvania, had lived in Johnstown for many years and was a faithful member of the Third Brethren church for six years. Brother Rager very suddenly and peacefully departed this life at his home in Johnstown, October 3rd, 1921, at the age of 79 years, 8 months and 16 days. He left evidences that his departure was simply falling asleep in Jesus. The funeral was conducted from the home at 2 P. M. of October 6th, by his pastor, the writer, assisted by Rev. J. D. Good, pastor of the United Brethren church.

L. G. WOOD.

NEHER—Effie E. Neher, wife of J. Ed. Neher, died September 14th, 1921, aged 42 years, 10 months and 3 days. She cast her lot with the Church of the Brethren early in life and five years ago she changed her membership to the Brethren church. During the last fifteen years she passed through seven operations. Her daily life proved that she both loved her church and Savior, and was much devoted to her family. Funeral services were conducted by Rev. A. L. Gorham and Rev. J. H. Graybill.

MRS. J. C. NEHER,
Nampa, Idaho.

HADDIX—Elizabeth Haddix was born February 27, 1894, and died July 15th, 1921, aged 27 years, 4 months and 18 days.

Seven marked things in this life:

1. The real fellowship which she had in Christ. In her prayers, one felt that she was really talking to Some One.

2. Graduated at Riverside, through some hard struggles.

3. Worked through four years National Sunday School course, and had diploma for the same.

4. Worked through the Expert Christian Endeavor course, and had received diploma for the same.

5. Taught three months at Riverside gratuitously.

6. Appreciated the spirit and purpose of Riverside.

7. Had made the full surrender to go anywhere her Lord might call her to go. On the afternoon of July 15, he called her out of her suffering to be with him forever. We were with her shortly before her passing away, and in the midst of her suffering she was heard to say, "How I wish you all were as happy as I am." We were made to wonder somewhat how she could be happy in that suffering, but on second thought we saw it; for she was happy in the closeness of that blessed place with him.

G. E. DRUSHAL.

LAUVER—George G. Lauver, son of Allen J. and Louisa A. C. Lauver, was born November 1, 1897, and departed this life October 8, 1921, at the age of 23 years, 11 months and 7 days. His death was the result of an automobile accident. He had started to work and had gone less than a mile when his machine overturned. He was dead when found.

On August 25, 1918, he was united in marriage to Sister Mary Ellen Bowman, daughter of Brother and Sister John Bowman of Johnsville. He leaves to mourn his loss his wife and one little daughter, his father and mother, one brother and four sisters. May the God of all grace and consolation comfort these sad hearts. Services conducted by the writer in the U. B. church in Liberty.

GEO. W. KINZIE.

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NOVEMBER 2,
1921

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



"He opened his mouth and taught them."

Multitudes in the homeland are hungering for the Bread of Life

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

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EDITORIAL

Is the "Old Time Religion" Unscientific?

In the discussion of this subject, we need to carefully define that which we understand the popular expression, "Old Time Religion," to mean. We understand it to mean faith in a personal God; faith in the inspiration of the Bible; the belief that all things existing were created by the direct action of God; the creation of man at once a man and no others; the acceptance of the miracles of the Bible as statements of literal fact; the Deity of Jesus Christ; the reality of sin, and the fall of man as the consequence of sin; a future life in heaven or in hell; a bodily resurrection from the dead; salvation by grace through faith in the atoning (finished) work of Christ; and, the second personal coming of Christ. Will these "fundamentals" stand the severest tests modern science can apply? It appears that in many quarters there is a belief that they will not. Has such a belief any real foundation?

The word "science" comes from the Latin word, *scio*, meaning "to know." In other words, science is knowledge. Mark you, not a theory,—not a speculation,—not a hypothesis,—but "KNOWLEDGE severely tested." As a matter of fact, much that is called "science" is not really science at all, inasmuch as it rests on assumption. Tyndall made this statement: "There ought to be a clear distinction between science in the stage of hypothesis and science in fact." If this distinction were always clearly made, there would be less talk of a supposed disagreement between the teachings of the Bible and science. As a matter of fact we need not hesitate to challenge the world of unbelief to prove any disagreement between "science in the stage of fact" and the Bible. That there is a disagreement between the Bible and modern "science in the stage of hypothesis" is most certainly true; but, being true, all the worse for such "science." As the boys on the street would express it, "We should worry!"

The basic doctrine of the "old time religion" is the existence of a personal God. True science is compelled to put a Thinker back of the universe. Take iron, gold, brass, jewels, and glass, and fuse them without a Thinker, and you have only slag. Take the same substances and put a Thinker back of them, and you have that ordinary, but wonderful, little instrument we call a watch. Now, a Thinker has never been proven to exist apart from personality. The idea of a personal God finds no contradiction from "science in the stage of fact." And no other idea of God can satisfy the craving of the soul.

As to our Bible being the very Word of God, given to us through

inspired prophets,—is the idea at loggerheads with "science in the stage of fact?" "Science in the stage of fact" would demand that, if uninspired men two and three thousand years ago wrote a Book touching upon every realm of its domain, men in this advanced age of thought and accumulated knowledge ought to write a better Book. Have they done so? Can they do so? If not, why not? What does reason lead us to conclude? True science will admit that it is altogether impossible for mere men to reach into the near (much less the distant) future, and wrest from the future with unerring exactness a hundred (much less a thousand) secrets. Mathematical science figuring on such a possibility laughs at the idea that it could be done. Yet, this is just what our blessed old Bible has done and now does. All the weight of true science is thrown on the side of an inspired Bible.

Considering the Biblical account of the material creation, it seems popular in some quarters to scoff at the record in the first chapters of Genesis. And, yet, what are the declarations of many of the world's greatest scientists? Listen: "By proving the record true, science pronounces it divine," says James D. Dana. "The first leaf of the Mosaic record has more weight than all the folios of men and philosophy," declares Jean Paul Richter. "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures," adds Sir John Herschel. "In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on any subject, it always affords me a fine platform on which to stand, and a round in the ladder by which I could safely ascend," is the testimony of Lieutenant Maury, unsurpassed in his realm of scientific thought. So long as men like these so testify concerning the Biblical record of the material creation, we will need more than the vague speculations of infidels before we shall pronounce the oldest story of the creation unscientific. In 1806, the French Institute enumerated eighty theories accepted by infidel science as absolute truth, every one of which they declared "proved the Bible untrue." Today, not one of these theories survive. We still have our Bible!

What about the Biblical story of the creation of man? The honest reader of the story finds no "monkey business" within the record. "God created man in his own image, in the image of God created he him," and God is no ape! Man was "formed man of the dust of the ground" in the form of a man (not an orang-outang)

BEFORE "He breathed into his nostrils the breath of life" (Gen. 2:7). Set over against this simple story that "science in the stage of fact" does not dispute, "science in the stage of hypothesis" gives us the evolutionary theory of man's ascent from the lower orders of creation. Charles Darwin says of his own pet theory, "Evolution is as yet a mere hypothesis." Nor has it ever become more. Tyndall was candid enough to say: "And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution. . . Those who hold the theory of evolution are by no means ignorant of the uncertainty of their data." Dr. Etheridge, of The British Museum, that greatest of fossilologists, makes the statement, "In all this great museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense. The museum is full of proofs of the falsity of their views." Louis Agassiz, that prince among the scientists of his day, said: "We never see one of these animals swerve from the plan pointed out, or produce anything else than that which is like itself. THIS IS THE GREAT FACT." And, there you have it,—the old Book is in harmony with "the great fact" of science, however much it may be at disagreement with "the great hypothesis" of science. And, in the face of this, what must we conclude of such a man as Dean Shailer Mathews, of the University of Chicago, who assures us that the doctrine of evolution is so absolutely proven that it only remains for the lovers of the Bible to bring the Bible into conformity with it, or give up their Bible!" It is such men as he that caused William Jennings Bryan to recently say: "Teachers and professors in schools, supported by public money, are turning the youth of the land out into a starless night, robbing them of their faith in immortality and a heavenly Father, and substituting a cold, clammy materialism, which reduces Christ to a mere man, and gives him an ape for an ancestor. The Darwinian theory is not scientific. It is wilder fiction than the Arabian Nights."

And why should the Biblical record of miracles be relegated to the junk-heap of unscientific rubbish? A miracle is not a setting aside of law. A miracle is merely the overcoming of one law by the exercise of a higher law. A miracle is simply God at work with laws that he has not yet revealed to men. And until men are ready to say that they know and understand all laws,—that there is no law known to God that they themselves do not know,—it is the acme of idiocy to deny the miraculous.

As to the Deity of Jesus Christ, science admits that somehow the character of Jesus is more than human. Even Ernest Renan was compelled to say: "Whatever may be the surprises of the future, Jesus will never be surpassed." If more than human, why not God? Man is a spirit. He dwells in a house of flesh and blood. God is a spirit. Why should it be considered unscientific to believe that the great Eternal Spirit, our Father, the One who made us in his image, should come down, and visit us in the house he made for us? Why not?

As to the doctrine of the fall of man,—well, look at him! Think you that God made him that way? Enough said on this point!

As to the doctrine of the bodily resurrection from the dead, we may well ask with Paul, "Why should it be thought a thing incredible with you that God should raise the dead?" Science will grant that some power clothed my spirit with its present body. What sort of science would it be that would deny that same power the right to clothe my spirit with a new body when this one is worn out or broken?

But we must refer to one more doctrine of our faith that is sometimes the subject of ridicule in the world of "science." We refer to the doctrine of the atonement. "The blood of Jesus Christ his Son cleanseth us from all sin," says our old-time faith. Whereupon some professed "scientific" intellectual scurl their lips and sneer, "Fiction! How can the blood of a man who lived two thousand years ago cleanse a twentieth century sinner from its filthiness?" Our famous Mr. Wells cries out against it thus: "Antiquated religion!" "Horrible blood bath!" "Mock cannibal meal!" Well, learnedly and conclusively did Thompson and Tyndall "prove that the tremendous pressure of the water, and the utter absence of light, at certain depths made life impossible in the ocean. "Science" accepted their conclusions as established fact. Yet, in the year 1880, the good ship "Challenger" dropped Brookes' sounding weight five

(Continued on page 11)

EDITORIAL REVIEW

Gretna Communion Service, Sunday evening November 13th.

You will be interested in the letter in this issue from Marguerite Gribble, though it is not the latest news we have from her.

Udell, Iowa, church having lost by death a greatly valued worker, express in a beautiful way their appreciation of the life and service of their departed sister—Clara Powell.

The work at Sunnyside, Washington, is reported to be going forward under new leadership in the person of "Brother Reed," who was recently ordained to the ministry.

Take Notice to the call of the Peace Committee Chairman, Brother Bauman, found on page 16. He urges every congregation to wire its sentiments to Washington regarding the Disarmament. Do it now!

Brother A. B. Cover gives his first report of work as Maryland-Virginia District Evangelist. He had splendid success with Brother G. W. Chamber's of Mt. Olive, Virginia, the meeting resulting in thirteen additions to the church.

Dr. Bame found a fine spirit of co-operation prevailing among the pastors of the Mid-west Conference where he presented the Bicentenary message. He reports a visit to a high-priced hog sale and draws an important lesson about support of certain Bicentenary objectives.

Brother James S. Cook writes reminiscently of the energetic group of workers of the Salem church, where until General Conference time he was the much loved pastor. Brother Willis Ronk has taken up the standard laid down by Brother Cook and is bearing it forward followed loyally by his people.

Brother J. I. Hall announces a meeting soon to be held at Martinsburg, with Brother H. E. Eppley as evangelist and reports a successful campaign at McKee with Brother L. G. Wood doing the preaching. Brother Wood also writes his appreciation of the prospects of the field and the excellent leadership of Brother Hall. Four were received as a result of the meeting.

Brother C. H. Ashman speaks of his experiences while at the Sunnyside church and of the progress realized there, also of the loyalty and aggressiveness of his former parishioners. He has not been in charge of the First church of Johnstown very long, but he is beginning to understand something of the fine spirit and co-operation of which these people are capable.

The Gretna, Ohio, revival under the leadership of Brother C. C. Grisso, evangelist, and Brother Harley Zumbaugh, song leader, closed on October 23, with 24 accessions. It was a great blessing to the church in other ways than new members, according to the good report of Brother E. F. Miller. Brother R. R. Teeter is pastor of the church.

Brother H. L. Goughnour, pastor of the Meyersdale and Summit Mills charge writes a fine spirited report of the progress that is being realized in the work at that place. The welcome given by these people to Brother and Sister Goughnour, who have entered upon their second pastorate here, included about everything that would make for comfort and efficiency. At the special services preceding the communions 28 were added to the church.

Over the top with our Home Mission offering. That should be the aim of every church. One dollar per member is not much, some think it ought to be more, but it will enable the Board to carry out its program. While the Board's asking is not an unreasonably large amount, yet it is generally agreed that we must concentrate on this one thing in order to reach the mark. Every other regular interest of the church has its allotted time for receiving gifts from the brotherhood. At the Thanksgiving season according to the program of General Conference all special gifts are to go to Home Missions.

GENERAL ARTICLES

The Urgency of the Call of the City. By J. L. Kimmel

The mission of the Christian church is to extend her borders and to propagate her doctrines. It was never intended by the founder of the church that this most wonderful institution, the greatest of all institutions, should ever be circumscribed, in any way, until it had the whole world as a parish.

The theory that Christianity was only for the Jews was soon exploded by the overruling providence of God. The fact that this Gospel which Christ preached was for all races and all nations was so emphasized by visions and revelations that the Apostles though somewhat reluctant at first could not help but grasp the meaning of the Master's language wherein he said, "Go ye therefore into all the world and preach the gospel to every creature." When the early church once caught the vision of her true mission she became, at once, missionary in spirit; and "Those that were scattered abroad went everywhere preaching the Gospel." It is significant that Christ himself went from city to city to proclaim the "good news" and the early church soon followed his example. Antioch, one of the large cities of the Roman Empire, became the very center of missionary propaganda. Paul and his co-workers selected the large cities of Asia and Europe for missionary enterprise. The wisdom of their course was justified in the rapid spread of Christianity so that even in the days of the Apostles it was said that all Asia heard the Gospel.

It is very urgent that we preach the Gospel in the large cities today. If we intend to obey the injunction of Christ we must also follow his example. If we would preach the Gospel to every creature we must go where the people are. Remember the commission says, "Go." It is not "Come," but "Go ye therefore."

Now there are a number of reasons why the call of the city is urgent today:

FIRST, because all men need the Gospel. Christ tasted death for every man. There is no other name given under heaven nor among men; whereby they can be saved.

SECOND, if the nation is to be saved, then our cities must be Christianized. As the cities go, so goes the nation. In the city is the place where Satan sets up his throne. Here is where the people are thrown together en masse; and because of their close contact vice gains the ascendancy; and the great wickedness of our cities becomes apparent. Thank God for the transforming power of Christianity.

The gospel of Christ, is the power of God unto salvation to every one that believeth. There is but one hope for the city and that is the gospel of Christ. There is no other remedy. But the same Christ that Paul preached in Athens, Corinth and Ephesus, we may preach in our large cities today.

There is still another reason why the call of the city is

urgent, and that reason is immigration. For years the people of other nations have been coming to our country by the millions and these foreigners largely make their homes in the cities.

They bring with them their customs, their habits and their vices. In changing from one country to another they become separated from their church and thus a very large percent of them have no church affiliations at all. These people must have the Gospel preached to them or else they will become a menace to our nation and to everything that is good. Corruption and vice have been the secret of the downfall of many of the great cities and nations of the world, but the church of Jesus Christ to which God has given ninety-five percent of the wealth of this country must see to it that the thing which happened to Tyre and Sidon, to Nineveh and Babylon must not happen to the cities of the United States. Herein lies the opportunity and responsibility of the Brethren church. If ever we expect to be-

come a great power in God's hands for the promotion of righteousness in the world; we must preach our faith in the large cities.

That is what Christ did. That is what Paul and the early church did and that is what the Brethren church must do, or else shoulder a fearful responsibility such as no church or people should shoulder without making an effort to discharge to the utmost this great responsibility.

May God help the Brethren church to embrace the opportunity and cheerfully and courageously discharge her responsibility.

Muncie, Indiana.

To His Excellency,

President Warren G. Harding,

White House, Washington, D. C.

We, the officers and members of the Ohio Conference of Brethren churches, assembled in the First Brethren Church at Dayton, Ohio, thank God for your great leadership in the interest of World Peace, especially in the calling of the Disarmament Conference. We have confidence that you will use every available influence to bring the nations to a mutual agreement to disarmament. To this end you have our prayers and support.

REV. A. L. LYNN, Moderator.

REV. M. L. SANDS, Secretary.

NOTE—The above message was wired to President Harding by the Ohio Conference while in session at Dayton recently. Our readers might adapt this to their own congregation, shorten it somewhat if desired, and send it to the President. Every congregation and individual ought to send some such message. It is rather late to write a letter; better send a telegram. Don't neglect it.—Editor.

A Rock for the Feet

Rom. 8:38.—"I am persuaded."

If we are going to uplift the world, we must, like Archimedes, have a place for our fulcrum. Guesses will not answer; dreams, speculations, perhapses will not do.

A rising inflection cuts the sinews of truth. I want a rock for my feet and two strong pillars for my hands.

The rock is the Divine Word; the two pillars, like Jachin and Boaz, are Faith and Reason. Thus grounded and buttressed I shall never be moved. I am now in a position to dogmatize.

I cannot do otherwise, since my postulates are beyond an "if." I cannot say "peradventure"; I can only say, "verily, verily." This is dogmatism, certainly; but it is the dogmatism of an honest man.—David James Burrell in Christian Herald.

"There is no more inconceivable folly than this continued riot of expenditure on battleships, when great masses of humanity are dying of starvation."—Herbert Hoover.

Strengthening the Home Base. By W. I. Duker

We approach the subject of our Home Missions with no thought of argumentation or need for clearing away doubts as to the validity or urgency of this work. We do have, and we are grieved to realize it, a certain number of people who have but little enthusiasm or conviction for our work in foreign fields, but we believe we stand four-square and solidly upon the subject of our Home Missions. It is true, we have a certain element in the church who have but little time for missions of any sort, but they can not be reached through an article in the Evangelist, for they are not among that class who read their Bibles and much less, the church paper.

We believe that the moving and controlling force of our church has always been missionary in spirit, and is becoming more and more willing to give evidence of this spirit through their works. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone (James 2:14-17).

We approach this period in our year's activities with pleasure and happy anticipation of doing a pleasant task. When we recall those days in our local church's activities that stand out as "red letter" days, we find them to be those days in which we have given of our wealth for the benefit and need of others less fortunate.

Organizations not religious have in recent years invaded the field of the church and their benevolences and constructive efforts have put to shame, in many instances, the work of the church. Brethren, this must not be. The Book tells us that "the children of this world are in their generation wiser than the children of light" (Luke 16:8). Then let us set ourselves to the task of either making this the "generation of the children of light," OR CHANGE THE FINDINGS of the inspired writer. This Scripture

was not given as a law of God nor in any wise a compliment of our activities, but was the utterance of a Savior in the realization of the limitations of those he had come to save.

How can we strengthen the Home Base? Can it be done by quoting Bible texts bearing upon this subject? If our lack of interest, if we do lack interest, due to a lack of knowledge relative to this need? Are we debating the need of strengthening the Home Base? We rather believe that all of the inquiries can be answered negatively. We lack, if we lack, in enthusiasm for God's work. If we can create a spirit or a wave of enthusiasm that will sweep over our local congregations and thereby become national in their scope, we shall be able to obey the Bible injunction of giving "hilariously."

The foreign work of missions rests, we believe, upon the foundations of the "Home Base." We can never hope for true world service if the base of interest and supplies at home is weakened by lack of interest and support. We always feel keenly the criticism of our foreign lands relative to work undone at home. The criticism is fair and just, and while it in no wise justifies an argument against our foreign work, it at least is pertinent in its relation to our home problem. We as a people who accept the "whole" Gospel can only justify ourselves in our position taken, by caring for our homeland missions in a way that justifies us in the light of that text—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). But we will care for our own! Wait until the reports begin to come in from the four quarters of our own beloved brotherhood and then we can regale ourselves with the fruits of a task "well done."

Goshen, Indiana.

Preparing the Local Church for the Evangelist

By H. E. Eppley

(Address at Indiana State Conference, Oakville, October 4-6)

It must be noted that the subject does not contemplate the field in which the evangelist is to work. It is THE LOCAL CHURCH. To some degree, at least, a proper preparation of the local church will include the preparation of the field.

We might ask ourselves the question—what is meant, by preparing the local church for the evangelist? Or, are we to assume that the local church has ceased to function to such an extent that special preparation is necessary before the evangelist arrives? Or again, is the local church to undertake the work while the evangelist is in its midst that it does not undertake at any other time? Whatever the answers to these questions might be the evangelist is coming and the local church must be prepared for him.

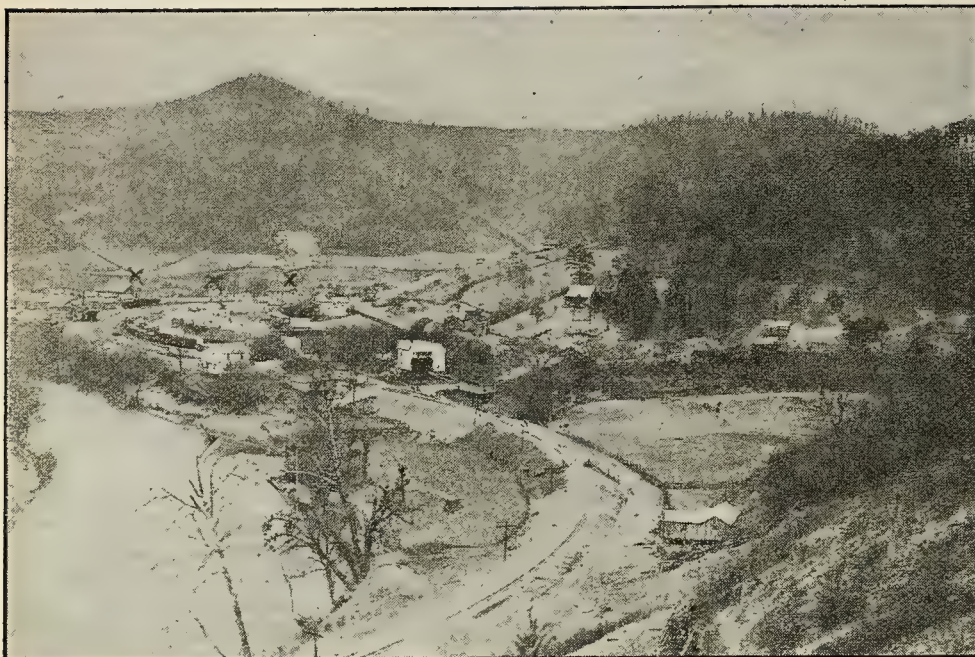
Any adequate preparation, where there is a pastor, must begin with him. "Take heed unto yourselves and to all the flock, in which the Holy Spirit hath made you bishops (overseers), to feed the church of the Lord which he purchased with his blood" (Acts 20:28). "Brother pastor, you are the KEY-MAN. What you are, your church will be. The responsibility is wholly yours as the SHEPHERD and BISHOP of the FLOCK of God. . . YOU should lead in every movement with your counsel, exhortation and wisdom. Do not RULE but lead by helping every member of every committee to do his best." (J. Allen Miller in Bicentenary Hand Book). For our present purpose may we make this last sentence read, do not RULE but LEAD by helping every member in the church to do his best.

Some of the preliminary preparations of the pastor could be these. FIRST. A prayerful survey of the needs of the local church as well as of the field. This should pre-

cede the laying of plans by months of time and, in some cases as long as a year. The importance of this preliminary step cannot be over-estimated. SECOND. A prayerful survey of the available men who might be secured to lead in the campaign and the selection of one or more who are specially qualified to fill the needs of the church at that time. THIRD. A prayerful preparation of pre-campaign plans to be laid before the church and their acceptance is urged. FOURTH. A prayerful preparation of a set of goals to be reached during the campaign.

That pastor who will follow some such program as this will find himself rapidly approaching the prepared state he himself should possess before attempting to lead the FLOCK of which he is SHEPHERD into special preparation for the campaign. He will find himself filled with a clarified vision of possibilities; an enthusiasm for active service; and a hungering after victory.

The pastor will now be ready to begin the active preparation of the local church without announcing the fact to it. The spiritual tone of the church may be at low ebb. The number of real live workers may be too small. Or, there may be some special problems to be dealt with. He will preach especially prepared sermons dealing with the situation in such a quiet and unsuspected manner as to gradually inspire at least some to accept and adopt higher Christian standards. At the prayer service on Wednesday evening he will expound passages from the Bible which deal with the local situation but at no time announcing his purpose in doing so. The keeping of an unusually high Christian standard before the local church is often the most logical solution of many vexatious problems. If there should



A Bird's Eye View of Krypton, Kentucky

The x marks indicate the church, parsonage and public school building in order

be no problems the pursuit of such a program will generally produce a very marked degree of advancement in the activity of the church. Soul-hunger for service will steal upon many who have been doing nothing. The pastor will find many opportunities to suggest bits of service for those who have been seized with this soul-hunger.

The predominating purpose of having an evangelist is to win souls for the cause of Christ. That church that stands out prominently as a soul-saving station is a praying church. A church on its knees in penitence, in intercession, and in agony before God is a church that may expect the Lord to add to it day by day those that are being saved.

No phase of preparation is more important than that phase which in spires or provokes people into a more extended devotion to the prayer side of the Christian life. Before the time of Christ God moved people through prayer. "Now while Ezra prayed and made confession, weeping and casting himself down before the house of God, there was gathered together unto him out of Israel a very great assembly of men and women and children; for the people wept sore" (Ezra 10:1). Ezra prayed and the people were moved toward him and made confession—"We have trespassed against our God, and have married foreign women of the peoples of the land" (Ezra 10:2). In apostolic times prayer was emphasized and prevailed. "These all with one accord continued steadfastly in prayer." "And when the day of Pentecost was now come, they were all together in one place." "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." "And the Lord added to them day by day those that were saved" (Acts 1:14; 2:1, 4, 47). The value of prayer during post-apostolic times is well set forth by Dr. R. A. Torrey in "The Fundamentals." "Every great awakening in the history of the church from the time of the Apostles until today has been the result of prayer. There have been great awakenings without much preaching, and there have been great awakenings with absolutely no organization, BUT THERE HAS NEVER BEEN A TRUE AWAKENING WITHOUT MUCH PRAYER." If these statements are true—and how can we disprove them if we would—too much effort, on the part of pastors, to lead their people into a more intense prayer life, cannot be put

forth. And the preparation-for-the-evangelist period affords the pastor a splendid opportunity to emphasize the need and value of the intense prayer life.

How may this be done? Temperaments, needs, conditions, and past experiences must help to mold the answer. A few suggestions as to plans to follow. **FIRST.** Enlist individuals. The pastor can do this gradually during many weeks preceding the coming of the evangelist.

Select one or two vital phases of the campaign and then enlist as many as possible to join with you in praying for them. **SECOND.** Conduct cottage prayer services whenever and wherever possible. **THIRD.** If three or four or more can be enlisted to do so, spend a night or the greater part of a night in exclusive prayer for the evangelist and the conversion of souls. If the Apostles could wait in prayer ten days for Pentecost can we not wait in prayer one night for the success of the effort to be put forth for the salvation of souls? **FOURTH.** Lay claim to this promise: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it

shall be done for them of my Father who is in heaven" (Matt. 18:19). The writer has seen wonderful results come from the use of the following plan in claiming the above promise of the Master. 1. Form prayer bands consisting of two persons. Urge as many members of the church as possible to choose a partner and thus form a band. 2. These two will then select an hour when they will meet each day for prayer together. When impossible to meet together they will pray in their homes or wherever they may be at the same hour and for the same objectives. Meeting together should be urged, however. 3. They will put their prayer lists of prospectives together in one common list. 4. When this has been done the pastor should be furnished with a copy giving the names of the prayer partners, the hour of meeting, and the names of persons for whom they are praying. This plan will be found to be appealing and unlimited in its scope. Christians who cannot attend prayer services regularly can and will adopt this method. Unsaved persons who cannot be induced to attend the campaign meetings can be reached and moved by this method. An abundance of testimonies of answered prayers will be showered upon the pastor.

With a fair percentage of the congregation actively and enthusiastically engaging in prayer of such definite character action may be expected. This is best expressed in personal evangelism. When possible and advisable a course in the study of the subject may be given. Or small books on the subject may be introduced and read by those interested. A campaign for prospectives in the community not already listed could be put on. Going out and urging and sometimes even bringing the careless and indifferent prospective to the service is a noble piece of personal effort. There are many cases where all that is necessary is for the personal worker to say, "I will call for you this evening. Be ready about seven-fifteen." At the service making the stranger welcome without making him feel embarrassed is important and not without results. Speaking to those apparently under conviction; quietly urging decision; sometimes kneeling with the penitent in prayer, and finally leading him to the front to make public acknowledgement of the acceptance of Christ as Lord and Master; and last but not least, when the meeting seems to be in a deadlock, two or three of the personal workers may retire from the meeting unobserved into

a secret room and there pray that the deadlock may be broken by the power of the Almighty.

"Every Christian should consider it the highest honor, and the greatest privilege to assist in the growth of the kingdom of God, by personal effort in individual soul-winning. He should realize, too, that it is not only his privilege to thus work for God, but that a most solemn responsibility rests upon him to do so. The true Christian, having found Christ to be precious to his own soul, desires, or at once seeks, as did Andrew and Philip of old, to get someone else to taste and see that the Lord is good" (Personal Soul-Winning—Evans, p. 13).

Cortland Myers, the great Baptist preacher, records this incident in his life. "I laid my hand upon the shoulder of a noble specimen of young manhood and asked him if he

was a Christian. I had not seen him to know him or to separate him from the crowd before that moment. He replied, with an evident desire to detain me, 'No, sir, I have heard you preach every Sunday for seven years without one exception, but I am not a Christian yet.'" He is now one of the most faithful members of the church of Christ. What seven years of preaching had failed to do, five minutes of heart-contact and personal relation accomplished. Not every preacher can be eloquent, but there is the place of power for every man. He can be kind and loving and sympathetic and earnest and courageous and self-sacrificing and watching for the right moment to speak the right word in the name of Christ." Brethren: pray, lead, inspire, work, reap, rejoice.

Huntington, Indiana.

The Fate of the Faker

By "Now and Then"

In that certain town wherein the prophet lived, there lived also a religious faker. And the prophet learned that there were religious fakers in other towns, and he had much sympathy for the citizens of the other towns, for he knew what they suffered.

Now the religious faker was wont to appear very pious and righteous in the eyes of his companions and of the citizens of the town; and he attended the church regularly, and at the prayer meeting he exhorted the people and prayed fervently. And the people of the prayer meeting said, "He is a very good man," and they esteemed him highly.

Now the prophet was sore vexed because the people had eyes and saw not that he was a religious faker. And the prophet would have spoken against the faker in the gates of the town, but he feared the citizens of the town would stone him, for they heeded more the words of the religious faker than they did the words of the prophet.

Now the religious faker went much with certain ungodly men of the town, and the people of the prayer meeting said, "He seeketh to turn them to righteousness." But the ungodly men had their eyes open, and they saw that he spoke not to his wife at all, and that altogether his home life seemed not like a prayer meeting.

And his ungodly companions knew, also, of certain escapades wherein the religious faker had a part, and how the faker eagerly sought the purveyor of the public news, and besought him greatly not to noise the thing from the house tops, for his wife would hear of it and might doubt his integrity. But the purveyor of the public news knew he had no integrity; yet for the faker's wife's sake he noised it not. Albeit the ungodly men laughed much when they saw he still went to prayer meeting and the church.

Now it came to pass that one of the ungodly men fell grievously sick, and had but a span of months to live. And his ungodly companions went to see him daily, and comforted him as best they could. The religious faker also went to see him many times. And he talked of death very solemnly, and read the Bible more solemnly, and prayed yet more solemnly.

And the ungodly men heard that the religious faker went to see the sick man, and that he read the Bible and prayed for him. And they were wroth; for they knew he was a religious faker, albeit

the the faker knew not that they knew it. And the ungodly companions of the ungodly sick man met secretly and they said, "This that he doeth is worse than the other things he did, and they were bad enough. He should not be allowed to so use our friend's distress that he may appear godly. Moreover, he deceiveth him." For they had no faith in his prayers. But they knew not what to do, and their wrath toward the religious faker grew great.

But they knew not that the sick man paid no attention to the religious faker's prayers, but he rather thought evil thoughts while he prayed.

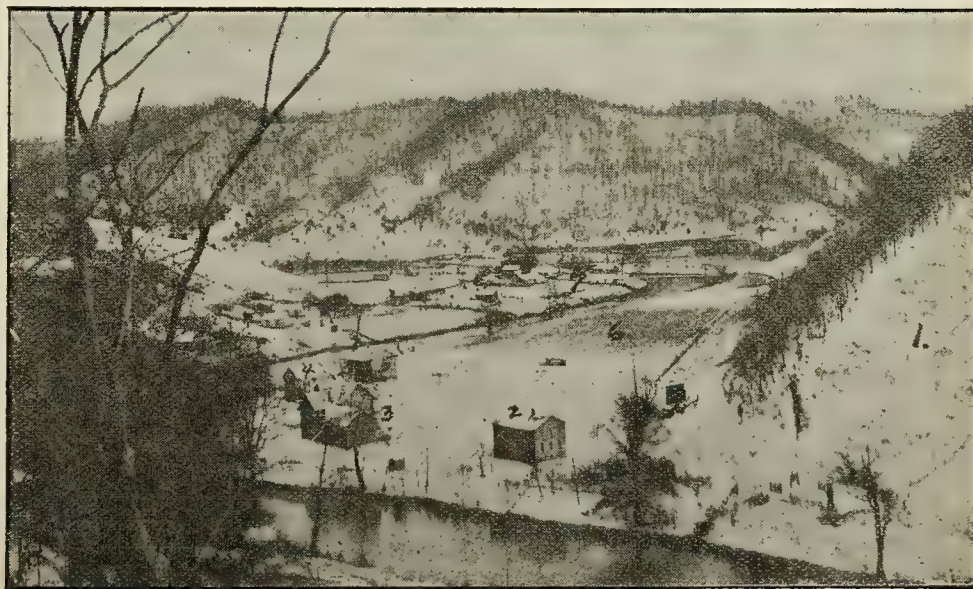
And it came to pass one day that the sick man called his wife and said, "I have enough of this religious faker! He maketh me worse. Send for the prophet."

And the prophet came and spoke to him kindly and cheerfully and hopefully, and he read the Bible to him with understanding, and prayed with him in sincerity and truth.

Then cometh the religious faker again to the sick man and said, solemnly, "Shall I pray for you?" And the ungodly sick man, who was not so ungodly now, said: "You can; but I sent for the prophet, and he came cheerfully, and read the Bible with some understanding, and prayed honestly, and moreover he laid his hands on me, and I feel much better. Your prayers never did that."

And the religious faker said not a word, but straight-

(Continued on page 11)



A Bird's Eye View of Riverside Institute and Lost Creek, Kentucky

- 1, A Portion of the Farm; 2, Boy's Dormitory; 3 Chapel and School Building;
- 4, Drushel's Home; 5, Girl's Dormitory; 6, Truck Farm; 7, Lost Creek.

THE BRETHREN PULPIT

The New Testament Ordinance of the Lord's Supper

By G. W. Rench

(Sunday morning sermon October 9, 1921, South Bend, Indiana)

TEXT: "These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves."—Jude 12.

"Hidden rocks," "clouds without water, carried by the wind," "trees without fruit, twice dead, plucked up by the roots," "wild waves of the sea, foaming out their shame," "wandering stars," are awful terms for God's Word to use, and that about human beings. The human heart never goes so low in the mire of depravity, but that God's Word will search it out. These are "awful" expressions, but they betray the tragedy of men who had become "wandering stars, for whom the blackness of darkness hath been reserved forever." Jamieson, Fausset and Brown's Commentary, as well as all commentaries, says on this text, "The love-feast accompanied the Lord's Supper (1 Cor. 11, end)." In A. D. 66, or 33 years after the ascension of our Lord, the love-feasts are found in the apostolic church. Church history tells us that in the fifth century the council of Carthage and Laodisca forbade its further observance. Human councils have not hesitated to try to stop the most sacred things of God.

If the apostles kept the love-feast in the church for 33 years, who was authorized to remove it? Of course, no one. The Holy Spirit placed it there. Can man change "the way of God" at his will? Would you, brethren, BE RESPONSIBLE for that change? Then let us be apostolic in our practice by keeping the love-feast in the church, whatever men may say.

How did it find its way into the church? Paul tells us, (1 Cor. 11: 23, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread," and, reading on a few sentences, he said this occurred "after supper." Paul was not a follower of Christ when the blessed Lord instituted the Supper, but he says, "For I have received of the Lord that which also I delivered unto you." Paul said the Lord introduced it, and TOLD HIM ABOUT IT, that's how. Thus, we have the Lord's Supper, on the Lord's Table in the Lord's House, and for the Lord's people. Were you ever at the Lord's Table? John says of this event, "He riseth from supper." Luke says, "As they were EATING Jesus took bread, blessed, and brake it." There is where the New Testament Love-feast came from—right out of the practice of Jesus, and, "the same night in which he was betrayed," says Paul. And will you be a party to setting it aside, because some others have? I will not.

What are the qualifications for one in order to come worthily to the Lord's Table? Is it a certain attainment of righteousness? Oh, no. Superstition has been permitted to obscure the joy that ought to come to the weakest saint in this blessed service. Paul's corrections of the abuses of the Lord's Supper were dealt out to those who were abusing it. But there were those at Corinth who were not abusing the ordinance. If teachers would hold before the vision this latter class of Christians, its beauty and blessedness would be restored to the doubting heart. "I feel so unworthy," says one. Why, bless you that's the way you should feel. Had the men at Corinth who had turned the sacred spot and draw near to "that rugged old cross"

service into a Pagan feast felt a little unworthy, they would not have turned sacred things into disgrace, and saved themselves being told to satisfy their gluttony at home. If you feel unworthy, that is a good indication that you should commune. Should we ever permit ourselves to feel that we are not good enough to pray? Why, no. For prayer is the steps by which we rise in strength. The Lord has sensed our needs, and has placed the communion service as steps in our attainment of strength. Falling out of the plan of God led Paul to say of the disordered Corinthians, "For this cause many are weak and sickly among you, and many sleep" (v. 30. The man who insists that he isn't well enough to take the doctor's medicine ought not be surprised if he stays sick. The Lord knows some things about us. Let him have his way with us.

Of course, we should come to the table FORGIVING. But, no more so than in prayer. If conscious of having wronged some one—WRONGED—not displeased, for it may have been our duty to displease some one. Paul says, "Let every one of us please his neighbor for his good to edification." The attitude toward our neighbor is for his good. It may be necessary to refuse him his wishes. Then, then "let a man examine himself," and not some one else.

The communion service leads us to the Cross, and, "The way of the Cross leads home." Let us approach that where the Lord of glory died. Look! we are in the presence of death—death? Yes, and the death of God's only Son, our Savior from sin. Death for us, that we may die unto sin. Look again. Contemplate his suffering. It is the Just for the unjust! Never say again that you do not need a vision like this. As we raise the cup to our lips the blood of the

slain Christ appears. How our cold natures need the scene of the Cross to warm our poor hearts in our Holy religion.

"If Thou, my Christ, today
Shouldst speak to me and say,
What battles hast thou fought for me?
Show me thy scars; I fain would see
Love's depth of Victory.

"If thou shouldst speak, my Christ,
My Leader and my King,
And bid me lay my wounds in sight,
The scars born just for Thee in fight,
What love-scars could I bring?"

By this service appointed of God, "ye do show the Lord's death till he come." "Till he come," not till we die. How gracious to be his messengers, preaching thus our little sermon proclaiming the Lord's death till he come. And he's coming! He's coming, that "where I am there ye may be also."

"If the clergymen of the United States want to secure a limitation of armaments they can do it now without further waste of time."—General Tasker H. Bliss.

**Un-Christian International Policies
Lead to Big Armaments.
Big Armaments Lead to War.
Let Us Make Our International Policies Christian.**

OUR DEVOTIONAL

Striving Toward Perfection

By Albert G. Hartman

OUR SCRIPTURE

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church (1 Cor. 14:12). Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended (or attained): but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as would be perfect, be thus minded (Phil. 3:12-15a).

OUR MEDITATION

Notice especially the first verse of our scripture lesson. It is a message from a Christian leader to a group of Christian workers, and is applicable to all of us who profess to be followers of the Lord Jesus Christ. Let us give heed to the truth of Paul's words; they are for Christians, not sinners. What a privilege is ours, that we may seek to "excel to the edifying of the church." The opportunity to excel, indeed the ability to strive toward perfection, is one of the most wonderful gifts that God has given to man. In fact it is this that separates mankind from the rest of the animal kingdom. Within us is the hope of perfection, a hope that is foreign to all other animal life. God has created us in his own image, and has breathed into us the breath of life. In doing this he has made it possible for us to try to be like him. This is our duty and our privilege. Whatever good we may be able to do, whatever righteousness we may possess, whatever help we may be to others, all is for the glory of God, and for the edifying of his church of which we are a part. Our thoughts, our acts, our very lives, should be an effort to attain to the perfection even of Christ our Master.

Meditating upon the text and upon the subject, one is not inclined to a discussion or argument as to how far-reaching his effort might be to excel in Christian service. Better it is to ponder over the results of our own activities—and those of our friends, as well—to the end that our lives might be just a little better, day by day.

The call to action is always sounding. The field for useful service is large; the opportunities to do good are many. Let us realize our responsibilities. We owe a great deal to the world in which we live, and therefore should contribute generously to the welfare of society. But with all this we are missing the mark if we fail to emphasize the needs of the church of Jesus Christ. This is a work that needs continual support, and it is to our shame if the work is neglected. There are many people today who are dodging their duty, not in the home, not in the shop, not on the street, but in the church itself. There is a place to be filled by every member, and that place cannot be filled by somebody else.

Pray for a greater consecration among our church members. The ministry does not need strengthening as badly as does the laity; for while a church congregation needs only one good preacher it needs several hundred good laymen. And the practical part of it is that you and I are directly responsible to the church for our time, our money, and our influence. If we become lax, the church must surely suffer. Let us try to catch the vision of a greater spiritual service, and seek to realize our possibilities

for development in a way that is most conducive to a better life.

There are many positions in the church, all of which need to be filled by people with a love of the Master and a zeal to do his bidding. Every office is important, and each one should be filled by a different person, if possible; in order that more time may be devoted to the work. It matters not whether our thought is principally in the Sunday school, the women's organization, the young people's society, or any other of the many auxiliaries of the church. Whatever task is given us to do, let us dedicate our strength to the performance of that duty. If we, as Christians, expect the church to continue on a high plane, if the church is still to command the respect of the world, we must not be afraid of over-work in our religious life. The best talent which the world can produce is being given and must always be given to religious work. Indeed the field for service is large, and the opportunities many.

Why do we say these things? Because there is a goal toward which we are striving, and that goal is ever before us. One day's gain gives added force for the next. The accomplishment of a little deed today gives strength for a greater task tomorrow. By this means we strive toward perfection. Our work is not perfect; if it were, there could be no progress. But through prayer and diligent service it is possible to please the Master and be worthy of the reward which he has so graciously promised. May we as one body always be found loyal to Christ and the church.

OUR PRAYER

Blessed Father, we thank thee for thy Word, the Bible, and for thy Son, our Savior Jesus Christ. We thank thee that thou hast made it possible for us to emulate his character. Wilt thou bless us in our efforts from day to day? Give us strength to do thy will, and make us a greater blessing to the church. Forgive us of our sins and help us to grow stronger in thy service. May we move forward to do greater things for thee. Continue to guide and direct us through life, and save us at last to serve thee throughout eternity, giving praise to Jesus our Redeemer. Amen.

The Encouragement of "Good Cheer"

John 16:33.—"Be of good cheer."

The above in the original text is a single Greek word and it is found only five times in the New Testament. One might have expected such advice to be often repeated; but unlike many who seek to impart courage to their fellows, our Lord does not depend upon exhortations. Some leaders are continually saying to themselves and to others, "Cheer up," thereby cudgelling drooping spirits to present the appearance of light-heartedness. Jesus used such words sparingly and then only in connection with his announcement of certain facts which ought to produce courage. He told a sick man to be of good cheer, adding "Thy sins are forgiven thee" as the ground of his hopefulness. To his disciples he said, "Be of good cheer"—not however expecting them to "make bricks without straws," to produce cheerfulness by magic; for, he added significantly, "I have overcome the world."

We only mock humanity when we indulge in cheap watch-words and slogans, as though despair could be driven away by the repetition of a gay phrase. Temporary relief is the only produce of such superficial devices. The courage and cheer which Jesus himself had he communicates by means of great truths which, when understood, produce such a state of mind. Think not to keep a brave heart by any other method. Many would-be optimists are building upon the sand, relying upon formulas, which have no power to sustain the human spirit.—W. L. Goldsmith in Christian Herald.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Little Lessons in Sunday School and Church Life

By A. D. Gnagey, Editor Sunday School Literature

The Fundamental Duty—A Word for Our Time

Childhood is the basis of the future, and I believe in religious instruction for American children. The future of the nation can not be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of tolerance, nor to emphasize distinctions of controversy between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled.—Warren G. Harding, President of the United States.

Two weeks ago reference was made in this column to an old tract found among some old files—a tract containing gospel truth that needs to be emphasized in these days when the world and even the church have become dangerously tolerant in their attitude toward the destructive effects of sin.

Since then another tract has been found, issued by the American Tract Society in the early years of its history. It is entitled, "Fifty-two Reasons for Attending Public Worship," five less than the Heinz's famous "57 Varieties." The interesting thing about this tract is that at the close the author adds, "Others might be added!" One can not but wonder how another could be added to such a list as that. If he had lived in our day, the author might easily have found a few more reasons, enough to make it "fifty-seven Varieties." But when he wrote the automobile had not yet been invented, neither did the "movies" flourish. We live in a somewhat different world now, both socially and religiously, and if there are not more reasons today for attending public worship, there certainly are more "excuses" for not doing so.

Among other curiosities I discovered a postal card addressed to me and written in the closing days of the year 1896, a little more than two years after my arrival in Ashland whither I had come to take charge of the church's publishing interests. This card contains in legible handwriting the entire first chapter of John's gospel, including numerals, by J. G. Winey, of Michigan, whom many of the readers will remember. There are fifty-one verses in the chapter, and if the reader thinks it a matter too insignificant for mention in these columns, let any one attempt the task of writing the first TEN verses on a regulation size postal card, and see what space he has left for the other forty-one verses. Try it. The effort will not mean wasted moments, for, in thus transcribing the contents of what is a very remarkable chapter in the gospel you may fix indelibly in your mind the great teachings of a great chapter in the story of Jesus.

The Methodist church, the largest among the Protestant denominations in America, is doing some very effective advertising in its various periodicals, in the nature of an appeal to all its Sunday schools for a more generous support of the Sunday school literature issued by its Publishing House, known as the Methodist Book Concern. Following is one of the announcements which has appeared repeatedly in all their periodicals. By inserting the word BRETH-

RENISM in place of METHODISM the whole will be changed into a splendid advertisement suitable for our own church:

MAKE YOUR SUNDAY SCHOOL A SUCCESS

by using IMPROVED UNIFORM LESSON HELPS which provide ONE LESSON for the ENTIRE SCHOOL, the SAME in ALL CLASSES but ADAPTED TO THE AGES of the PUPILS

THE SUCCESS

THE POWER

THE INFLUENCE

of any Sunday school is governed by the EXCELLENCE of its LESSON HELPS and STORY PAPERS

THE FUTURE OF METHODISM

is governed by the TRAINING of the SUNDAY SCHOOL PUPILS through their own DENOMINATIONAL LITERATURE. Build up the CHURCH through the SUNDAY SCHOOL.

Send for Sample Copies.

More and Better Sunday School Work in South America

Argentina is becoming greatly interested in the development of Sunday schools in that country. Rev. George P. Howard, who is the representative of the World's Sunday School Association at Buenos Aires, is arranging for a Sunday School Institute in that city which will hold weekly sessions for a period of eight weeks during June and July. Following this intensive training for the teachers a general convention will be held which will last for three days. This will be the first large gathering of Sunday school workers which has been held in Argentina. When Mr. Howard attended the World's Sunday School Convention in Tokyo he secured many stereopticon slides portraying that convention as well as Sunday school work in general. These slides have been used in many places since his return and much interest is being awakened in the Sunday school as a world movement. It is declared that no finer set of slides has ever been shown on that field. The use of pictures is still a new method of instruction there and people flock with great eagerness when these illustrated Sunday school lectures are announced.

The American church in Buenos Aires recently held a Sunday school rally or anniversary service. Mr. Howard, on that occasion, told the story of the Good Samaritan and illustrated the story with drawings on a large sheet of paper. It gripped the children and held their attention splendidly. Then the little "Jets," simple line drawings, are used to good advantage. With India ink these "Jets" are drawn on glass to be used as lantern slides. Sometimes when Mr. Howard asks the children if they want to see the colored pictures or the little "Jets," they call for the "negritos," as they call them, and which means "the little black men." The Sunday school teachers are beginning to see the wonderful possibilities which can be found for making the Bible stories more vivid. New schools are constantly being opened and the army of children who come to these Sunday schools is increasing rapidly.

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

Christian Endeavorers and Disarmament

One Reason Why Our Nation Should Disarm

By O. E. Sibert, '22

Our nation should disarm because a nation's surplus resources should be used for the general good, uplift and development of its subjects. Under the present policies, our United States is spending her millions annually for the construction of battleships and continually increasing the efficiency of her naval power. In order that she may carry out these extensive programs she is placing an almost unbearable tax upon the very subject who is, in reality, needing the assistance of his country. The millions which we spend annually for the maintenance of our national guard would accomplish far greater results if used for the general good, uplift and development of our citizens in certain portions of the Allegheny mountain region, certain districts of the south, lonely regions of our western states and in our large cities. If the money spent for preparedness were used in awakening these peoples to greater aspirations and raising their moral standards in the light of the teachings of our Lord and Savior, Jesus Christ, the strength of our nation would be increased an hundred fold. Then through the united strength of a righteous people, who would be as one with the Father, the maintenance of a huge army and navy would be unnecessary.

Ashland College.

The Nature of the Disarmament Conference

By John F. Locke, '25

Every Christian should be thoroughly in sympathy with the Disarmament Conference. The success of the conference will depend to a great extent upon the spirit that pervades the United States, and the spirit of our nation can be moulded in a large measure by our churches. Every Christian should abhor war. It is certainly against the very principles of the Christian church. Let us pray for the success of the Disarmament Conference. Should general disarmament be brought about, we can easily see the incalculable benefit it would have upon our nation and the peoples of the whole world. Millions of dollars would then be available for the furtherance of the constructive tasks of peace, such as the education and proper training of ALL our youth. Suspicion and distrust would be removed from among the nations. War would be abolished and a feeling of international good will would prevail. Some of the important principles that we hope the conference may adopt are:

1. Open agreements openly arrived at. This would avoid wars brought on by intrigue and secret council!
2. "The Open Door." This is the principle of equal opportunity for trade and every kind of economic enterprise, an application of the golden rule in trade.
3. Equality of race treatment. Equality of legal status regardless of race, color or creed.
4. Pacific settlement of every international dispute. This means that the nations agree to settle all disputes before an international board.
5. Disarmament. If disarmament be adopted as we hope it may be, it will mean a settlement of disputes by law and reason. It will mean the rejection by the nations of force, invasion and intimidation of their sister nations. Un-

less some action is taken, such as the proposed disarmament to remove the hatred and distrust existing among the nations, it is hard to predict what may take place.

"Ah, when shall all men's goods be each man's rule, and universal peace lie like a shaft of light across the land."
—Tennyson.

Ashland College.

The Fate of the Faker

(Continued from page 7)

away took his staff and walked out of that house with a haughty walk. But he knew that the sick man knew that he was a faker.

And the wife of the sick man noised this thing abroad, and the ungodly companions of the religious faker heard of it. And they were glad. And when they saw again the religious faker, they said, "How is it that the prophet now prayeth with our sick brother?" And the religious faker said, "Shut up!" and strode away and consorted with them no more.

And the prophet also heard of these things that had come to pass, and he said, "There is an end to all religious fakers if a man but hold his peace." And he was glad he had not spoken against him in the gates of the town. And the prophet spake again and said, "I perceive that these ungodly men are not quite so ungodly as they appear, but it taketh at times, a sight of the open grave to make their godliness to be seen of men." And the prophet felt more kindly toward the ungodly men of that town.—Reformed Church Messenger.

Is the "Old Time Religion" Unscientific?

(Continued from page 3)

miles down in the Indian Ocean, far, far beyond the depths at which science said that life could exist, and from those awful depths brought dredgings to the surface literally teeming with marine insects. Right then and there, "science scratched its thickening skull and said, "There must be something the matter with my 'established facts!' " And, when modern "science" scoffs at the Christian teaching that "The blood of Jesus Christ cleanseth from all sin," as being out of harmony with all reason," we will simply set before them in rebuttal the established facts of our precious faith. We simply set before these worldlywise men tens upon tens of thousands of men and women upon whom every available means known to science was brought to save them from the depths of sin, misery, and despair, without success, but, who, wandering into some church or down-town mission, heard of the "power of the blood;" and, hearing, believed, came under, and were cleansed through and through, and kept! The dredgers at work in the slums give us the facts. The facts eloquently declare the doctrine true. Science may not be able to explain the mystery; but, when it works, what then?

Not while we breathe will we ever yield our Bible, with its grandeur, its simplicity, its profundity, its reasonableness, even though we may not be able to fathom all its mysteries, for the discredited "hypotheses" of "science, falsely so-called." If our old-fashioned faith is to be ridiculed as "an antiquated theology," before we tremble and think of discarding it, let our antagonists within the so-called "scientific world" give us something more effective for saving men and women from the sinks of sin, or for giving comfort to the troubled and hope to the dying. And, we do not hesitate to prophesy that it will be many a moon hence before they do it!

LOUIS S. BAUMAN.

Long Beach, California.

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 906 American Bldg., Dayton, Ohio

MISSIONS

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

Is One Dollar Per Member Too Much to Ask for Home Missions?

Pointed Answers from Some of the Laity

DEPENDS ON OUR VALUE OF A SOUL

The value we place upon a human soul is measured by what we are willing to do for the salvation of a soul. If we understood values from Christ's standpoint, we would be willing to give the last of our possessions, or even our own life's blood, if such a sacrifice were necessary. Our blessed Master said, "What shall it profit a man if he gain the whole world and lose his own soul? or what shall he give in exchange for his soul? He placed the value of a soul above everything else. If we do that, one dollar per member is not too much to ask of our people to carry the Gospel to the unsaved men and women of the homeland.

Roy A. Patterson, Dayton Ohio.

A PERTINENT COMPARISON

In the light of the demands of secular institutions upon their members, one dollar per member of the Brethren church is not too much to ask. A prominent state university has issued a call to her alumni for a million dollars with which to build an athletic stadium. One million dollars with an approximate minimum of forty dollars per alumnus for an athletic program alongside the small, insignificant sum of twenty-five thousand dollars with an approximate minimum of one dollar per member for the great cause of Home Missions. Think of that, brethren, our bid for soul salvation is thirty-nine dollars under a university's bid for physical perfection. NO one dollar per member is not too high; it is too low.

C. L. Anspach, Ashland Ohio.

IS IT ENOUGH?

I have thought this question over carefully, and I think the Home Mission Board is certainly justified in asking \$1.00 per member from every member of the Brethren church. The important reason for my conclusion is that there is great need of building Brethren churches in many more cities where there are none now, in order to save Brethren people who go to those cities to live. That little one dollar per member looks mighty small to me when I think of the big job it ought to do.

Albert E. Schwab, Louisville, Ohio.

OUR WORK DEMANDS IT

I would say, No, it is not too much to ask or to expect. Some of our people may not be employed now and may find it hard to give their share, but they should give what they can and give with it their sincere prayers that God will bless their gift. Then he who multiplied the loaves and fishes may multiply it in the gift of some other person who has been prospered more than he. And to the man who is able to give our Lord would say, Lay not up for yourselves treasures on

earth where moth and rust doth corrupt and where thieves break through and steal.

A dollar is very little when we consider the magnitude of our work. On every hand we hear a call for help to preach the Gospel and to build churches. Jesus warned us not to delay our work, "for the night cometh when no man can work." If we do less than what we are able to do, will he welcome us, when the night does come, with the commendation, "Well done, good and faithful servant; enter thou into the joy of thy Lord?"

Nora C. Clark, Dayton, Ohio.

A SMALL AMOUNT IF ALL WERE TITHERS

One dollar means two cents a week for the whole year—the price of a daily paper or a postage stamp. It is a small amount indeed. Certainly no one would withhold so small an amount as this. Multiply this amount by 52, the number of weeks in a year, and then by the number of the membership of our church, and you have a sum approximating \$25,000.00. We should have more than this, and we would have, if every member were a tither. There is only one solution to the whole matter, and that is to get more people who will give one-tenth of their income to the Lord's work. Have you tried it? If not, why not? Until the time comes when we will bring all the tithes into the storehouse, we will have to content ourselves with asking for the small sum of one dollar per member.

R. A. Hazen, Ashland, Ohio.

NOT IF WE ARE TO BE A GROWING CHURCH

Is a Home Mission offering of \$1.00 per member too much to ask of Brethren people?

I think not, if we are to be a growing church. If we are to reach the goals we have set before ourselves, we must give larger gifts than we have in the past. We cannot

send the gospel into new fields and build new churches without more generous giving.

Let us return unto the Lord that which belongs to him, and then the blessed gospel of salvation may be carried to those around us, and the will of God will be done in our lives.

Mrs. Elsie Hoover, Dayton, Ohio.

WE CAN AND WE OUGHT

One dollar per member is not too much for Brethren to pay for Home Mission support. The need is great—almost unlimited and no missionary effort yields greater and quicker returns, therefore we are justified in sacrificing for the support of this work. However, in contributing a sum averaging \$1.00 per member no one need sacrifice if each one will give according to his or her ability. Only a few luxuries and no necessities need be given up in order to save for this fund. Nothing but selfishness will prevent us from reaching this goal.

J. L. Hamilton, Ashland, Ohio.

NO, THE TITHE NOT TOO MUCH

In answer to the question, IS A HOME MISSION OFFERING OF \$1.00 PER MEMBER TOO MUCH TO ASK OF BRETHREN PEOPLE? I answer no. When we consider how God has blessed the Brethren people of this land in this world's goods it would seem they ought to give at least \$1.00 a year for home missions. Besides all this wealth is a gift from God and it seems that we ought to return to him at least one-tenth. This is only the amount demanded of the people under the law. Should we who are under grace do less? I answer No. If we place this one-tenth to the Lord's account it will then be only a question of where he wants us to use it for him. I am sure he will be pleased to have us use at least \$1.00 per year of this amount for home missions.

S. H. Keiser, Bryan, Ohio.

ON THE HIGH SEAS

S. S. Anversville, C. B. M. C.
 Dear friends: September 24th, 1921.

I wrote you last month at Matadi that we were detained there because I had the whooping cough. I am glad to tell you that I have recovered from that disease although I have had two attacks of malaria since. Mamma hoped we might get away from Matadi before we did but we were unable to do so. However, we had some happy hours there in fellowship with the missionaries of the American and English Baptist Societies, and also those of the Swedish Evangelical Mission. Dr. Sims being away, and mamma being licensed to practice medicine in the Congo Belge years ago before I was born, we had many busy hours in the dispensary at Matadi. I always

help as much as I can, if it is only to roll bandages.

At last the S. S. Anversville came in. It was the 29th of August when we saw her steam up the Congo River, and we hoped then to sail very soon. But alas; it was not until the 14th of September, after forty-four days of waiting in Matadi that we actually set sail for Antwerp.

Mamma and I have a cabin all to ourselves, and spend most of our waking hours on deck or in the ladies' room, which is fitted up with writing desks, etc., and is very comfortable either for work or for play.

After leaving Matadi we made one stop at Boma where we remained two nights and a day. Here we called on the missionaries of

the Christian Alliance who are stationed there. We had a very happy afternoon indeed, and were sorry to leave our newmade friends.

On Friday morning, September 16th, we left Boma. We have had only two or three things since to vary the monotony of an ocean voyage. Just off Banana we passed the "Colonel Thys," a small steamboat on which the native workmen employed in handling cargo at Boma and Matadi were discharged. Passengers embarked on the Anversville from the Colonel Thys, and we steamed slowly away. Not long after we were on the ocean and for the first time felt the motion of the boat. Another excitement occurred early on the morning of the 21st when we passed the twin steamer of the Anversville,—the Albertville. The passenger list of each boat was telegraphed to the other, and passengers finding friends on board the other boat were able to send messages to them and to receive answers by the wonderful wireless system. The next day we saw the smoke of a small steamer in the distance, but could not discern its form.

Tomorrow morning, Sunday, September 25th, we are due to stop at Dakar for a few hours only. We shall be glad to again hasten on our journey toward you, the journey which we commenced so long ago, and during which we have met so many hindrances and delays.

We are hoping to see you in October. We are asking God to make plain every step of the way. We thank him for giving us thus far a safe and smooth voyage.

September 29th, 1921.

We stopped at Dakar on Sunday morning. It was indeed interesting to see the beautiful harbor, and to witness the boarding of the steamer by the pilot, followed by various passengers and vendors of ware! We did not go on shore and were glad at 10 o'clock to leave the port again for our voyage. A surprising change took place in the atmosphere. Before and at Dakar the heat was almost intolerable, but now it became very cool indeed. Ever since then the decks have been cool, although the cabins are unusually warm. Since Dakar the speed of the steamer has in-

creased. Just three days later we arrived at Teneriffe where mamma and I spent a very happy morning.

The market where we purchased our fruit was a place of intense interest to us. The market-girls with their tiny hats and large veils, the donkeys used to bring the produce to market, the small shops, the narrow streets, the automobiles, pavements and other traffic seemed a strange mixture. We thoroughly enjoyed the fruit which was so plentiful and so cheap, so much of which we had not tasted for years. Apples, grapes, peaches and pears! How good they seemed. We didn't even look at the oranges and bananas or any other fruits which can be grown in the tropics. I enjoyed there the first carriage ride which I ever remember having, although mamma says I have had many which I have forgotten. We spent as much time as possible on land for they were coaling, and the ship was hot and dirty. Then at last we went back in a little steam launch to our boat. We set sail again at 3 P. M. When you receive this, you may know we have reached Antwerp in safety.

Lovingly, MARGUERITE.

NEWS FROM THE FIELD

MARTINSBURG AND McKEE, PA.

Martinsburg is still on the map and at work. Brother H. E. Eppley of Huntington, Indiana, will be with us November 1 for an evangelistic campaign. We ask the prayers of the brotherhood for a successful meeting. We will make a full report for Martinsburg when our evangelistic effort closes.

McKee church is now at its best. Brother L. G. Wood of Johnstown preached for us two weeks. The effects of Brother Goods' great messages have been very great in the deepening of spiritual interest. Brother Wood is surely entirely loyal to the Brethren cause. He knows what to say and how to say it. The meetings closed with a Love Feast. There were sixty communicants. We think that is a fine attendance when we have only sixty-five in the congregation.

There were four additions. Two husbands and their wives—making us two more new homes and represents fourteen for the Sunday school.

Our Sunday school is doing excellent. It looks good for the future church.

The W. M. S. is doing a great work under the efficient leadership of Mrs. A. L. DeLozier. The entire church is now going on to victory with renewed zeal. Praise the Lord.

J. I. HALL.

TRAVEL FLASHES

Mid West

Leaving the productive state of Iowa, our route took us into the states of Kansas and Nebraska. Working towards the Conference that was to be held at Morrill, we divided our Sunday with Hamlin and Falls City.

Hamlin

In the morning we were with Brother Claude Studebaker and his good people at

Hamlin. This was the first time as a Progressive, we had ever spoken in Kansas. Fifteen years before in the Dunker College at McPherson, we had held the greatest revival of our experience to that time and if these people were to give me the reception that was accorded me then and there, it would be fine. This they did. A new characteristic of these churches is the family idea. One was near a Lichty church; another a Berkey church and another a Beachy church, as it seemed to one being introduced. My comment is that they are almost too old to be such. Not that we want less of the Lichtys, Beachys or Berkeys, but that we do want more of the others. These names should be less prominent because of the many other folks gathered into their churches by these splendid people. They are at it some of the places, at least and as the wheels of time go round, will it become more so.

Hard Hit

These farmer folks feel the pinch of the peculiar times in which we find ourselves. With farm products selling so low and their articles for the farm still soaring around war prices, they know that it is not quite a fair deal. Something must be done to right this wrong ere this country shall come to a right basis. "The farmer feeds us all" and we must make it possible for him to do it or we shall starve. We had a good audience at Hamlin and met some of our best people and went on to

Falls City

Here the pastor for the past eight years has been the persistent and successful H. F. Stuckman. Coming out of a small work at Johnstown he attacked the larger task here and has the esteem of his parishioners. We were close associates for two days and the

more I know about him, the more sure I am that this church has not misplaced its confidence. We had here a full house and they did seem to appreciate the Message of the Bicentenary.

Hard Time Hogs

It was in this western trip that I heard the most about hard times. The wonder is that they do not howl louder. After selling corn for nearly \$2.00 a bushel, it is small wonder that they feel sore when they must sell it for 18c. But, some of them must have saved a bit or sold a mighty lot. It was the first time in my life that I had had an opportunity to see one of those hog sales one sees only, perhaps, out west. So, H. F. took me to one. The cleanest and most informative auctioneer I ever heard, was selling the pure-bred hogs of a successful man. His short lectures on success were jewels of good advice. I enjoyed the whole thing so much that I sat on a hard plank fixed for the occasion, for nearly three hours. For the first time in my life, I was seeing the sale which I had only read about before. The first hog was of course the best; three men wanted that hog and wanted it so much that the one who finally got it paid \$825. Three of one litter sold for \$1270, while three others sold for \$1640. Several others sold for \$100 apiece. Now, all this tells what a man will pay for what he wants. If that is so, how much do we want a Standard School; a Brethren Home or a debt-free Publishing House? It remains to be seen. For these good farmers will sure know how much we need them all and all of them will be put to the test of showing how much we value the things that are really moral and spiritual. Believe me, I feel sure that we shall show it by 1923. The Brethren people are not stingy; they are good.

investors and careful. We shall tell them our needs as a people and no hog-buyer shall put them to shame.

Morrill and Mid West Conference

A mighty good, inspiring Conference was still in session when we took the train on which we are now "pecking out," these Flashes. Brother Watson according to what seemed to be a precedent, was elected Moderator because he was the new man in the field. We had a great meeting with a fine address by ("Joe") Mae Nish if you know who that is and others. The Bicentenary address was well received and many new friends were made who cordially invited me to bring it to their people as soon as possible. It is a great work and God is answering our prayers.

Dayton and Ohio Conference next—after we take a brief look at our loved ones and home. Brethren Bicentenary to the front, brethren. CHARLES A. BAME.

MEYERSDALE AND SUMMIT MILLS

It is with regret that hereafter the Salisbury congregation must be left out of a report from the Meyersdale charge. Following the death last winter of Brother Albert Reitz, who was superintendent of the Salisbury Sunday school, the school was discontinued, largely because of a dearth of persons who were able to assume the duties of leadership. When the present pastor of the Meyersdale charge was called to this work, the Salisbury congregation decided that she would not enter into the arrangement. For many years the congregation has been small, although constituted of splendid persons. Throughout a long period of time the church gradually has been weakened by the removal of prominent members from the community. Now the church definitely is inactive. Even though one is cheered by the memory of scores of vigorous Christian workers who have gone from this church into other communities, and by memories of other fine accomplishments, it is saddening to know that such achievements no longer are being continued.

The present pastor assumed his duties on September 1. Since May 1, when Brother E. D. Burnworth completed a successful pastorate, the churches had been without regular preaching services, but had been especially fortunate in securing the services of some of our most forceful preachers for occasional sermons.

The welcome given to the new pastor was characteristic of these congregations, and deserves to be reported that it may serve as an example to other churches. The Meyersdale members had the parsonage as clean as a pin from cellar to attic and every room spotless with new paper and shining with new varnish. Because the new pastor's wife was not well, all the household goods had been unpacked, cleaned and placed in position, so that everything was wholly in readiness for housekeeping, before she set foot in her new home. The pantry was well stored, there were ferns in the living room and flowers on the dining table, and everything was beautifully perfect according to the highest Somerset County

standards. The history of pastorates cannot record any finer welcome than this.

Because the new pastor is not the owner of an automobile, and yet the congregations want him to have facilities for doing thorough work, the Meyersdale and Summit Mills churches have purchased a 1922 Ford car, completely equipped, for his use. And, in order that always it may be available for service, the Meyersdale church has almost completed the erection of a concrete and building-tile garage, that harmonizes completely with the other splendid buildings of this church plant.

Throughout the summer the Sunday school at Summit Mills has made amazing progress in numbers and spirit. The best feature of this progress is that the young people of the congregation have caused it and are sustaining it. Recently they have organized a flourishing Christian Endeavor society. A fine orchestra in the Meyersdale church, which plays at the Christian Endeavor and Sunday school services, is one of the splendid products of Brother Burnworth's pastorate. Last Sunday was Rally Day in the Meyersdale school. There were 330 present.

The fall communion service has been held in both these churches, and in each church a week of special services preceded the communion. The members were very faithful in attending the services and in encouraging others to accept Christ. The result was that the attendance at all the services, and especially the communion services; was very large, and 28 united with the church, 11 being baptized at Summit Mills and 16 at Meyersdale, and one who formerly had been baptized into full membership. Prior to the special meetings still one other had united with the Meyersdale church. It is unnecessary to state that such fidelity to the spiritual aspirations of the church brings the greatest joy to a pastors' heart.

H. L. GOUGHNOUR.

GREटना, OHIO

In response to a request made by Brother C. C. Grisso, we will report the evangelistic campaign held at this place. Brother Grisso, assisted by Brother Harley Zumbaugh as song leader, began a meeting here October 6th and continued each evening, closing the 23rd.

Greटना, like most rural churches these days, has a faithful few; a few good weather attendants, and some that attend when there is nothing at all to conflict.

The second night of the meetings we were rained out entirely, which had a tendency to retard the progress of the work, but the Spirit began to manifest itself and at the close of the first week visible results began to materialize and continued during the meeting. With the exception of two nights the weather was ideal and the roads fine.

The visible results of the meeting are twenty-four confessions, one having come since the meeting closed. Twelve of these are heads of families and ten are husbands and wives.

Three little girls, whose parents are members of the Church of the Brethren came out

the last night of the meeting and have been received into that church.

We were truly glad to be able to assist them in this way and can imagine how much greater help they might have received had they fully realized that the wall between us is only imaginary. Some of their members attended most of the meetings.

The meeting was a great help to the church and community and every one who put forth any effort to make it a success feels that he was well paid for so doing.

Brother Grisso's sermons were universally liked and he is truly a whole Gospel preacher and does not shun to declare the same. This fact was manifested the last night of the meeting when a rising vote was taken in appreciation of the work done and a desire to have him return.

Our pastor, Brother R. R. Teeter was present the second Sunday of the meeting and assisted in the work. E. F. MILLER.

A RETROSPECTIVE GLANCE AT SALEM, OHIO

After having become comfortably settled again in our new field of labor at Turlock, California, there is a certain amount of pleasure to be derived from casting a backward glance at least for the present, at the many dear friends at the Salem church in Ohio, who labored with us so earnestly and untiringly.

We feel that it is only due these dear brethren to speak again of our appreciation of the splendid way in which practically the entire church rallied around us through those two years and in so doing made it possible to do the many things that were accomplished. And again to remind them that not only the retiring pastor and wife but that the whole brotherhood will be eagerly looking forward to the hearing of much greater accomplishments, because of the enlargement of vision, and of the splendid way in which we are assured that the hands of our dear Brother Ronk and wife will be held up.

Yes, there were many unpleasant tasks during our pastorate, but there were a great many more pleasant ones, so we lose sight of the hardship, and think now of the joy of overcoming.

We regret the loss of perhaps twelve or fifteen, by death, letter and indifference from the church, but we rejoice in the 85 that were added during the two years. If we were speaking in terms of a membership of five hundred or more, it would not appear to be a very great increase. But when we think of starting with a membership of fifty-five at most, and with the spirit of failure already stamped upon the hearts of many who live in the community, it certainly shows God's approval.

The one hundred percent increase in Sunday school, the splendid offering to missions, the fine way in which they supported their pastor, financially, the installment of electric lights in the church and a few other features, should not be overlooked in estimating this aggressive little church.

Of course we have thought often of the big feeds, the good times, the good-byes, and yes, the tears that were shed in parting, but all

these fond remembrances shall not in the least hinder your work, nor ours. I am sure the dream of our future work shall be entered upon with a much greater zeal because of the memory of such friendship, and the prayers that must be going up in our behalf. I think many of us have learned through sad experiences not to put the love for our pastors and friends before the church and before Christ. For all that though Salem loves her pastors, she also dearly loves her Christ and their church. May God most graciously bless these dear people and their new pastor, and may there be such unity as to bring forth God's unspeakable joys, and crown them with success, growing out of their "reasonable service."

J. S. COOK.

INITIAL REPORT OF THE SECRETARY- EVANGELIST OF MARYLAND-VIRGINIA DISTRICT

After closing our work as pastor of the Hagerstown, Maryland, church, and a few days' stay with our family, now comfortably located in the capital city, we began our first campaign with the Mt. Olive congregation, Sunday, October 2. We attended a District conference here several years since and had met some of these people at that time; so we were not entirely in a "land we knew not." We had two fine and appreciative audiences to greet us on the first Lord's day; during the first week, the attendance was not large, on account of seeding, but both attendance and interest increased until we had practically filled a good-sized church building. The visible results were thirteen accessions, eleven by confession of faith and baptism, two came by relation from the Church of the Brethren. On Saturday evening, October 22, we had a most blessed communion service, a large number surrounding the Lord's table and expressing thereby their loyalty and devotion to Christ and the church. On Sunday evening following, we preached our closing sermon. It was just a bit difficult to say "good-bye," for these good people by their kind hospitality and devoted loyalty won my esteem. I believe that a splendid work will be done by these brethren. Brother G. W. Chambers is their beloved pastor, and we found him a clean, spiritual, devoted shepherd and a fine yoke-fellow, and I bespeak for him a successful pastorate. Brother J. W. Leedy of Manassas, an Elder and member of this congregation was with us part of the last week and aided us very much in the meeting. We were at home with Brother and Sister Oscar Sanfey, and it was home indeed. I should like to mention all the homes where we enjoyed the Virginia hospitality and Christian fellowship but space forbids. May God bless these dear people and their pastor to his glory.

I shall request our dear Editor's indulgence to add this word in reference to our work. It seems a personal letter addressed to pastors and congregation of this district was not sent, so this to those concerned: Your Secretary-Evangelist, the undersigned, was retained by your Mission Board of this district for this particular work. The plan is that the churches who already are paying to the work a small amount, increase the amount to the

district work fifty percent. On using your evangelist, the congregation is requested to lift offerings for your meeting as you do for any other evangelist, and that will apply on the salary; when churches are unable to meet the expense of a meeting, the meeting can be had, if desired, and the Mission Board will meet the expense out of regular assessments. The purpose is to help weaker churches and by helping them help all, as the Secretary-Evangelist works in the interest of upbuilding the work of the entire district. It becomes necessary therefore to accomplish the object of the Mission Board, that every church in the district co-operate with them in this work. Now, Brethren, it is impossible for your Secretary-Evangelist to be at more than one place at the same time. We hope that this word of explanation will be sufficient and that all the churches of the district may be willing to co-operate with the Board in its plan and thus accomplish much for the Lord, and realize the object of the Mission Board.

A. B. COVER.

FROM SUNNYSIDE, WASHINGTON TO JOHNSTOWN, PENNSYLVANIA

After four years of service with the Sunnyside Brethren, we took our departure from them on the last day of August. These years were filled to overflowing with varied experiences. Never do we expect within the same limit of time to be called upon to make more vital decisions, take more definite positions, or deal with more important issues. Our ministry in this field covered that period when the minds and hearts of all were distressed and in a measure unbalanced because of the stress of the times. But, it pleased the Father to bless our co-operation with the Brethren and these days were full of rich experiences, growth, and onward progress. As we look back over them, we are made conscious of many blunders and mistakes, but, all in all, they have prepared us for larger responsibilities in the church. Many items of prosperity could be noted, but since we are not men pleasers but striving for the approval of our Master, we will not enumerate them in detail. It is sufficient to say that many souls were won and added to the church, standards of faith and conduct were exalted, forward steps were taken in finances, improvements were made in the property, and most of the church debt wiped out.

In many happy recollections, we are reminded of the loyalty of the Brethren to this program. Sunnyside has many of "the finest of the wheat." They are a power in prayer! None could be more faithful in attendance. Their generosity in liberal giving is a marvel. Their loyalty to the Whole Gospel and the Brethren church is above reproach. Their consideration for their pastor is worthy of imitation by all. In that day when Christ shall come to claim his own, we are certain they will be included. We bespeak for the next pastor all and even more of this "Spirit of unity in the bond of peace" than was maintained under our leadership. God being our witness, our heart's desire is this very thing.

Our trip across the continent in our five-year-old Ford was an experience indeed. Had it not been for the unfortunate accident of our eight-year-old boy breaking his leg in camp one evening, it would have been practically without regrets. But even in that we were able to discern that "all things work together for good to those who love the Lord, who are the called according to his purpose." It would occupy too much valuable space to describe to you all the beauties seen and all the rich experiences enjoyed on this trip. The wonders of Yellowstone Park will linger in our memories for many a day. It was necessary for us to miss both the Winona Conference and the State Conference of Pennsylvania to make this continental tour, but God wonderfully blessed us along the highway. It was our privilege to make stops in Michigan, Nappanee, Indiana, Pleasant Hill, Ohio, and Dayton, Ohio.

After almost a month of service, we feel justified in writing our impressions of the church here. This church has been fortunate in the past in that in the choice of her pastors, she has secured those of purity of life, integrity of faith, earnestness of service, and marked ability. They have laid the foundation for a great work here upon which we plan to build. It was our privilege to work with the immediate predecessor, Brother Watson, in an evangelistic campaign last winter and we found him to be an energetic, efficient servant of the Lord. We pray for him the favor of the Lord in his present field of activity. His ministry here was one of progress in many ways, financial, evangelistic, and in leading the church to the very threshold of the construction of their new edifice. . . . "Paul has planted; Apollos will water; God will give the increase."

The church is responding in an exceptional manner to the leadership of our ministry. The audiences are excellent. We have been given a hearty welcome and assurance of whole-hearted co-operation. The mid-week service of Prophetic Study is bringing forth almost a hundred each week. An understanding is being rapidly established between church and pastor as to the program to be executed. The stone for the range work of the new church is already on the lot ready for early spring operations in the construction of the new church. The contracts will doubtless be let about January 1, 1922. This is a great field with a wonderful opportunity. Of course, as with Paul there are adversaries, but God will give the victory.

CHARLES H. ASHMAN,
437 Somerset Street.

McKEE, PENNSYLVANIA

In response to an invitation from this congregation and its pastor, Elder J. I. Hall, I landed in their midst October 10th for a two weeks' evangelistic campaign.

Brother Hall will report the meeting, but I feel constrained to make a brief mention of the field.

1—This congregation is in a good community, a beautiful and productive valley.

2—The citizens are a splendid class of prosperous people, who are home-lovers and home

builders, with a keen interest in the work of the Kingdom, and loyal to the core to Brethrenism.

3—A very fine spirit prevails between pastor and people; Brother Hall is held in high esteem by the entire community as well as the membership.

Personally speaking I found in Brother Hall a true yoke-fellow, which made my work there both pleasant and profitable. Am also sure that our work together in that campaign strengthened the bond of union between pastor and people, rather than weakened it; and I should feel myself a failure as an evangelist if it were not so.

4—This work has a bright promise of permanency for the future; (a) because the congregation is looking FORWARD to greater things; (b) because the Sunday school and Women's Missionary Society are very much alive and are doing fine work, and a Y. P. S. C. E. will be organized soon, and (c) because the congregation is largely made up of young and growing families, who own their homes.

While there I was given a real home just across the road from the neat and well-kept church building.

They gave a very practical expression of their appreciation of my service by a splendid offering.

However, I will file one objection to the whole community, i. e., they feed the preacher too heavily.

Thanks to all, and for all kindnesses.

L. G. WOOD.

NEWS FROM SUNNYSIDE

As we have not seen a report from Sunnyside for some time we should like the readers to know we are still moving on.

Since our former pastor, Brother Ashman, left us in August to take up his work at Johnstown, Pennsylvania, Brother Reed who was ordained a short time ago has been the leader.

The Brethren of Sunnyside are very fortunate in having one among us who can lead, one who is a true Christian and one who teaches the whole gospel.

We have received several new members into the church this summer.

Our Sunday school is growing. The ladies missionary society is active and doing much good, as are the other auxiliaries of the church.

Would say for the Brethren of Sunnyside, our desire is to "Press toward the mark for the prize of the high calling of God in Christ Jesus."

MAY ALEXANDER,
Corresponding Secretary.

RESOLUTION OF APPRECIATION

Udell, Iowa, October 18, 1921.

Whereas God in his infinite wisdom has seen fit to remove from our midst our beloved Sister Clara Powell and whereas Sister Powell has been a faithful and constant member of the Brethren church at Udell, Iowa, and has served in various capacities of trust and responsibility, being for many years the treasurer of the W. M. S., and secretary of the Brethren Sunday school and for the last few years serving as clerk of the Brethren

church, all of which places she filled with faithfulness and efficiency;

Therefore, be it resolved that we, the members of the Brethren church, express our high appreciation of the character and life of Sister Powell and direct that a copy of these resolutions be spread upon the church record and a copy be sent to her mother.

RUTH HORNADAY,
RUTH SHARP,
RUBY MATTHEWS,
Committee.

ANNOUNCEMENTS

NOTICE OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

I am giving all of this conference year to the work of the Evangelistic and Bible Study League and have closed all dates till late spring and summer. Those churches desiring a meeting this season will do well to communicate with me at once as delay may cause disappointment.

I will be in Pennsylvania during February and March and in Ohio in January and I would be glad to help out on any District conference program for the Bible work if dates could be arranged while I am in that section. I will be in Los Angeles till October 30 and in Portis, Kansas till December 1. I can be reached any time through my home address, 7055 Holmes Avenue, Los Angeles, California.

R. PAUL MILLER.

COMMUNION NOTICE

First church, Ashland, Ohio, will observe holy communion on Sunday evening, November 6th. A cordial invitation is extended to Brethren of nearby churches and to parents who may be planning to visit their children in school at the college.

J. A. GARBBER, Minister.

NOTICE TO THE CHURCHES

Did I hear you say, We want a Gospel Team in our church? No, I did not, but I have been wondering if you were not going to say it. We have five teams ready to go out for the Thanksgiving Vacation but we don't have enough places for them. A Gospel Team will do more to stir your young people to action than any other thing that you can do. They come into your community consecrated to that purpose and to bring about a spiritual awakening and a revival. The four young men that we will send you will be a blessing to the community and the church in which they work. Make it a unoin affair and arouse the community to action.

All that the Teams ask is their expenses. It is the best investment that any church can make. Never has a church had a team that wouldn't welcome another one in the community. Which shall it be, Thanksgiving or Christmas, or over some week-end? Write us and we will tell you exactly what the expense will be. Tell your pastor you want a Team, get in touch with me at once, and make preparations for a great spiritual revival.

FLORIZEL PFLEIDERER,
Director of Y. Extension, Ashland, Ohio.

IMPORTANT NOTICE

Every Brethren church in the United States should immediately send a message by wire to The President of the United States; and, another to "Secretary American Members Disarmament Conference, Washington, D. C.," urging action in favor of disarmament. No matter how hopeless may seem the task of the disarmament of the nations before our Lord shall come, it is our business to restrain the unholy and damnable business of war to the utmost, while we wait for him. We can restrain, if we cannot do more. In so vital a matter as this, certainly the Brethren church will not fail to throw the weight of her influence and make her voice heard in opposition to war. Non-resistance has been one of our distinctive doctrines from our beginning. We shall prove ourselves altogether unworthy as the bearer of the King's message, and insincere in our profession, if we fail to do our duty in this hour, when, if ever, there is an almost universal sympathy with our position. Do not delay this. The time is short. Immediately formulate and forward your messages.

LOUIS S. BAUMAN,
Chairman Peace Committee of The National Conference.

The Bible and Good Literature

The best literature finds its source in the Old Testament. It is in full flood in the New Testament. The truth of God flows through the valleys of humanity like medicinal waters. This divine stream trickles through the colors the thought and endeavor of the ages. It enriches and irrigates every aspiration and ambition that is noble and constructive. It was the teaching of Jesus that put life and vigor, vim and virility into the thinking of his age, and it is the philosophy of the Galilean that puts the iron into the blood and the steel into the fibers of this twentieth century. Rich in Oriental imagery, cryptic epigram, figurative language, suggestive in startling metaphor and simile, replete with cogent phrase and human interest, it sounds the lowest depths and highest altitudes of the human soul. By subtle suggestion and heroic challenge it sounds a clarion note to manhood and womanhood to express life in the noblest terms for the regeneration of all the world and the transformation of environment everywhere.

"We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old-flower fields of the soul;
And weary seekers of the best.
We come back laden from the quest
To find that all the sages said
Is in the Book our mothers read."

The student can no more get away from the Bible than the needle can resist the pull of the magnet or the ocean resist the urge of the moon in its ebb and flow of tides or the rose escape the wooing of the sun or man resist the overtures of the grace of God as revealed in the person of his Redeemer.—Richard Braunstein in Methodist Protestant.

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The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



"THE FIRE OF THE LORD FELL AND CONSUMED THE BURNT OFFERING"

WILL OUR OFFERING FOR HOME MISSIONS BE ACCEPTABLE UNTO THE LORD?

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

Some Essentials to a Successful Aggressive Home Mission Campaign

Time and again the importance of an aggressive Home Mission campaign has been emphasized through the press and the pulpit and by a great variety of writers and speakers. We ought by this time to begin to understand that both obedience to our Lord's commands and wisdom require that the church shall "begin at Jerusalem" in the task of carrying the gospel to the whole world, and never let up, in such effort, so that the strongest possible home base may be had from which to send forth messengers to the distant and needy peoples of the earth. We may have been afflicted to some extent with "farsightedness" in that we saw only the urgent need of foreign lands, while the importance of evangelizing the homeland and extending and strengthening the church at home was unnoticed or vaguely seen. But the Bicentenary program and the home mission propaganda that we have been carrying on has tended to correct that defect, and to give balance to our church's interests and activities. Beginning, as we are therefore, to set ourselves seriously to the task of building up the home church, it is well to consider some of the essentials of a successful, aggressive home mission campaign.

First we must have a vision of the bigness and urgency of the task. Ere we go forth, we must "lift up our eyes and see the fields white unto the harvest." We must see the hundreds of towns and the many counties that have no religious opportunities whatever. Seventeen counties in the central and far western states are reported as without any churches. Twenty-five thousand men, women and children in one rural industrial area in a central southeastern state are without any religious privileges. We must see the million and a half of migrant workers, that vast shifting population roaming from place to place in response to the fluctuations of the labor market and the demands of great harvest fields in certain sections. They are unorganized, unskilled, uncared for and are at the mercy of the radical and the exploiter. These "homeless, voteless, jobless" people are without any Christian influences, but influences to evil are ever with them, so that they become "a moral problem of the first magnitude which the church must help to solve." We must get a vision of the vast foreign-born population—one-sixth of our country's total life—and realize that if they in their ignorance are not to fall a prey to the unscrupulous agitator and become a menace to American life, and if, as they are ever coming, they are not to be lined up continually with the enemies of the Kingdom, the church must show itself a friend to these strangers in a strange land and try to lead them into that true liberty—the liberty of the gospel, which

their restless souls unconsciously seek. We must see the 336, Indians in continental United States, scattered in reservations practically every state in the union, less than one-third of whose population is related to the various Christian communions, and approximately 46,000 are uninfluenced by any Christian agencies. And we must see also, if we would understand the full task of the church, the great Negro population, which constitute one-tenth of the inhabitants of continental United States, moving northward in increasing numbers. To bring the principles and ideals of Jesus into operation in all our relations with the Negro and to present the principles and ideals to his own life is a part of the task of the church in the homeland. Yes, and we must see all these motley masses as so many human brothers and possible saints whom the church must in some way reach for the Master, who loved and died for them as well as for us. What a vision is growing before our eyes! Can we comprehend it all? How great is the task of the church! Does it not challenge us?

But the church must not stop at seeing visions; it must do more than get a vision of its task, or that vision will be its condemnation. It must undertake for Christ in a courageous way. It must lay big plans, such as will correspond to the bigness of the task and will give credit to its faith in its great Leader. Too often the church is planned as if it were running a peanut stand, and the world is rated accordingly. Too often we have undertaken as if we were on a vacation job, and so must not ask too much of our people. Too often the business of the Kingdom has been discredited by the small way in which we have gone about it. We must lay big plans for a big job. No task on earth is more challenging; no business is more commanding; no undertaking requires more statesmanlike planning; and we must undertake for Christ in a way that will challenge the best resources. And are we not at the beginning of such a policy? When the president of the Home Mission Board has challenged the church with the establishment of the whole gospel church in one hundred communities in the next decade, our faith is misplaced if that board has not a great program in view and far-reaching plans for the accomplishing of that program, into which it purposes to lead us as rapidly as we show ourselves willing to receive it.

To meet big plans there must be big askings, and the people must learn to give in a large way. A worthy program cannot be carried out on cheap giving, and the brotherhood must be made aware of the fact. There was a time when the church was able to eke out

existence on penny finance, but it never was able to do anything commendable on such a policy, and much less is it possible today. We look with shame upon the days when we thought the Lord could be satisfied and his kingdom advanced by giving the pennies and nickles, or possibly an occasional dime, that happened to be left over after we had supplied our every personal need. The fault was not the people's entirely, for the leaders seemed satisfied with such meager giving; they received according to their small askings. When God's chosen leaders ask big things of the church, the confidence thereby displayed in the members and the challenge thus placed before them will bring correspondingly big results. No longer can we afford to cheapen the Kingdom's interests by countenancing small askings or small giving. No values are so great as spiritual realities; they are inestimable and eternal. No claims are so inescapable as those of the church of Christ upon us, and no cause demands such generous and unhesitating support as that of extending his reign among the peoples of the earth. And yet we have seemed to prize the passing things of this world above the things that are eternal. God forgive us for our smallness!

We have learned to give more nobly in recent years. The huge demands of the war taught us how to sacrifice and to give in a way that we never thought possible before. Far and wide the admonition was sounded, "Give until it hurts," and some really did. The necessity of "keeping the home fires burning" upon the altar cause the church to take up the strain that had been sounded by the nation. The spirit of giving grew upon us and our hearts began to be enlarged. But now a period of depression has settled upon us and we are faced with the necessity of economizing. We are spending somewhat less and we are giving much less. As a rule we begin economy by denying ourselves the things that seem to us to be least important. And surprising as it may seem, the church usually feels the effect of such economy first. We do not deny ourselves many of the pleasures and conveniences of the world, even when we feel that we can give little or nothing to the Lord's work. And church leaders are prone to overlook this inconsistency and to speak very cautiously about church finances. Before we encourage our people to lighten up in their Christian giving, we should urge them to stop some of their foolish spending, else we are likely to be found giving strength to the impression that spiritual things are of secondary importance. Even in these times we must ask and expect big things for the Kingdom, and ask them with urgency, believing fervently in the transcendental importance and supreme claim of the things of Christ upon every child of God. When there is found on the part of every spiritual leader the courage to ask big things and the faith to expect big things, the membership will rise to meet those expectations and the cause of Home Missions will go forward unhampered for lack of funds.

But big plans include not merely substance but life. Our gifts of money must be paralleled with gifts of life for definite Christian service. Parents must dedicate their sons and daughters, and young people must consecrate themselves to the ministry and missionary work of the church if our plans for the doing of a really worthwhile piece of work are to materialize. This may prove to be the hardest part of all our plans to carry out; it is certain to be unless we live very close to the Master. Those who very earnestly and daily seek to know and to do the will of God for their lives find it easy to go wherever he would have them to go and to do whatever he would have them to do. But for the most of us who live more or less indifferently and wilfully, we find it hard to do that which is likely to cause us inconvenience. And we really will not get very far until we can find in larger number those who are willing to take their hands off their own lives and surrender themselves wholly to the leading of the Holy Spirit into whatever task the Lord may have mapped out for them. To this end we should give ourselves to earnest prayer and zealous effort. As important is it that every church shall discover a life that is willing to be laid on the altar of service, as that it shall give its apportionment of money, and more. If we are truly in earnest in our home mission campaign, let every congregation pray that if that specially chosen young life should be their son or daughter, they will not only not hinder a full dedication, but will thank God that they have been thus highly honored. Here is the crux of the whole matter, for a life from every church will bring more than a dollar from every member.

EDITORIAL REVIEW

Brother Paul Miller is giving his entire time to evangelistic work this year and still has some time open for engagements.

The brotherhood will be saddened by the death of Sister Vianna Detwiler in Philadelphia, October 29. Obituary will appear later.

We learn that Sister Grace P. Srack has accepted a call to the pastorate of the Pleasant Grove, Iowa, church, to begin January 1.

Sister Gribble is in America. We have a letter from her at Mechanicsburg, Pennsylvania. We hope to let you read it next week.

We learn from Brother Lyon's parish paper that Dean J. Allen Miller begins a series of inspirational Bible lectures in the Washington, D. C., church on November 10 to last ten days.

Brother Alan S. Pearce is serving as circulation manager of the monthly magazine published by the Bible Institute of Los Angeles, also doing clerical work in the Correspondence school.

Stop sending dried fruit to Africa, says Brother A. J. McClain, secretary of the Foreign Board. The response has been splendid; the supply is sufficient; and too much dare not be sent lest it spoil before used.

Brother L. S. Bauman is being assisted by Brother E. M. Cobb, in an evangelistic campaign at the Long Beach, California, church. Soon after the close of his revival Brother Bauman expects to start for South America, according to plans of the Foreign Board.

Prof. A. L. DeLozier reports the closing of his pastorate at Mansfield, Ohio, where he gave very devoted service in connection with his school work during the past. His entire time is now required as professor of Modern Languages in Ashland College.

Home MISSION offering of one dollar per member to be sent to W. A. Gearhart, Dayton, Ohio. Membership in the Home Guard, \$5.00. The new Rainbow Certificate sent to every individual or organization giving \$25.00. We hope to give you a glimpse of it in next week's issue.

The Goshen church is in the midst of a challenging "Forward Movement" campaign, and Brother McInturf informs us in a personal correspondence that "victory is just over the hill—we are nearing the top right now." We hope to publish his program soon as suggestive to others.

Brother G. C. Carpenter describes in a graphic way the experiences which he and Sister Carpenter had in their long "Ford" trip from Peru to Hagerstown, also the farewell given them by the "Little Brown Church" and the reception by the Hagerstown church. Brother Carpenter accomplished a most excellent work at Peru and we can look forward to the doing of a fine work in this new field.

Brother J. F. Watson, now located in his former pastorate at Beaver City, writes concerning his leavetaking at Johnstown and of certain accomplishments which were really exceptional during his pastorate there. The former acquaintance and mutual confidence of pastor and people in his new pastorate makes possible aggressive steps at the outset without the necessity of the usually uneventful get-acquainted period.

The Bicentenary Secretary makes opportunities even when there seems to be none for presenting the work of the Movement. That is the spirit that grips every leader in the brotherhood, then the urgency of the task of the church will be so universally realized that we will need no one to go about the country stirring us up to our duty. If your church has not had Bame yet, arrange for him at the first opportunity.

An interesting news letter which you may read this week tells of the splendid progress and the many activities of the Lanark, Illinois, church. Twenty-three members have been received since last report and they are now engaged in a revival with Brethren Coleman and Kemp as preacher and singer respectively. Brother B. T. Burnworth, who has led these people in such commendable accomplishments, is entering upon his eighth year as pastor.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



Another Goal to Reach

My! What a lot of Goals there are to reach these days! Basketball, football and even religious goals, too. Who does all this goal setting, anyway? What is the need of it all? The more we give the more it seems, we are expected to give. These Special Days come so fast that we never get any bank account together any more! Well, is that what you are saying? Not many are, I guess. Most of the Brethren are now so inured to this plan that they look forward to it and could not well do their duty if the pastor or someone were not continually telling them of it.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands.
Of rubies and diamonds, of silver and gold,
His coffers are full, he has riches untold."

Did you ever sing that? You did. Well what did you sing it for? Did it tell the truth or not? If he is rich, where do we see the evidence of it? If his coffers are full, where did it come from? Where is it spent? Oh, some people know, for they have given until it hurts. They know for they are good stewards who are trying to "occupy" till he comes.

Home Mission Day

We have come to the time for one of the most important offerings of the year. The Bicentenary Movement

is asking no more of you this year than last, but really, it does hope that we shall show some improvement over it. The big failure of the present time, as I sense it, traveling over this U. S. A., is, we are neglecting our own America. Our country churches are fast passing away. We are doing little to save them. Our churches are moving to the cities and vast stretches of country are not getting the gospel. To our shores have been coming vast numbers of foreigners, and of all peoples these who come to our country and that with an exalted hope and feeling of patriotism for the "land of the free and the home of the brave" ought to be the easiest to Christianize. Alas! How small and futile is the effort we make to do it.

Neglecting the Home Base

It is suicide to neglect the Home Base. And yet, that is what all the denominations are doing more or less. Great numbers of towns of our country have no church at all. We are doing a good work in some foreign countries, but we are here neglecting the easiest field; the nearest field; the best field. Now, this offering will help to save the home

base. Great state capitals are awaiting our message and we have not the money either to build churches or to send the men, nor the money to make the effort enticing to them. I know of at least three great cities where we ought to be making a determined effort to start, where we now can not, unless we give more liberally than even this Movement has asked. Many of the opportunities will never come to us the second time.

Now, or Never

For instance, say we have a group of fifteen—one place we have fifty—people who are in earnest in their desire to have a Brethren Mission started in their city. They have children; they desire that they shall be brought up in the faith of the fathers. How many years can they wait? How

many can we expect them to wait? Not many. Not any. They can not hire a preacher alone and dare not think of trying to build a meeting-house. Who will help them? Well, there are a good many isms and sects and several big denominations that will help them if we do not. They can not wait too long. Some one must help; if we do not, we lose. Just why Mormonism and Dowieism should get a tenth and we get a fiftieth is a hard problem.

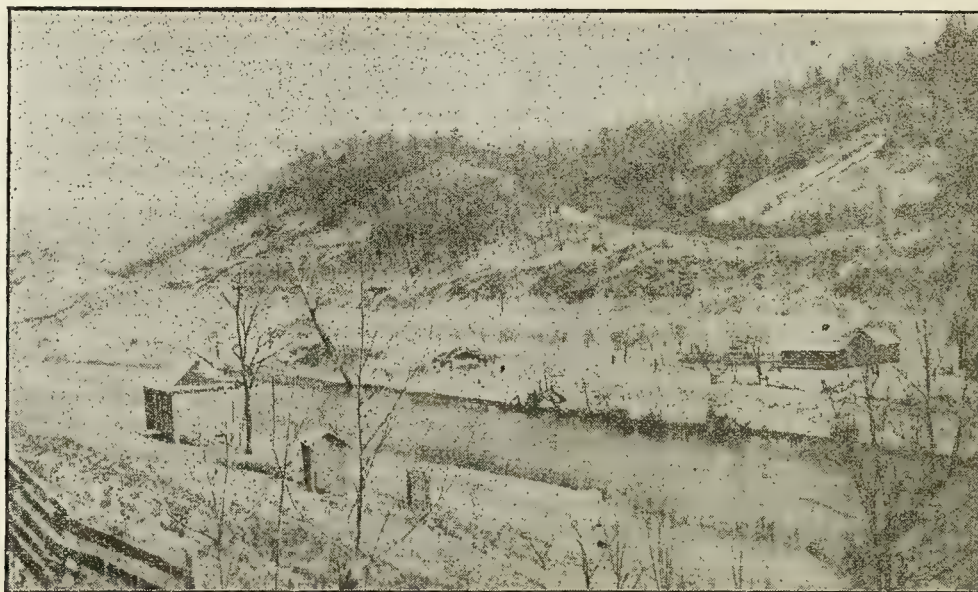
A Problem

I have just made a little computa-

tion that I hope shall act as a mirror to show ourselves. We shall say that there are 20,000 Brethren in our number. If the average wage of this number were but \$1.00 per day and if they would give one-tenth of that, we would get for the Lord this year, \$624,000! But this Movement asks only \$100,000. Will we get that? But, our average wage is perhaps three times that amount and therefore Brethren peoples ought to have no less than \$1,872,000 for the Lord's work. Do you wonder now, why the Dowieites and Mormons grow? Of course I take it that you know that they TITHE. They must or they will not be counted. What would happen if we "must?" With the sanity and rightness of our plea and with all the Lord's money in his storehouse, what could we not do in making places for all the Brethren peoples where we have the groups crying for help? Of course we are not really good Brethren until we do give as the Lord hath prospered us.

1 Corinthians 16:2

Have you read this lately? Have you ever read it carefully? (Continued on page 9)



Our Farm and Farm Buildings across Troublesome River

Asbury Napier is our farmer and is doing splendid work. Brother Gearhart writes concerning him, "Before leaving Kentucky on our last trip, we bade him farewell at the Railroad station and plead with him to accept Christ and unite with our people at Riverside, and we are glad to know that he has recently confessed Christ."

GENERAL ARTICLES

We Owe the Whole Gospel to 100 New Communities in the United States in the Next 10 Years

The Whole Gospel to 100 New Communities

By G. C. Carpenter, President Home Mission Board

The statement in the title to this message appeared on a large banner that hung in the center of the large platform of the tabernacle at Winona Lake during the recent General Conference. Will we pay the debt? Thanksgiving is the appointed season for our annual offering for Home Missions. **The whole church under the whole task! ONE DOLLAR PER MEMBER** for home missions is a very low figure, when the need is considered and when our ability is considered.

One dollar now and then for automobile accessories that are not entirely necessary is paid without an effort and every auto owner spends in a year many dollars for gasoline for joy-riding, using that term in the best sense.

And the individuals of the feminine sex easily pay a dollar per box for "Maybe or Maybe-Not Beautifier" every few months or weeks and suffer no pangs of conscience.

Then all together we pray "Thy Kingdom come" and expect the Lord to finance the job.

The Crying Need

The church is the world's only hope. Many communities in many sections of our home land are calling for a whole Gospel church, and the home board has to say no again and again to insistent and worthy appeals because of a lack of funds. The board is the servant of the church and is limited in its activities by the church.

The measure of our responsibility is put very mildly in the title to this article, and the answer is in the hands of the Brethren church.

What Shall the Answer Be?

The answer to this question is largely in the hands of the **PASTORS AND OFFICIALS OF THE LOCAL CHURCHES**. "Like priests, like people." The secret of an adequate answer to the Thanksgiving appeal is to be found in the introduction of systematic giving for missions based on the tithe as a minimum of our support of the Lord's work. **Tithers never fail to go over the top for missions and for all the work of the Kingdom.**

Let the pastors hold up before their churches the goal set, an offering equal to **one dollar per member** for the church. Of course multitudes of members must give many times one dollar or the goal will not be reached. That fact is well known. Let all give as prospered. A church of two hundred members should send to Secretary Gearhart two hundred dollars, and thus reach the goal set in our Bicentenary movement.

Where Are Our Investments?

The home board has been co-operating with all the district boards in building up churches in needy and strategic places and in helping weak churches to stand. The major part of the home mission funds is used to help support pas-

(Continued on page 6)

Need of Extension in City Missions

By Horace Kolb, Vice President Home Mission Board

There is a church not far from Philadelphia which is located about a mile from its nearest town. As long as I can remember, and I presume for many years before, it has stood there and has scarcely maintained an existence. Just a few people have been attending the services which have been very intermittent. No aggressive work has been done and none can be done, yet it is a Brethren church and it and its members represent the cause in that community. I am very confident that only a small percentage of the people living in the nearby town ever know that it exists. It is now proposed to abandon the old building, move in town, and erect a new place of worship, and get to work where

there is a chance to accomplish something. This move is a half century too late. The field is now occupied by other churches which have about covered the ground and everything the newcomers get will have to be fought for. I have been describing a particular Church of the Brethren church, but it is commonly known that like conditions exist at many places in our church, with this exception, that all such points are not making an effort to retrieve but in a majority of cases are dead or dying.

It surely is a sad condition if we refuse to profit by our experiences. Many thousands of dollars of church property is lying on the countryside unused, while every large city offers opportunities to do work for our Lord.

From experience and observation I think I can tell how missions are established and what maintains them. You must have a body of devoted and determined men. It is not necessary to have many in the company, one or two or more will be enough if God is with them. They will get what they want if they go after it. The success of a mission is determined by those who lead. Failure, if it comes, is also to be charged to the same people. So we can safely say that Spirit-filled men are the greatest asset of city mission work.

We have been accustomed too often to place money or financial support where it does not belong. The money will come along all right if the men are all right. The Lord has enough money to finance all necessary church extension in the whole world. There is just lots of consecrated money and no work of his will lack for any. For instance, the Brethren church should have a mission in New York City. All that would be necessary to firmly establish one and through it a church, would be for a small body of pioneers, led of God, to go in there and begin. Once the work is established in his name the financial support would come from all over our church. Do you doubt it? I do not.

Extension work in the city, whether large or small, will at times be beset with trials and discouragements. The pro-

(Continued on page 6)

THINK ON THESE THINGS

One dollar now and then for automobile accessories that are not entirely necessary is paid without an effort and every auto owner spends in a year many dollars for gasoline for joy-riding, using that term in the best sense.

And the individuals of the feminine sex easily pay a dollar per box for "Maybe or Maybe-Not Beautifier" every few months or weeks and suffer no pangs of conscience.

Then all together we pray "Thy Kingdom come" and expect the Lord to Finance the job.—G. C. Carpenter.

Many thousands of dollars of church property is lying on the countryside unused, while every large city offers opportunities to do work for our Lord.—Horace Kolb.

Evangelize America First. By Prof. J. A. Garber

Texts: Mark 16:15, 16; Acts 1:8

(It is the aim of the Spiritual Life department of the Bicentenary Movement to give suggestions from time to time concerning church interests and doctrines that need to be stressed by the pastors and other religious teachers throughout the brotherhood. Extension of the church in the homeland is a most vital interest and very helpful suggestions for teaching and agitation along this line are here given by Professor Garber at the request of Dean Miller who is director of the Spiritual Life department. Here are suggested some very fruitful lines of thought for sermons. We believe our pastors will co-operate to give in their own way strong and united emphasis to the importance of giving the whole Gospel to every community in our land.—Editor).

Whichever aspect of the missionary enterprise one chooses to stress he should not overlook two divinely given emphases: One is the Commission to make Christianity the common possession of the whole world. "Preach the Gospel to every creature." "Make disciples of all nations." The other emphasis has to do with the specifically outlined program of extension. "Beginning at Jerusalem." "Ye shall be my witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the earth."

I. Our so-called "home mission" endeavors have to do directly with three-fourths of that program and indirectly with the remaining fourth. Home missions include city missions (Jerusalem); state or district missions (Judea); general home missions (Samaria). The problems involved are of national dimension and significance. Being too general and too large to be solved by the local and unrelated efforts of separate churches, the denomination seeks to promote representatives and collective ministries under the direction and supervision of the General Missionary Board. o

II. "America First" is a worthy slogan, provided that it means for Christ and not for Self. National selfishness is despicable and dangerous, devilish and destructive. Dig about the roots of the sins of America and the tap-root in each instance will prove to be inordinate selfishness. Compare lawlessness, bolshevism, unfairness and injustice incident to capital and labor, profiteering, militarism and the like. We have almost passed the point of agreement in diagnosis and are rapidly agreeing as to the only solution. Statesmen, jurists, publicists, educators and reformers unite with churchmen in openly saying they see no relief from our damaging, menacing national ills apart from the Christian religion. Surely the time is ripe for us to evangelize the 55 million not definitely connected with the church and thereby augment the growing disposition to try the application of Christianity, for it has not failed—only found difficult and not tried. The immediate and complete evangelization of America wherein dwell so many people of other nations marks out the shortest and surest path to enlarging success in mission lands abroad.

III. The Brethren church is historically committed to by genius and method and splendidly equipped with men and means for its proportionate share of evangelizing America. Scarcely had the original eight received baptism at Schwarzenau, Germany, until they began to propagate the faith in nearby communities, and continues to do so while seeking refuge in Holland. The famous Christmas Day service of 1723 was the fruitage of the home missionary spirit. Ten months later, when Peter Becker and his associates under the constraints of love of Christ and for the brethren left home industries and loved ones to comfort the scattered German settlers of frontier Pennsylvania, occurred the most notable missionary tour of colonial history. Like effort on the part of men and women of the same stuff dominated with the sacrificial spirit explains the rapid multiplication and growth of churches among the colonies and later in the middle western and western states. In the home missionary

records of the church historians will find a wealth of material for their brightest chapters and preachers for their most inspiring sermons. Well may we pray for grace to follow in the train of Brethren home missionaries. Unless we catch their spirit we will fail in giving the whole gospel to one hundred new communities within the next decade of years. Brethrenism lays the obligation of home missions upon every member of the church. Every loyal member who longs to see the church come into her heritage must aid to the full extent of his ability in evangelizing America. Even so he can best hasten her destiny in foreign fields, for their greatest need is a unified, consecrated home base.

Ashland, Ohio.

The Whole Gospel to 100 New Communities

(Continued from page 5)

tors in mission stations throughout the home field. A new and promising work has been started recently at Des Moines, Iowa. A part of the funds is used to support our mission stations in the mountain field of Kentucky. All gifts specified for Kentucky are thus used. Churches can count all such gifts in making up their one dollar apportionment.

No part of the Thanksgiving offering is for the Brethren Home, and offerings for the Home should not be counted in the one dollar apportionment for home missions. That is a separate appeal and a separate fund, and should not be confused with our regular annual Thanksgiving offering for Home Missions.

Come On, Let's Pay Our Debt

Every year better than the last! We dare not do less! We dare not retrench, we must go forward. We must be faithful stewards. We are blest that we may be a blessing. Not to pass the blessings along is to reduce our own resources and retard our growth. "There is that scattereth and yet increaseth."

We owe the debt and more than is asked. Let's pay it! Come on, pastors, Sunday schools, Christian Endeavorers, Woman's Missionary Societies, Sisterhoods of Mary and Martha, churches, all! Let's pay our debt. We can if we will. Let's say, We can and God helping us we will.

WE OWE THE WHOLE GOSPEL TO 100 NEW COMMUNITIES IN THE UNITED STATES IN THE NEXT TEN YEARS.

202 Summit Ave., Hagerstown, Maryland.

Need of Extension in City Missions

(Continued from page 5)

gress will sometimes be slow. Perhaps those engaged in it will be tempted to quit. Abiding faith is what is needed at all times in God's promises. The determination of Paul when he was establishing churches in all the cities is absolutely necessary.

Young men full of life are the greatest need of city missions. Men are needed to go out in prison work and do something. The spirit of our early church fathers is a memory; oh, that it were a living reality, still moving men to action. We are too prone to boast of our history and not anxious enough to make history.

I pray that God may lead us to see that the best place to work for him is in the city, that many having heard the call will gladly respond, that much wealth now lying dormant may be consecrated to extension work, and that the young life of our church may be dedicated especially to city missions.

Philadelphia, Pennsylvania.

An Opportunity, A Vision, A Duty

By Grace P. Srack

we are thankful for the wonderful way in which God fulfills his own purpose in our lives, in his own good time, when we "Let go and let God." Today he is bringing to pass that which, for many years, Mr. Srack and I both had felt was his plan for me, i. e., that I should visit the mission work in these mountains. But how "abundantly above" our Lord always does. I had only expected to visit, and here I am, privileged to teach the Word of God, besides some visitation and personal work.

I came while the hills and forests were all clothed in their modest green apparel, and have watched the leaves turning from day to day, until they seemed to reach the climax of their autumnal beauty the day Brother and Sister Rempel and I took a walk up Campbell's Creek to make some calls.

This was the most remarkable experience in "calling" that I have ever had. We left Krypton at 9:40 A. M., going up the "hollow" through which Campbell's Creek flows to the river. (What we know as "canyons" in California, are called "hollows" and "branches" in Kentucky. I don't know how they designate a hollow from a branch). We went into several homes to call, and stopped at a number of others merely long enough to say "How-dy." We reached home at the head of the Creek after the family had eaten dinner, but with the usual hospitality of the mountains, dinner was provided for us and we were constrained to eat; which we were glad to do as our long walk had given us good appetites.

After a short visit we climbed the steep mountain at the foot of which a few homes were snugly nestled, stopping several times to look back upon the beautiful scene—and incidentally to get a good breath. We finally reached the summit where we stood and gazed, praising God for such a privilege; just enraptured at the vision of the handiwork of God spread out before us. Oh, to be an artist, of brush or pen! But what good? No human hand could portray, nor pen describe the mountains and hills, cut through by "hollows" and "branches," clad in autumn's most gorgeous coloring—soft, vivid and brilliant tints of many colors, with beautiful evergreens scattered freely here and there. We went down the other side of the mountain, taking another "fork" back to Campbell's Creek, and making two more calls, we went back to Krypton, arriving about 4:30 from our six-mile hunt.

It is along the hollows and branches that we find so many country homes, with the little farms spread out on the hillsides on a slope of from 20 to 45 degrees.

Home visitation is an important factor in effectual Christian work amongst these mountain people just as it is elsewhere. We have found the people very kind and hospitable, and as a rule quiet religious, but, as with many others, having lacked opportunity of Bible instruction.

One thing that delights the heart is the many sweet and intelligent children to be found in "these parts." Over and over again attention has been called to the very manifest devotion that parents have for their children. Of course there

are exceptions. I am so happy to visit among a people where babies are the fashion.

These are a busy people, many of them obliged to work hard to coax a living for a large family from the steep and often rocky, mountain side. But few of the older generation have had any educational advantages. As a rule they are glad to have their children get the best schooling obtainable, and are willing to sacrifice, if need be, to send the young people to school.

Thus it is that the Christian schools scattered throughout the mountains are continually overflowing, and having to "enlarge their borders" if they are to keep pace with their opportunities.

I was only here at Riverside six days before going to assist Brother Rempel at Lothair and Krypton, and have just returned—October 29th, but what I have seen here and there, in these several weeks has wonderfully enlarged my vision. I realize as never before, the great opportunities, possibilities and also responsibilities of the Christian schools in these mountains. What an opportunity for training these young people in spirit, soul and body.

Teachers and helpers should, if possible, always be Spirit-filled men and women, who come to these mountains to labor because "the love of Christ constraineth" them. They should be such as are willing to put self in the background and work in Christian fellowship—being co-laborers together with God."

This is our opportunity, dear Brethren, this work at Riverside and Krypton, and if we are to accomplish the utmost for our Lord there must be three levers in constant, active service:

1. The working of effectual fervent prayers of righteous men and women (Jas. 5:16b R. V.).
2. The interest and fellowship of the brotherhood.
3. Your tithes and offerings. Such part as the Lord leads you to designate for this work. The third lever never gets out of adjustment when the other two are working right.

Please pray that I may faithfully accomplish all that the Lord sent me down here to do.

Riverside Institute, Lost Creek, Kentucky.



Grace P. Srack

Teaching Bible Temporarily at Riverside Institute

Right There

"It wasn't anything. You see, I was right there." So spoke a modest young surfman who had risked his life to rescue a man who was drowning. The incident reminds one of the Bible story of the man who was charged with a certain responsibility and who excused his failing by saying: "While I was busy here and there, behold, he was gone." There's a world of difference between "here and there" and "right there." There is often more genuine heroism in being in the place of duty than in any particular heroic act. To be right where one ought to be, doing the thing one ought to do, is far more commendable than to be so busy here and there that life's real duties and opportunities are neglected.—The Presbyterian Advance.

THE BRETHREN PULPIT

Faith's Arithmetic. By Alan S. Pearce

The fundamental principles of arithmetic are Addition, Subtraction, Multiplication and Division, all of which may be found within the covers of the greatest of all educational books, i. e., the Bible.

We are exhorted repeatedly as God's children through his written Word to apply these principles to our lives. Let us prayerfully and searchingly consider them as follows:

1. **ADDITION.** 2 Peter 1:5-7. "And besides this, giving all diligence, add to your faith virtue and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

By reading the context of this passage we find that the message is addressed to those who "have obtained like precious faith,"—"partakers of the divine nature."

Faith in Christ therefore is the foundation upon which we build. Bible addition is for Christians, for it begins with faith," without which it is impossible to please God" (Heb. 11:6). Addition is the first and simplest principle of Arithmetic, so to faith we must add (1) **Virtue**—not purity or chastity. In pagan ages virtue meant valor, courage. We must be courageous Christians. "Not ashamed of the Gospel of Christ, for it is the power of God unto salvation." The virtue which led Paul to say, "I can do all things through Christ which strengtheneth me." If we apply this kind of a virtue to our faith in life that same courage will possess us when we come to die. (2) **Knowledge**—not mere head-knowledge. The more practical form of knowledge is here meant however. The wisdom of the book of Proverbs which means "Moral discernment." This can only be obtained by the constant reading and meditation of God's Word. (3) **Temperance**—not mere abstention from anything, but we must be moderate in desiring and using the natural life such as meat, drink, clothes, sleep, recreations, etc., an inordinate desire after these is inconsistent with an earnest desire after God, and Christ. They who take more of these than is due can neither render to God nor man what is due them. (4) **Patience**—which must "have its perfect work; or we cannot be perfect and entire, wanting nothing" (James 1:4). Christian patience is not mere waiting, but an endurance which involves strain and trial. It is bearing a burden while you wait. (5) **Godliness**—Better read it, God-likeness. The very thing produced by patience, for that works experience (Romans 5:4). (6) **Brotherly kindness**—A tender affection to all our fellow-Christians, who are children of the same Father, servants of the same Master, members of the same family, travelers to the same country and heirs of the same inheritance. (7) **Charity**—or a love of good will to all mankind; must be added to the love of delight which we have for those who are children of God.

II. **SUBTRACTION.** (1 Peter 2:1, 2). "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby."

In these verses the growth of faith is seen in what it enables a man to throw off.

(1) **All malice.** Malignity or resentment of real or fancied injuries. "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools" (Eccl. 7:9). (2) **All guile.** Guile is deceit and opposed to truth and openness of mind. A man who cherishes guile is never to be trusted and he is so suspicious that he can seldom trust others. A true Christian is sincere. (3) **Hypocrisies.** Hypocrisy is acting the part on a stage, where a person appears to be what he really is not. One who pretends friendship when mischief lies in their heart. A hypocrite is one who deceives and intends to do so, does it knowingly. This evil is closely allied

to guile. (4) **Envies.** Everything that may be called envy which is a grieving at the good and welfare of another and their abilities, prosperity, fame or successful labors. (5) **Evil speaking.** That which is detraction. Speaking against another, or defaming him. What heart burnings, and jealousies and misunderstandings have arisen from the practice of evil speaking! It is rendered backbiting in, 2 Cor. 12:20 and Romans 1:30.

These sins, malice, envy, hatred, hypocrisy, and evil speaking generally go together, and all of them combine to hinder our profiting by the Word of God. These must be laid aside, subtracted from our lives if we are to receive the Word of God as we ought.

III. **MULTIPLICATION.** 2 Corinthians 9:10. "Now he that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

Multiplication is a kind of rapid addition. Five and five are fifteen, but it is quicker to say, five times three is fifteen. The larger the numbers the greater saving of time by multiplying.

The context of our text here shown is that the seed sown was gifts that had been made for the support of the famine sufferers at Jerusalem. The progress of the Corinthian believers in well doing must be so fast that it will be measured by multiplication instead of addition. Sowing is a disposing of one's wealth which brings back again itself with interest, itself multiplied manifold. The old epitaph has truth in it:

"Here lies a man, men thought him mad;
The more he gave, the more he had."

IV. **DIVISION.** 1 Corinthians 1:10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak of the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Here the apostle exhorts the Corinthians to unity and love, and reproves them for their divisions. That kind of a division is a church quarrel, a dispute within the church about the affairs and beliefs of the church. And that kind of division is forbidden to Christians. But the other kind of division is even less to be desired. Remember that a division means a separation (Romans 8:38, 39). Separation from Christ! We must not, cannot be divided from him. The bond between us is sealed by his death, attached to our faith, held fast by his Spirit and is too strong to permit of division.

Addition, subtraction and multiplication have their assured place in the New Testament arithmetic but let us keep division from Faith's arithmetic. The great problem of our life is to add virtue and subtract sin. That is hard but it can be done through him who giveth us the strength.

CONCLUSION. RULE OF THREE. 2 Corinthians 13:13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Faith, hope and love are the three chief graces of which love is the principle, being the end to which the other two are but means. It is remarkable to note how the three great doctrinal writers of the New Testament, Paul, John and Peter, all agree that the highest of Christian graces—charity or love—is the highest. Peter the man of humility and Paul the man of faith, both agree with John. Love defined by that particular kind of love which God has for us is that desire to give and to bless and is ready to bestow it

self even where it meets with no response. This is the divine charity "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (John 3:16).

Some reasons for love being the greatest of all gifts are. 1st. It is most like God himself. In creation God is love, in grace God is love, in glory God is love. 2nd. It is eternal. God is love. God is eternal. Gifts however useful or attractive fail. They are concerned with temporal things, and are in their nature temporal.

LOVE NEVER FAILETH. LOVE IS ETERNAL.

Los Angeles, California.

Another Goal to Reach

(Continued from page 4)

fully? Note it. It is the Christian method, without doubt. It is meant to be more than a tenth, too, doubtless. The tenth was heathen and Jewish. Paul had gotten beyond both. He lays down a principle that could best be shown, as interpreted by a great Christian. Let me give it in his own words: "In consecrating my life anew to God, aware of the ensnaring influence of riches and the necessity of deciding a plan of charity before wealth should bias my judgment, I adopted the following system: I decided to balance my accounts every month; and, reserving such portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account one-tenth of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths. I further determined that if at any time my net profits—that is profits from which clerk hire and store expenses had been deducted—should exceed five hundred dollars a month, I would give 12 and 1-2 percent; if over seven hundred dollars, fifteen percent; at \$1,500 per month, I should give 25 percent or \$375 a month, . . . and on acquisition of another certain amount of capital. I decided to give half, and on laying by what I determined would be a sufficiency to run my business, then to give the whole of my net profits. . . . Although constantly giving I have never touched the bottom of my fund. This system has been of great advantage to me, enabling me to feel that my life is directly employed for God."

What a testimony is this! And, after all, does this not sound like 1 Corinthians 16:2? Did you turn to your Bible and read that again? Note when we are to give. "**Upon the first day of the week,**" leaves no doubt how often we are to square accounts with the Lord of the harvest. That denotes system and system will help to get us ready for anything the Lord needs. Sometimes we ought to give hilariously; but always regularly. Both are right and both will bring a blessing. The first we ought to do but not to leave the other undone. Next, we are told who shall give: "**Every one of you.**" Ah, that is putting the finger on the sore spot. Too many earners of small amounts of money never think of the Lord. "Every one of you" in the family, ought to give. "Every one of you" in the church, no matter how small the amount, ought to give. When that glorious day comes, we can dismiss all our wasteful methods of traveling secretaries and save a lot of the Lord's money and traveling secretaries can go and preach the Gospel. Dear reader, do you not think it is time to get in on the Lord's economical methods? Then, let every one give so that we shall not need to coax and coach all the time. "Many hands make light work." It is not to take away the blessing from those who have so valiantly kept the Lord's work going in days past but to bring it to you, that we insist that this is every Christian's privilege and task.

One Dollar Per

Do not forget that. Pastor, do not forget the Goal. Do not shirk the task that is yours in getting this information to your people. Mission Secretaries, you have been instructed by National Director Gearhart. He is one of the very livest

of the Directors. Follow his directions and we shall have the greatest offering this year that ever came to the help of our missions. Parents, if your children do not earn money, they doubtless are making it for you and therefore, give the dollar for them. Rich men, remember that your portion will help to make it easier for those who are trying to make our effort commendable if you will give largely to this appeal. Our church must be stronger at home or we shall be beaten by the Foreign Fields ere we are aware. Endow men to go into the cities of the land and do things there for God. Make it easier for men to enter missionary endeavor by your gifts and prayers. We are, if we do what we ought, to become efficient in greater measure, till 1923. We are not going to ask for a dollar more than we need. If some one falls down on this task in your congregation, we offer you the opportunity of earning their blessing—not taking it away—but earning what would and should have been theirs. Many folks think they would be generous if they had the money; too few are proving it to be possible. Money is a very dangerous thing to have in one's possession. If you do not think so, read once more, everything Jesus said about it. It is so dangerous that everything he said about it was a warning. Take heed. Keep it not when the cause needs it; when the Master asks for it; when our promises and aspirations demand it. "Give and it shall be given unto you." "The Lord loveth a cheerful giver." He that soweth bountifully, shall reap also, bountifully. Praise the Lord for a great Thanksgiving offering to him!—BAME.

Will You Pay Your Debts?

The above question is a quotation from "The Methodist Protestant." It seemed to us a timely question to put to Brethren people as well as Methodists. We have been saying a great deal about Stewardship, which is another way of urging the payment of a Christian's debt to God. Every denomination is awakening to the importance of encouraging their communicants to pay their debt to God, so far as it can be paid. Surely the Christian of the twentieth century owes his Lord no less than did the Jew under the old law. Why not then, when we talk about paying our debt to God suggest something definite? Why not, indeed, consider the words of Malachi (3:10) as indicating at least the minimum of what Christians ought to pay? Our brother editor's remarks, which follow, are good, but we wish to give our readers the addition of a suggestion that the tithe is the least of money value that any man owes his God.

"We take it that the readers of this paper are very careful to meet their obligations in the world. They pay their debts. Most men are very careful upon this point. They feel they must pay their debts to man, that they cannot hold their heads up in the community without doing this, but there is another side to this question. All of us are in debt to God. We owe him something infinitely more than we can pay, so that in reality no man has ever paid his debt to God. But every one of us can pay some of it and to the limit of our ability we ought to pay our debt to God. No man has a right to have more conscience in paying his debts to man than he has in paying his debts to God.

"Ask yourself the question seriously today, 'How much owest thou my Lord?' And answer it by paying 'that thou owest.' It will be a serious moment for you, my brother, when you come to that inevitable experience of every mortal man to stand before the throne of God, if you have not honestly tried to pay what you owe to the great Lord of the universe. God will forgive us debts we cannot pay but God will hold us responsible for the debts that are within our ability."—Editor.

Wherever there is the most righteousness, which is but another name for right living, there is the most temporal prosperity.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

Gathering the Lambs into the Fold

The lambs of the flock must not be left out of consideration in our home mission appeal. Yet there is danger that this very thing shall be done. Jesus loved the children, made a place for them in his Kingdom and defended their rights against the portents of his own disciples. Sometimes dignified church leaders forget the high place that Jesus gave to children in the church and preach all their sermons and make all their plans with a view of interesting and appealing to the adults of their flocks. Still less does any one think of the lambs that are out of the fold as a reason for promoting home missions or for increased activity along this line. But we will not allow them to be forgotten in sending forth this appeal. We desire both to remind the adults of the unreached childhood of our land and to impress upon our Christian children their responsibility for the children who do not know the Christ.

First to the adults, we wish to say that there should be no stronger appeal for aggressive and sacrificial effort in the interest of home missions than the claiming of the children of America for Christ. The strength and virility of the church of tomorrow depends very largely upon how well the church of today accomplishes this task. We complain much about the waywardness of church members and the gross wickedness of the men of the world. We lament that the church is losing its power and that conditions are becoming hopelessly bad. The situation is discouraging, but we need not throw up our hands, nor be nonplused as to how it all came about. We are simply reaping the fruits of a universal neglect of childhood. We have rightly tried to save the men bound and steeped in sin, but have not given serious attention to guarding the children from the paths of sin and directing them in the ways of righteousness. And the future will produce a still darker picture if we fail to do many times more than we have done



to evangelize the children and youth of our land. If there should be some hearts that are not touched by the appeals that come from the wrecked and miss-spent lives of adults, surely no one would fail to be moved to pity and to activity in the interest of an innocent, helpless and promising childhood. The call of the child without opportunity and without hope—unless we give it these—ought to arouse every church to efforts before unknown. There are twenty-seven million children and youth unreached and untouched by any church or Sunday school in America. We are not responsible for all of these but we are responsible for our share. In many places where responsibility falls upon us we have no church and no mission station. No stronger reason can be imagined for home missions and no greater challenge can be placed before any church.

To our children who enjoy the blessings of Christian homes and churches for worship, let it be said that they have a duty and an opportunity. If every child and youth of the church should become really alive to the needs of the multitudes of children who do not know Christ they could lead the adult membership in a mighty country-wide revival of interest in the saving of children. Talk to your parents, Sunday school teachers and church leaders about the boys and girls who have no Christ and no church. Ask them what can be done to save such. Pray earnestly for your fellow children that they may be given the light. Pray many times, and ask God what he would have you to do about it. Then remember the Thanksgiving offering for home missions and help God to answer your prayer by giving what you can to send the Gospel to those who have it not. Think and pray and urge and give that the church may do its level best to gather up the lambs and save them for Christ, and by so doing the church will not only save the lambs but the sheep as well.—Editor.

Money. By A. D. Gnagey

In all the wide realm of the physical universe there is nothing else so highly valued and so much desired as money. This is not even an exaggerated truth; it is the statement of a bare fact. Ninety percent of illegal methods, court procedures and crimes committed in this country are prompted by the insane desire for money. There is no other thing that plays so large a part in all the affairs of men as money.

The strange thing about all this is that the church, as well as the "world" seems to have the money craze. W. P. Blessing, manager of the Presbyterian Board of Publication in their western office, in a circular letter issued by him, says that money raising plans for churches have gone to extremes in many cases. Questionable schemes have been resorted to, which often injured the standing of the church in the community. This we believe to be true, yea, we KNOW it is true. Money is in the forefront in the church just now and has been ever since the close of the war.

In justification of the statements here made let it be said that money is an absolute necessity in carrying on the work of the church, as much so as in any other department of our earthly life. No matter how heavenly we grow in character and aims and ideals we can not get along without money as

long as we continue our being in this "mundane sphere." It is not a question as to whether the church needs money—it DOES need it, needs it badly, MUST have it or close its doors and cease its operations.

The real question at issue is, as to how the necessary money is to be secured. This is the every-day question in our homes, our business places, and in the various departments of our government. We need not be surprised that the financial problem must be studied in our church life and work. No exception can be expected here. The work is spiritual, but it is done through many material channels. Those who are doing it are in the flesh, and they must be provided for. The buildings and equipments and appliances must all be secured by the payment of money. It has always been so, it was so in the early church, it will be so always. The church has never yet attained to that degree of spirituality which exempts it from the need of money.

The simple solution of the whole financial church problem is in raising the money that is needed by taking it out of our pockets and putting it in other places. When we need anything for our homes we do not start a "fair" to raise the money. No, we purchase it and pay for it. When the

government has bills to pay—and it does have some,—it levies a tax on the property of the people, or on the imports and exports, or on the people's business, and with the money in the treasury the bills are paid. It is simply a direct payment by the people, in exact proportion to their possessions (supposed to be), according to a fixed rate. They pay to support the government "as the Lord has prospered them." This means in proportion to what they own, the percentage of taxation being arranged by the government so that enough shall be secured to meet the necessity of the occasion.

It is but natural to suppose that this would be the way to do it in the church, and it certainly would be a very efficient way of doing it. But the church is not and can not be run on exactly the same basis. There is a gospel way of securing the needed money, but men and women must become spiritual before they are willing to adopt the gospel plan.

The methods resorted to by many of the churches are not only inadequate to meet the emergency but in many instances they are decidedly questionable. People are trained to believe that sanctuary services are not worth paying for (and probably some are not), but that entertainments are. The result is leanness of soul and heart. The Lord's work goes begging leaning on an arm of flesh. The people are not trained and developed in the important grace of Christian giving, and the church is left to depend upon precarious sources for its necessary supplies.

No one will object to such entertainments as a means for cultivating the social life of the people of the church, but they should not be depended upon for raising funds with which to carry forward the church's enterprises. Too often

church suppers, banquets, entertainments, etc., for the purpose of raising money for the church cost their projectors more of money, time, strength and effort than the results will justify, so that it would be easier and more profitable to simply take the money from the pockets and pay it, first of all, into the church treasury. And this latter is the gospel method.

Church entertainments for the purpose of raising money for the church, by whatever name they may go, have often been the cause of disagreement, trouble, and heart-burning among the people, and have too often been an entering wedge of worldliness into the spiritual councils of the church. Direct giving at a rate that is felt, and felt to be right and just and appropriate, is always a source of increased spiritual life, if made the rule for the whole church. Giving may be a means of grace, it was intended to be so, and where engaged in with a loving and consecrated purpose, enriches the life that has made it the rule to pay to the Lord with willing heart and lavish hand. It is blessed to give, more blessed, the Master said, than to receive. But the great majority of people do not believe it. I close this little homily on giving by quoting from Dr. Charles F. Deems, years ago pastor of the Church of the Strangers, New York City:

There probably never would be, in any Christian church on earth, another solicitation for any object, from this to the judgment day, if every baptized person would do his duty in relation to money: because the treasuries of the church would always be full and the intellect of the church would be given to the higher question, "How shall we best use this for the work of the Lord?"

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

To Junior Superintendents

By Mrs. H. W. Maier at the Worlds C. E. Convention, N. Y.

"THE CHILD LEARNING"

It is natural for the normal child to learn. When the child is only a few weeks old, he begins to reach out for knowledge. So earnestly does he reach out for knowledge that his five gateways for receiving knowledge are called his hungry senses. A boy is by far a better student than a man. When a child begins to talk, the first thing he learns to say is a noun; after he has used nouns for awhile, he begins to use verbs. Almost his very first sentence will be a question. When a little child asks a question, he is just reaching out for knowledge. When a child is a few months older, he wants to turn mother's sewing basket upside down, he pulls books from the shelves, he is reaching out for knowledge. Boys when they get older want to tear a watch apart to see how it is made; some people call it destructiveness, but it is the child reaching out for knowledge. Some knowledge will be constructive to the people, and some will be destructive. Some children would rather hear a good story than a bad one, while others would rather hear the bad story. It is possible during the tender years of childhood to instill in the child the desire for good and to repel the bad. We have an opportunity as Junior Superintendents to instill in the lives of our Juniors an appreciation for the things that are high and holy and pure and good.

There are five gateways into the child; from each gateway there is a wire running to the brain; we call these sensory nerves. These sensory nerves carry everything to the brain which is received through the five gateways, and every message makes an impression upon the brain and becomes a part of life. Then everything that the child sees, hears, feels, tastes and smells is carried to the brain in the form of a message or impression. Let us think for a moment of the relationship between these impressions and activity. There are motor nerves running from the brain to the tongue,

hands and feet. After an impression is registered on the brain and becomes associated with other impressions already received, it travels along the motor nerves and finds an outlet through the tongue, hands and feet, and causes us to say and do things according to the impression. Good impressions produce good, activity, activity and repeated activity becomes a tendency, a tendency soon becomes compulsion, and compulsion becomes a habit. Life then is dependent upon impressions received. The Junior period is characterized by physical activity; the boy of this age is stronger than the younger or older child, as a rule his health is good, but he needs good nourishment and plenty of sleep. His activity tends to find expression in constructiveness. In building a Junior program, we must keep this in mind. Give the Juniors big things to do. The Junior child has a growing sense of independency. The superintendent who would teach, must recognize this and always consult the wishes of the children when it comes to planning the work. The boys and girls are interested in reading, good reading material should be given them; the boy is passing through the hero worship period. If we are really to build character through our teaching we must bring before him the lives of our modern and older heroes; he is passing through the habit forming period, we must surround him with the right kind of impressions which lead to right activity which leads to right habits; he is passing through the golden memory period; we must give him the choice passages of Scripture to memorize and the choice hymns to learn; his geographical and historical senses have their birth at this period. Let us teach the child Bible geography and Bible history; it is the collecting age, let him collect the things to go in the mission boxes; his social instinct is developing; let us feed his social nature by surrounding him with all that is pure and wholesome.—Reported by FRIEDA E. PRICE.

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 906 American Bldg., Dayton, Ohio

MISSIONS

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

Our Mission Interests in Kentucky. By Orion E. Bowman

It is indeed gratifying to all Brethren to note the splendid interest and increased devotion that is being given to our mission work in Kentucky. Almost two years ago a radical change was made in the management of affairs at Riverside and at other mission points in Kentucky. Previous to that time the interests were directed by the Missionary Board of the Brethren church, but at a meeting of the Board with representatives of the mission points in Kentucky the management of the work was placed in the hands of a committee known as the "Kentucky Committee," which co-operate with a local committee of five men who live near Riverside.

The committee selected and which has been elected at the late conference for the current year is composed as follows:

Orion E. Bowman, Dayton, Ohio, Chairman, and who looks after the educational features of the work;

William A. Gearhart, Dayton, Ohio, secretary who looks after the financial and religious features of the work;

Amos Fudge, West Alexander, Ohio, who looks after the farm, buildings, etc.

The Kentucky Committee has had splendid co-operation from the local committee and during the past year splendid improvements have been added in the form of an addition to the Girl's Dormitory, painting buildings and making numerous repairs. It may be of interest to know that the people in and around Riverside raised \$411.00 towards the new additions to the Girl's Dormitory, which is the largest sum ever raised there for a similar purpose.

The secretary of our committee has just recently made a local drive for chickens to be sent to Riverside for the benefit of the dormitories, with the result that he secured thirty-two chickens from Dayton, nineteen from Pleasant Hill, Ohio, and several from other churches in the Miami valley. There should be 150 or 200 chickens in this lot which would give plenty of eggs for the inmates of the dormitories during the coming winter.

Brother Sylvester Lowman has rendered some valuable service at Riverside during the past six months, having acted as superintendent of the erection of the Girl's Dormitory

and later returning to Riverside for a splendid revival campaign, which has been reported in these columns by Brother Drushal.

Our farm while not a profitable investment is showing better results this year than at any time in the past. Brother Asbury Napier has charge of the farm and recently united with the church at Lost Creek.

Brother J. A. Rempel recently conducted a meeting at Lothair with twelve confessions. Lothair is a town of approximately 3500 inhabitants located 17 miles beyond Krypton and has a splendid location for a new mission point.

Give as God hath prospered you and receive His blessing.

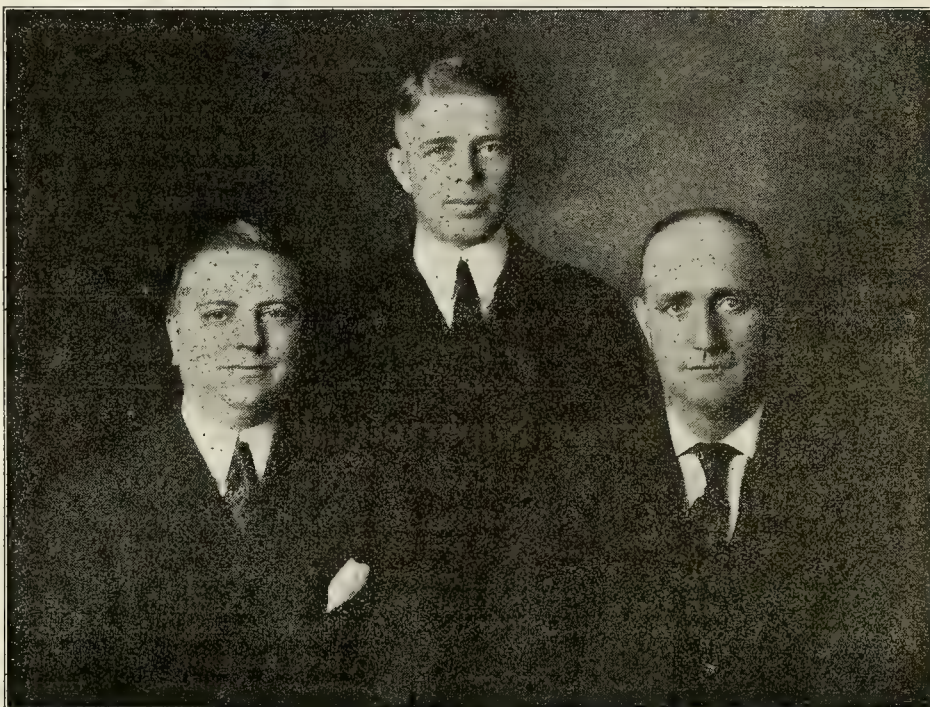
Dayton, Ohio.

Going South

WILD DUCKS and WILD GEESSE are not the only birds that are going South for the winter. Recently I took my "Lizzie" and gathered 32 chickens among our good Brethren here in the Dayton church and sent them to Riverside

Institute, Lost Creek, Kentucky. Most of these were gathered in broad daylight. The Brethren at Pleasant Hill, Ohio sent a coop full on the same date. Camden, West Alexandria, New Lebanon, Gratis and Salem are also helping to fill the Hens' Dormitory, which must be made larger to accommodate these birds. It will be a day of great rejoicing at Riverside when the birds will be there, for they will have eggs of their own for the dormitory. I hope the pastors in the Miami Valley will not feel blue because these chickens are leaving for the South Land. Do not worry, preachers, there are plenty left for you. Many thanks to the contributors.

William A. Gearhart.



Our Kentucky Committee

Left to right—O. E. Bowman, W. A. Gearhart, Amos Fudge

Mrs. Grace Shrack from Long Beach, California, is now in Kentucky and assisted Brother Rempel for a short time at Lothair. She will probably return to Krypton and take up Bible work there.

Miss Maud Stone of Dayton, who has recently gone to Kentucky and is helping at the Dormitory, and who came back to Dayton to make some needed purchases for the work there, speaks in the highest terms of the outlook for a wonderful work among the people of this part of Kentucky. She says there is an optimistic spirit among the people and workers at Riverside.

It is the humble opinion of the writer that our work has never been in better condition than it is now in Kentucky and that the opportunities were never greater; but we need money and service. It is the wish and prayer of your Kentucky Committee that the Thanksgiving offering may be ample to meet the pressing needs of the coming year.

Nearing Home

17 Highland Road, Norwood, London, S. E. 19.
 My dear little friends:

My last letter to you was mailed from Antwerp. We arrived there about half past two o'clock on Tuesday afternoon, October 4th. It was very wonderful indeed to see the crowds upon the pier awaiting the arrival of the Anversville. It was very astonishing to hear the wonderful greetings in French, Flemish or English, as one or another of the anxious crowd upon the pier, detected an equally anxious passenger upon the deck. The beautiful bouquets of flowers which were in the hands of the waiting friends were wildly waved in the air, the shouts and gesticulations rapidly grew more violent, and altogether it gave to mama and me, standing friendless on the deck, a strange mixture of

feelings. Gladness and sadness, admiration and disgust, were mingled as we watched and mama said to me, as I stood with my hand quietly clasped in hers, "It is a wonderful meeting, Marguerite, but, Oh, how much more wonderful it will be when Jesus comes."

No sooner had the gang plank been adjusted than mama left me in charge of Mrs. Wilkerson, a dear missionary friend whom we had met in Matadi, and went hastily to see the American consul to have her passport vised. The American Consul sent her to the British Consulate, the British consul to Wissel's, the money changer. When back to the docks mama went to find a sea of baggage had been discharged. All the friends were gone; mama couldn't find me. She couldn't find her baggage, and to get away to London that night, which she was anxious to do seemed impossible. Mama told me the noise and confusion of the quay was far worse than anything she had ever known in Africa, at least, and she felt certain of only one thing, God's love for her. At last she located the G pile of baggage and found there all her boxes but one. The deck chairs, too were gaily hiding somewhere, and mama did not feel quite equal to the game of finding them. Leaving the boxes already "in the fold" she went in search of the one that was lost. Hunting hopelessly over Antwerp's sea of baggage, she was gratified to stumble over the deck chairs, tied nicely together and patiently waiting for their rescue. But alas the box was nowhere to be found; Upon inquiry she was assured that it was useless to expect the box that night as the hold of the

Anversville had been closed with all the remaining baggage and would not be opened again until eight the next morning. And the boat was leaving for London at seven that night. Mama just lifted up her heart to God in prayer, and turning suddenly found standing behind her Mr. Ekruth, a Swedish missionary, who had also arrived on the Anversville, and who was spending a few days in Antwerp before taking his train for Sweden. Mama arranged with him to ship the offending box straight to New York, by the Red Star Line. Then she gave her goods into the hands of a Harwich agent, who promised to arrange for tickets to London. Then she went to Queens Hotel, where all English people in Antwerp go, and there found me safe in Mrs. Wilkerson's care, and eating bread and butter and cake to my heart's content. Mama joined in the repast and then we went all together in a taxi to the boat. We found our tickets bought, our cabins assigned for and our luggage on the boat, and in the hold. Since mama and I do not carry hand luggage because we have not been very strong, we slept as best we could that night. Our cabin although an inner one was very comfortable except for the lack of air. But we were surprised in the night to hear the bells ringing throughout the ship and the air-tight doors were closed on account of the heavy fog. We passed the night as best we could and were glad when in the early morning we were permitted to go on deck. How happy we were as we at last reached Harwich, and after claiming our baggage, putting it through customs, passing through the alien's office, etc., we were permitted to get on our train for Lon-

don, and were busily whirled along across green fields, and quaint English villages to Liverpool Street Station in the heart of the great city. Here all the English missionaries had friends to greet them, but we, being Americans only, were forced to again find our baggage as best we could and, at last having left some of it in the cloak room at the station, a taxi took us to London Bridge. From London Bridge we took a tram to Gypsy Hill and then another taxi to our destination. It is rather difficult traveling in London for you must take your baggage with you everywhere you go, and that means a cab where often a street car is sufficient in America.

We were entertained in London by Mrs. A. L. Studd of the "Heart of Africa" Mission. Eight days were spent there very pleasantly and happily at the end of which time we sailed on the Saxonia of the Cunard Line for New York. While in England we had the pleasure of a lovely rest, and mama attended some meetings. In Mrs. Studd's home at present there is a Training Colony for young men, who are going out as missionaries to the neglected fields of the world.

This boat is a slow but steady liner and after taking us to Cherbourg in France and Halifax in Canada, we expect to arrive safely in New York. Meanwhile may God bless and keep you. We thank God for being with us every step of the long journey to far.

More than four months has he been with us in our incomings and our outgoings and so shall he continue to be with us and with you.

Lovingly,
MARGUERITE GRIBBLE.

NEWS FROM THE FIELD

INDIANA TO MARYLAND—600 MILES Peru-Hagerstown Ups and Downs

The road between the two places is well described by the above title. This was our first experience motoring over the mountains, but it's real fun as long as "Henry" stays on the job. We have no complaint to make against our Ford sedan, for it brought us to our destination five hours before the time of the fine reception that was scheduled in our honor. Along the way we had to learn a few lessons, one of which was to keep the gasoline tank full on account of the gravity feed. An unwelcome wait on a steep hill at eventide of the first day of the trip impressed that lesson in an unforgettable manner. Then we had to learn how deceiving are the mountain grades. Starting up the 7 mile grade out of Uniontown we tried to get "on high," as the road before us appeared almost level, but "No power on high and 100 miles of mountains ahead of us!" was our exclamation. However we soon learned that we were going up a long steep grade and that what we needed was patience for a steady long climb "on low." The water was boiling when we reached the top but only twice on the trip did the water boil, and many large cars cannot equal that record.

The scenery, who can describe it? We stopped on the top of each high mountain to gaze in awe and surprise down upon hill and valley, all painted by the hand of God in autumn's richest colors. From one summit nearly 2000 acres of apple orchards could be seen. The road winds and winds, curve upon curve, up and down, and the driver cannot be too careful. We saw only one accident on our trip and that was due to fast driving on the wrong side of the road. The Lord blessed us with a safe and pleasant journey bringing us to our destination somewhat tired out happy and thankful and praising His goodness. The road itself is as smooth as your hardwood floor—almost. We came by Decatur, L. R. Sandusky, Ashland, Massillon, Cadiz. When going following the old National Highway from Wheeling, and often did we remark about the fine road. Those who plan to travel this way and want some "pointers" that will save trouble if heeded, need only apply.

Peru "Little Brown Church"

We shall never forget Peru and "The Little Brown Church and Log Cabin Parsonage." The Peru people were wonderfully kind to us, giving us a farewell reception banquet at which nearly 100 were present, mak-

ing us a gift of money, aiding us in crating and shipping our goods which came through in fine shape, and in giving us a home or rather several homes during the last few days, in fact, supplying all our needs. The many expressions of love and appreciation and good will by the many faithful members of the church linger with us still. Seven years of service together in building up a new work develop ties that are hard to sever and that never can be entirely obliterated.

During our pastorate 160 were added to the church. These with 55 charter members made a total of 215 names that had been recorded. A heavy loss of members, largely through moving away was experienced, the total reaching 90. That left 125 on the roll which was the number reported to last conference. About 100 of these were resident members.

The church property including the large corner lot, 82x132, the temporary church building and the parsonage, is valued at \$8000. It is a choice location and is free of debt. The fund for the new church building had reached the splendid sum of \$10,500; over eighty per cent of which was cash and the balance in good pledges. Interest exceeding \$100 per quarter is helping to increase the

fund. It is real fun for a church to have interest coming in that direction. It usually goes the other way and is one of the worries of the trustees and the pastor. The Sunday school averaged 100 for the six months ending July first and was not far from that mark during the third quarter. Brother J. M. Brower is our successor and comes to the work specially fitted for the task at hand. He is not only a good pastor but also a good business man. His genuine interest in men and his kindly spirit assure the church of an able leader. May pastor and people open the windows of heaven above them. We shall rejoice in their every victory.

Hagerstown Big Brick Church

Little did we think a few months ago that we would soon be away down south and east and be singing "Maryland, My Maryland," and be the successor of our good friend, Rev. A. B. Cover, as pastor in that fine city called "The Gateway to the South." But here we are, pleasantly located up on Summit Avenue. That sounds mountainous and while it is only the summit of a hill yet the mountains are round about us. We are in the midst of some of America's most beautiful scenery and many historic places but more about them later.

The First Brethren church of Hagerstown knows now to welcome a new pastor and his wife. The pleasant home of Brother and Sister Roy Long was opened wide to receive us on our arrival and was our home for several days until our own home was ready to receive us. The reception on the evening of our arrival, October 7, was a happy occasion and was attended by several hundred people. The program was in charge of Brother Roy Long and Dr. J. M. Tombaugh. The latter acted as chairman of the evening and proved himself a most efficient toastmaster. Other speakers were Dr. Holsopple of the Church of the Brethren, Dr. Clever of the Reformed Church, and Rev. Alva Spacht of the St. James Brethren church. During the evening Mrs. Carpenter was the happy recipient of a most beautiful bouquet of two and one half dozen pink radiant roses. An armful of roses! No bride could have looked sweeter—to the bridegroom! Many thanks to those who were so thoughtful and generous.

The Men's Bible Class had unloaded and uncrated our goods. The house had been cleaned and several of the men came and helped us unpack and get settled. Kindness was shown on every hand by everybody, it seemed, and we had no chance to get homesick in a new and strange land. Splendid audiences have greeted us at the church services. The first mid-week service enjoyed an attendance of 55. The revival campaign begins Sunday, November 6. Will our readers who pray kindly remember us in a special way during the month of November? The Sunday school has started an Increase Campaign for seven weeks ending Christmas Sunday. We observed Stewardship Sunday successfully on October 30 and will report in full later.

All that we can say thus far is that pastor and people are busy for the Master, attempting big things for the Lord, and ex-

pecting big things from the Lord. "For we are laborers together with God" is our year-verse and 1 Corinthians 13 is our year-chapter for the whole church. We must write "Finis" to this first chapter but we pray for and confidently expect many more chapters full of good reports.

G. C. CARPENTER.

202 Summit Ave., Hagerstown, Md.

MANSFIELD, OHIO

It is doubtless known to Evangelist readers that when I came to Ashland to teach over a year ago I came only as a part time teacher. Part of my time was accordingly given as pastor of the Mansfield church.

I enjoyed my year's work at Mansfield. Like perhaps every other church Mansfield has a "faithful few" who give nobly, attend regularly, serve faithfully. But there are those who are indifferent and seem not to care whether the Lord's work goes on or not. For the latter class we need to pray much.

It is only fair to say that Mansfield was very hard hit by the financial depression which has been general over our country. Yet the finances were kept up fairly well.

It is my opinion that if some of the indifference could be overcome Mansfield would be able to support a resident pastor without aid from the mission board. I say this because my former pastorate, Allentown, which is no larger than Mansfield church is doing that very thing and doubtless other churches as well.

We closed our work at Mansfield, October 1st to give full time to teaching in the college. The Mansfield people gave us a farewell party at which time they remembered us with a gift which we appreciate very much. Eight souls were added to the church during the year. Our prayers continue for the Mansfield work.

A. L. DELOZIER.

TRAVEL FLASHES

My last message, accounting for my movements in the Movement was written on the Overland Limited to Chicago. This is on the Accommodation going back. Then, I was coming home after a most happy trip among the churches of the Midwest. Now, I am returning—first to hold a short meeting in the Morrill church and then to finish the work of the Movement among the churches there. In the meantime, something caused the cancellation of an evangelistic campaign I had planned, and I had an extra week on my hands. So, I at once got busy with the nearby churches in Indiana and kept going with the Message. One pastor of a small church asked me if I intended to come to such small places as his; well, another does not need to ask. If I keep at this work, I shall visit every church that is on the books. If any church needs me the second time, I shall go the second time. Some pastors make it easy for me and some do not. Some want me when they want me or not at all and some not at all, I guess. I do not know why for if I do anyone any harm, it is entirely unintentional. If my message is not a good one, then the Conference and the Directors of the Movement

were woefully fooled for this is a serious thing with me. To be out of the pulpit and evangelism is to be like a fish out of water, with me. If this message is unimportant, then I am in a wasteful business, for it is taking me away from the things I like to be doing. If it is important, then, the pastors ought to be anxious to have me come as soon as is possible. Of course, I know that a church can not have me just any old time.

The Ohio Conference

After a rest of a few days, I journeyed to Dayton to the last of the fall conferences. Making the trip either way in six hours, shows what a fine thing it is to live in a good city. Plymouth is an extra good city out of which to travel, for a town of its size. Besides, it is a wonderfully beautiful city. It is a good place for a tired pastor's wife to rest also, away from the responsibility that a church of ours usually puts upon her. The other year we lived at Plymouth was the best one the Mrs. ever had since we became life partners; I hope this one will do as much for her. The "kids" are happy in school.

At Dayton

Few places where I would rather be than Dayton. The kindest city on the map to me. Many friends; many brethren; many opportunities. Dayton was always kindly to me; it is as if she had a soul. Of course the Dayton church is. But so is the city. It was here that I met one of the few brethren who thought so much of the Bicentenary message that he gave me a five dollar bill for promotion. Yes, there are a few others. But so few!

The Conference

We had a good conference. Of course, not as good as Indiana, I guess. Really, Indiana is a wonderful place; but with Dr. Miller giving Bible lectures and with Dr. Gnagey, Editor Baer, Dr. R. R. Teeter all on a single state program, that state ought to have a good conference. Baer is Ohio's State Director of the Bicentenary. This is fortunate. He is alive to the need of it and the good of it and has the best chance to promote it through the pages of the Evangelist, and this shows the wisdom of Ohio's delegates. He made a good speech for the Movement in introducing the writer of these lines. Ohio's system of Evangelism is not so good as Indiana's. Indiana loans each of her pastors for another meeting in the state. Her evangelistic committee makes a determined effort to get a meeting in every church. At the same time, the Ohio report read, "Churches 29; revivals 18. This is wrong as to the aim of the Movement in evangelism; as executive secretary, I charge the Ohio Board of Evangelists to get a better result for the next year. A conference confers and commissions; after the conference it is the duty of the boards and committees to act. The main duty devolves on the chairman. "A Revival in every church!"

Brethren Home

This Ohio conference did another thing that was especially interesting to me; it released itself from a claim it might have held, namely, to have the Brethren Home in Ohio. Since the beneficent gift of Brother Rine-

hart of Flora was made contingent on the location of the Home in Indiana, and since it does not make much difference anyway, if they get into a better state, Ohio magnanimously voted that it might be located at Flora, Indiana. Now we are ready to begin to complete one of the aims of the Movement in fine shape. I said we would and we will. Happy!

Experiences

Returning home from Dayton where I went not knowing if I should go next to California, Illinois, or Kansas, I began to look for work while I was waiting. After some wiring, I got permission to go to Brother Whetstone's churches at Tiosa and Teegarden, for Sunday, October 30. These were near enough to my home that I could motor to both the same day, though they were on opposite sides of Plymouth. With my family, in the rain, we went to Tiosa in the morning. We were surprised to find here, one of the finest bunches of folks one sees. I do not doubt that these people of small places often feel discouraged when the reports come from the larger places. But they need not. Here at Tiosa, a town so small that you almost have to look twice before you are sure you see it, Whetstone tells me that he fills the house almost every Sunday evening. How many city pastors we have who covet that inspiration and get it not! I had a good time but they did not give as they would had they known of my coming and that I received an offering. Right here let me whisper to my fellow pastors that they remind their people that an offering is expected and needed. Our 10c per member would not keep the traveling secretary going nearly the year through. It would reach a long ways if all were doing their part; if too many did not make it ten and only ten cents. I am not here pulling for a great offering but so many have said that, had they known, they would have given more and some thus did not get to give at all.

Teegarden

In the evening it was raining and the girls of the family thought they would stay in the dry. Donald and self motored 12 miles to Teegarden. A brother there had promised to announce the meeting for us there; imagine our chagrin and that as a few gathered in Christian Endeavor there, when it was discovered that somehow, the announcement had not been made. We begged to retire and some time, try it again, so we might attend the communion with Grisso at La Paz. We went and enjoyed it, and thus got the privilege of an introduction to our nearest Brethren church. It is but nine miles away from us and much nearer than our old home church was back in Ohio, where we drove 3 1-2 miles through the mud. That often took more than an hour; this but a few minutes over a new cement road.

La Paz

Tuesday evening wife and daughter came here again, this time with the Bicentenary message. We met many of the good people here and feel that in nice weather we shall have a place to go to our own church. No one needs to be ashamed to go to such churches as surround our Plymouth.

New Highland

On Tuesday evening, we were again with Whetstone at New Highland. Another sample of what we can do going to church if we desire. Though this church was 36 miles from us, we went and gave the message; sweated till the perspiration ran down our backs and drove the 36 miles back home after the service. We can go a long way to church these days if we wish. If some of our small places go down, we may find some of the reason here. New Highland is another of our country churches in Indiana that will not die, even if neglected. Here Whetstone is doing a fine piece of work and keeps the fires burning with one sermon a month. But they are unwilling thus to be served and soon we shall hear of a half-time service at least. They deserve it. They are fine folks. Here my paper is finished. More later.

CHARLES A. BAME.

JOHNSTOWN TO BEAVER CITY

The third Sunday of August I formally closed a four years pastorate with the First Brethren church of Johnstown, Pennsylvania. The work of the pastorate was fully described by the moderator some months ago through the Evangelist and I will say little about it now. The church as a whole is to be commended for the splendid record, which they made during the years of the war. Ninety-six thousand dollars were given to national and local interests. Fifty thousand of it went to the new building project. With a neat sum in the bank and the plans and specifications of the new church ready for the contractors bid, there is no reason why the building project should not go forward, if a united church is back of it. This should come to pass for the glory of God and the sake of his cause here. My work was not without its lights and shadows. It would scarcely be expected otherwise. The brighter side was far in evidence to the trying and perplexing things. There is not a church in the brotherhood which can do bigger things than Johnstown when they put their hearts to the task. They have a big, yea, a gigantic task before them in the building of their new church; may this task be approached only unitedly and for God's glory. The farewell get-together was one which we will long remember. About three hundred of the membership met in the Sunday school room where an evening was spent together, just bubbling over with good will. We were given as a token of esteem a purse of \$140.00 and this was later raised to \$175.00 by other friends. The success of this event was largely due to Sister A. B. Brubaker, who has since been called home. We left Johnstown with the hearty God-speed of many friends, whose interest in our well-being will not lag through the years to come.

We began our work at Beaver City, Nebraska, the latter part of September under the most favorable circumstances. The first Sunday a host of old time friends of the church and city, greeted us with capacity audiences. The evening services were union, the other churches coming over and worshipping with us. I often questioned the advisability of going back on an old pastorate

and serving them a second time. All the mis-giving which I have had must give way to my present conviction that at least here it will work favorably to all concerned. Since arriving we have been busy getting ready to live and looking the field over, and laying plans for the winter's work. We are now in course of preparation for a union evangelistic campaign with Dr. French Oliver, which begins November thirteenth. We are expecting a great meeting under his leadership. The work here was in fine shape when I arrived and this speaks volumes for both pastor and people. Brother Earl Flora left a host of admiring friends, whose good wishes follow him to his new pastorate at Altoona, Pennsylvania. We have here a substantial class of people, such as any pastor may be proud to be the over shepherd of.

Yours in His name,

J. FREMONT WALSON.

Christ Feeding the People

The story of Jesus feeding the five thousand was recently told from the porch of a Buddhist temple to a group of Chinese workmen in the famine provinces. The circumstances must have formed a striking picture, even in China, the land of religious contrasts. The Christian missionary on the steps of the heathen temple; the simple, peasant workmen, listening intently to the story of the miracle, and doubtless pondering in their hearts the possibility of deliverance from the famine by a similar occurrence.

"I never had such earnest attention before," says the Rev. W. W. Johnson, of Tsiningchau, missionary under our Presbyterian Board in the Tsining district of Shantung, whose privilege it was to deliver the sermon to the workmen. "They could readily see how the same kind of Christ, is, through his followers, now doing the 'greater works' in the same spirit and the same methodical way." Something of the extent of this "greater work" in the famine districts the missionary reveals in the statement that there are in his immediate vicinity 700 villages of 245,000 people, about one-third of whom are urgently in need of help. Following the example of him who fed the five thousand, the missionaries and evangelists are proving to these needy ones that the spirit of human brotherhood yet reigneth on the earth, though the day of miracles be past.

LANARK, ILLINOIS

Lanark is still on the map, if you have not heard anything from us for a long time. October 13, we had our business meeting, where a full corps of officers were elected for church and Sunday school.

Brother Burnworth has started in on his eighth year as pastor, with increased vigor. Twenty-three have been added to the church since the last report to the Evangelist. The Sunday school has had an average attendance of over 200 since January 1.

The school is well organized with fifteen classes. We have two teacher training classes. One at the Sunday school hour, commencing

the work and a class through the week that will graduate from the three year course next spring.

The Woman's Missionary Society is doing splendid work and they are increasing their numbers. The Sisterhood girls are also wide awake.

We have been having sectional prayer meetings getting ready for our revival, which will begin next Sunday, November 6. Brother Coleman and Kemp will be here to lead us in this evangelistic campaign. We are expecting great things of the Lord at this time.

Last week was a feast of good things. Sunday night some of us were present at the love feast at Milledgeville. Friday the first Adult Division Rally at Carroll county was held in our church. Brother J. L. Livengood is superintendent of the Adult Division of the county. Mr. Halpenny, International Adult superintendent, was present and talked morning, afternoon and night. Our visions have been enlarged, hence our responsibilities have been increased.

Yesterday (Saturday) the Young People's Division had their district conference here in Lanark. Brother Burnworth is county superintendent of Y. P. D. Mrs. Northcot, a state worker, was with the girls and Rev. Briggs, of Freeport, talked to the boys. They report a splendid time with about 70 present. The past two summers Brother Burnworth has spent two weeks at Lake Geneva, Wisconsin, training for this work.

The W. C. T. U. are planning to hold a union service in our church, November 11, Armistice day. Every minister will be asked to take part. It will be from 11 a. m. to 1 p. m. Coming as it does the first week of the revival we feel it will be an excellent thing for our meeting.

The past year has brought joys and sorrows. One of our brightest Sunday school boys died of lockjaw. We have had one church wedding.

We are starting the new year with the enthusiasm that spells success if we do not become weary in well doing.

ALICE GARBER.

ANNOUNCEMENTS

Communion Service

The Third Brethren church of Johnstown, Pa., will observe Holy Communion Sunday evening of November 13th. A cordial invitation is extended to all.

L. G. WOOD, Pastor.

NOTICE

Your THANKSGIVING OFFERING is intended for HOME MISSIONS and is to be used to support our various Mission points throughout the United States including our Kentucky Missions. Special days have been arranged by the Bicentenary Directors on which offerings will be made for our other church interests, such as the BRETHREN HOME, FOREIGN MISSIONS, COLLEGE, etc. Remember that THANKSGIVING is HOME MISSION day and your offering should be for that purpose.

WILLIAM A. GEARHART.

THE TIE THAT BINDS

KINTON-SCHROCK—At the parsonage of the Brethren church at Meyersdale, Pa., on Sunday evening, October 16, 1921, Mr. Merrill Ronald Kinton and Miss Lydia May Schrock were united in marriage. The bride is an active member of the Meyersdale church, as are also her parents, Mr. and Mrs. Irvin Schrock. These are splendid young people and a host of friends wish them every blessing.

H. L. GOUGHNOUR.

CLARK-BOYER—On Saturday evening of October 29th, at the parsonage of the Third Brethren church of Johnstown, Pa., occurred the marriage of Hunter Howard Clark and Carrie E. Boyer, both of Johnstown. Carrie E. is a daughter of Mr. and Mrs. Wm. Boyer and a member of the Third Brethren church. Ceremony by the writer. L. G. WOOD.

WEIMER-REBER—At the home of Mrs. Emma Reber, the bride's mother, in the presence of a few close friends, Mr. Fred Weimer and Miss Vera Reber were united in holy marriage October 6th. Both of the contracting parties are members of the Brethren church, the groom having been reared in our church at Carlton, Nebraska, and the bride in the church at Waterloo. Mrs. Weimer has always maintained a fine willingness to help in the church wherever, and whenever help was needed. And both being estimable young people, the hearty good wishes of many friends go with them. They will reside in Waterloo.

W. H. BEACHLER.

IN THE SHADOW

POISER and PLITT—I am giving the notice of the death of these two women in a single announcement because they, being mother and daughter and residing in the same house, departed this life in the same month.

Mrs. Ernest Poiser, who before her marriage was Miss Annie A. Plitt, was almost 35 years of age when she was called into the life eternal on September 1, 1921. She is survived by her husband and one daughter, Amanda, who is 8 years of age.

Mrs. Edward C. Plitt, whose maiden name was Miss Amanda J. Bitner, was summoned to her heavenly reward on September 25, 1921, being 59 years of age. She is survived by her husband, two sons, both at home, Charles E. and John E., and the son-in-law and granddaughter mentioned above. In addition to Mrs. Poiser, one son, Harvey E., preceded her in death.

Both of these splendid Christian women had been members of the Meyersdale Brethren church for many years. Both of them suffered, most heroically and patiently, for a long period before their death. During her affliction Mrs. Poiser and her family came to Meyersdale to reside with her parents. There, all together, they constituted a devoted and loving household, each member kindly and nobly serving each other member. The sympathy of the entire community is extended to those who are left behind.

The funerals were conducted by the undersigned, assisted in each case by Rev. T. Rodney Coffman, pastor of the local Church of the Brethren. Rev. Coffman had administered to these women while their church was pastorless, and a nice arrangement was carried out in the funeral services in that Rev. Coffman consented to deliver the sermon at the second service, which was just the reverse of the order followed at the first service.

H. L. GOUGHNOUR.

EISFELLER—Mrs. Anna Margaret Eisfeller, nee Loeffler, departed this life on October 10, 1921, at the ripe age of 86 years. Her husband had been a minister of the German Lutheran church. Following his death she was, for many years, a member of the Protestant Episcopal church, although she often attended both the Church of the Brethren and the Brethren church in Meyersdale. She was a cultured Christian woman of an especially sweet disposition. She is survived by 8 children, one of whom is the wife of Brother W. S. Livengood, at whose home she was staying when she passed away. The funeral was conducted by the writer.

H. L. GOUGHNOUR.

MILLER—Mrs. Regina Kagarice Miller, of New Enterprise, Pa., widow of the late L. C. Miller, departed this life August 22, 1921, at the age of 58 years, 5 months and 10 days. Mrs. Miller was for a number of years a member of the New Enterprise Brethren church. She lived a beautiful Christian life,

and was an influence for good in the church and community. In the home she was a devoted wife and loving mother. Great will be her reward. Sister Miller is survived by six children, six grandchildren and one sister. All those who knew her join with the family in mourning her departure. May the Lord of all mercy comfort and strengthen the bereaved. Funeral service conducted by the writer, assisted by Elder D. T. Detwiler of the Church of the Brethren. W. C. BENSCHOFF.

HUFFORD—Ida Jennie Hufford was born at the old homestead in Clay township, Carroll county, Indiana, July 30, 1877, and died in the old homestead, October 23, 1921, aged 44 years, 2 months and 23 days. She has gone to join father, mother, brother and sister, and leaves behind two sisters, Mrs. Jacob Hedderick of Clinton county, and Eliza still living on the old homestead. Five brothers, Edna E., of Los Angeles, California; Joshua; William, and Vernon, of Kossville, Indiana, and Irvin of Frankfort, Indiana. She became a member of the Brethren church during the revival services conducted by Miss Laura Grosnickie at Edna Mills in 1894, and lived a member of the church to the time of her death. She was ever ready to lend a helping hand to any one in need and suffering, and has now gone to claim that reward that has been promised to the faithful.

Funeral services from the homestead by the undersigned. B. H. FLORA.

DUBBS—Lizzie, daughter of William and Caroline Harlan, was born March 28, 1866 on the farm, two and one-half miles south of Milford. On January 20, 1885 she was united in marriage to Emanuel Dubbs, son of Mr. and Mrs. George Dubbs, charter members of the Milford Brethren church. In the summer of 1885 she united with the Brethren church of Milford, during the pastorate of R. E. Malcott, and her life in the service of her Master has been one of continued usefulness. Besides her husband, two daughters: Mrs. Porter E. Charpie of Detroit, Michigan, and Mrs. Amos Gawthrop of Milford—were left to mourn her departure. Having been acquainted with Brother and Sister Dubbs for almost thirty years, being such faithful members of my first pastorate, a younger sister handed me these appropriate lines which were read as a part of the service:

"I can not say, and I will not say,
That she is dead! She is just away.
With a cheery smile and a wave of her hand
She has wandered into an unknown land,
And left us dreaming, how very fair
It needs must be since she lingers there.
And you, on you, who the saddest yearn
For the old-time step and the glad return,
Think of her fading on, as dear
In the love of There, as the love of Here;
Think of her still as the same, I say,
She is not dead, she is just away."

Funeral services were conducted from her home church, Milford, Indiana, by the writer, assisted by Rev. Haddix of the Methodist church, and the newly installed pastor of the Brethren church, Brother Friederer. She departed this life October 7, at the age of more than 55 years, her accidental death and useful life bringing together one of the largest audiences ever assembled in that church. G. W. RENCH.

LANDIS—Charles W. Landis was born in Somerset county, Pennsylvania, January 26, 1849, and died October 15, 1921, at the age of 75 years, 8 months and 17 days. He came west in his middle teens, living first for a short period in Illinois, and then coming to Waterloo and living for many years in Orange township. He taught school a great many terms, beginning at 16 years of age, although farming was his principal occupation until he moved to Waterloo, some 16 years ago.

His connection with the Brethren church dated back to the beginning of the movement at Enon which was the mother of the Waterloo church, having come into the church under Brother S. H. Bashor. He was born and reared a Lutheran. Brother Landis had a long, enviable record of church activity. Possessed of rare loyalty for the church, he was tireless in his labor for its interests. For many years he worked faithfully in various capacities in the Sunday school. He also rendered a long service to the choir. And his death marked the close of a period of at least 15 years, during which time he served the church as treasurer.

Being a man of most exemplary life and splendid Christian character, and being faithful always in his attendance upon all of the services, in addition to the fact that he was for many years a faithful deacon in the church, it is needless to say that in his death the Waterloo church sustains a very heavy loss. The wife, two daughters, and a grandson, and many friends mourn his departure.

Funeral service in the church in the presence of a large concourse of people, conducted by the pastor and assisted by Rev. Frank Coleman. W. H. BEACHLER.

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

GOD'S PLAN FOR DISARMAMENT

THE VISION

Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.—Micah 4:2-4.

THE OMNIPOTENT RULER

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.

I am God, and there is none else. Unto me every knee shall bow.—Isaiah 9:6, 7 and 45:22, 23.

THE LAW OF LOVE

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matthew 5:43, 44.

THE PROCLAMATION

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

THE BENEDICTION

The God of Peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight.—Hebrews 13:20, 21.

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George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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EDITORIAL

The Problem of Evil

Increasing worldliness makes the study of sin vital. We view the conflict, and question the outcome. From the worldly viewpoint sin increases and the pessimist gives over the conflict to Satan; but God's Word predicts a mortal conflict yet a final and complete overthrow of evil. This gives the Christian hope and he pursues the Heavenly way with calm assurance of eternal victory.

Where prophecy opens its lips in the sacred Word, both the conflict and the ultimate outcome is positively set forth: "I will put enmity between thee and the woman and between her seed and thy seed: he shall bruise thy head and thou shalt bruise his heel." Herein is stated the problem of evil "enmity"; two opposing forces, viz., good and evil are in conflict; the struggle is age-long and mortal. The seed of woman shall bruise the serpent's head; seed is singular and therefore in Christ, "as through one, all sinned, so through one in Christ comes victory. The promise of victory gives the pilgrim courage and he can look evil in the face and rejoice in Christ. But we must not assume the sleep of lethargy while the conflict is on. I fear sometimes that we are at ease in Zion while the enemy is ever alert. Then let us arise, look the problem of evil in the face, put on the whole armor of God and do a Christian warrior's duty.

What does the problem of sin imply? Does it concern me? As we come face to face with it, "Sin entered into the world." God's lovely, tender dawning world was invaded by an enemy that destroyed the lovely creation. God created all things and pronounced them good; finally, as the crown and Lord of creation, he created man in his image and after his likeness. Man was then kingly; the representation of God to all creation. But alas, how soon was his kingliness, his Godliness marred by the fact of sin! Stealthily, the serpent found his way into the Paradise of God and brought confusion—estrangement between the Creator and the creature. The moment that our first parents did what God forbade, their eyes were opened morally—a conflict was on, and continues through the race still.

What shall we say as to the origin of sin? Was man the originator? Genesis teaches that Satan is the author of sin, and more is the channel through which it entered into the world. Through him, Satan, was the desire stimulated and according to his suggestion gratified. And we find that God in dealing with sin pronounces the curse upon Satan: "Upon thy belly," a crawling and dangerous infirmity he is ever since deceiving even the very elect. Thus sin in-

fused by the serpent's bruise into the heel of man mounts up through all blood and descends to the remotest generation. This is what Paul has in mind when he says, "all have sinned." The great tragedy of the world lies in the fact recorded in the simple words, "sin entered." How many tears, broken hearts, and wicked lives follow the bloody trail of the serpent! It meant and continues to signify, the loss of Eden, or as Milton expresses it, "Paradise Lost."

God deals with sin in a positive manner. To the serpent he said, "Cursed art thou above all cattle," and ever since dust is the serpent's meat. Yet is it not true that the human family loves to feed upon "husks of swine" rather than the good things of the Father's Table? In the wilderness, when the Children of Israel sinned by rebellion and longing for the Egyptian flesh pots, God dealt with their sin in no unmistakable manner. They, like Eve, toyed with the serpent, and serpents came, bringing death with their bite. Sin has always and always will mean death, "The wages of sin is death." It was a moral death that our first parents died in Eden. They tasted of the bitter fruits of sin when driven from the presence and fellowship of God; the earth yielded her fruits to man as a consequence of unrelenting toil thereafter. As we trace the serpent's trail it is marked by misery, woe and death; individuals and nations have been engulfed, as the wave of time rolled onward; and we turn to the present and ask, how long will the tragedy of life continue?

An acquaintance with the real spiritual conditions as they exist today substantiates the truth that still sin holds sway in the lives of men and nations. The Evangel uttered by God to the first sinners is a paramount need. We face conditions, and truly we must say, that the very elect of God are being deceived. This is the explanation that seems probable, when officers and teachers in church and Sunday school sit around the modernized gambling table in Christian parlors and play cards to win a prize. They not only do this but try to defend it as legitimate because it is fashionable. Do we wonder why our boys are not in the church, when our fathers set an example of indifference to the church! We believe the great sin of the age is lethargy, asleep in Zion. We still insist on teaching our children that self-indulgences precede dedication to the Lord when we give them ten cents for the collection plate and one dollar for the toyshop. When will we learn to place proper estimates upon life? The Word teaches us to place the value of the soul first, but the race insists that it be placed last. May God help us to use our

eyes to see and our ears to hear aright. Is the church aroused to a sense of her duty amid these challenging moral and spiritual conditions? Is she conscious of her mission? What has she to offer a sin-cursed and lost world?

As Paul said of the advantage of the Jew, much in every way, for against the church is the warfare pitted, but the church shall prevail. She, through her confession of the Lord Jesus Christ, declares what shall be bound or unbound. She, through her ministry proclaims the doctrines of the Bible and is entrusted with the ordinances that work as means of grace to vitalize these truths in the heart. And yet in the face of this fact, men persist in scoffing and turning an indifferent ear to her claims. In the face of evil, what shall be her message? Do we need anything besides the Gospel Paul preached? If the primal prophecy has significance, then let us preach it. The world has not outgrown the need of the Gospel of Blood; it is still true that Christ and him crucified, is the power of God unto salvation; and the church in dealing with the problem of evil cannot afford, dare not lose the vitality of that message. The world's hope lies in the tragedy of Calvary. When Jesus died upon the cross and cried: "It is finished," The primal prophecy, that "the seed of woman should bruise the serpent's head" was accomplished. The sting of sin was removed and Satan received his death-wound. Calvary meant a closed pit and an open heaven to all who should accept him. In the Cross then is found the antidote to the snake-bite of sin; let the church marshal all her delegated power to proclaim it even from the housetops. There is a challenging need as perhaps never before; let it be heard from Brethren pulpits, and the name of Jesus glorified. The conflict is one unto death, but the victory is assured to the right. Then let us, as a church, as members of the body, do our Gospel duty and thereby make our contribution to the overthrow of evil and establish the Kingdom for the Coming King.

A. B. COVER.

EDITORIAL REVIEW

Brother L. S. Bauman writes in this issue that he has postponed his trip to Argentina until the first of the year.

Brother Miles J. Snyder, pastor of the aggressive Milledgeville, Illinois, church, informs us that he is now in an evangelistic effort with Brother W. H. Beachler as the preacher.

Brother George A. Copp of Strasburg, Virginia, writes us a personal note stating that he recently baptized three persons into the church—two in Frederick county and one in Warren.

We learn from Brother J. A. McInturff, pastor of the Goshen church, that he has received five new members into his church recently. He states that they are adults and valuable additions.

President Jacobs provides us with another installment of "College News," which contains a number of interesting items, among which is one concerning what has been done in the way of remodeling the gymnasium. It is a really respectable and up-to-date "Gym" now.

Brother C. C. Grisso sketches his pastoral and evangelistic efforts which have taken him into several fields recently. He speaks from the evangelist's point of view concerning the Gretna meeting where such splendid success was attained. He has accepted the pastorate of the Brighton, Indiana, church, where he is now holding a revival.

Brother A. B. Cover, the district evangelist of the Maryland-Virginia district reports a good meeting near Quicksburg, Virginia, where thirteen souls were turned unto the Lord. Brother P. S. Wisman is the faithful pastor of this people. With the hearty co-operation of the churches we believe this district evangelistic plan will be a splendid success.

Our readers will be glad for the letter written by Sister Gribble in behalf of her daughter since their arrival in the homeland and to learn of their immediate plans to visit among the churches. Marguerite will stay with her aunt in Denver, Colorado, and enter school. Her address, as also Dr. Gribble's permanent address will be 1421 South Grant Street, Denver.

Brother G. T. Ronk writes of his work at Leon, Iowa, where he established a mission and during the last ten years built up a strong church with a talented local leadership. And yet Brother Ronk maintains that he has merely sowed the seed and has not completed the work, and that the opportunity is open for some one to do a still greater work. He is optimistic about the outlook of his new work in Des Moines.

You will not fail to notice the cut of the new and beautiful Home Mission certificate, which Brother Gearhart has designed, and which he gives out to every church, or auxiliary, or individual giving \$25.00 to home missions. You will find it on page 15, together with his explanation concerning it. There ought to be a great many of these given out because of the very great need of liberal home mission support. The goal is an average offering of NOT LESS THAN ONE DOLLAR PER MEMBER. Will we do it? Of course we will! Then let's do it now.

It is indeed an interesting chapter of history that Brother James Cook records concerning recent happenings at the Turlock, California, church. A fruit "shower," or as he is convinced, a "pouring." Perhaps if he had been back east he would have termed it a fruit "snowing," and he would have been in keeping with the weather prevailing where he recently left. But whatever he calls it, we know he enjoys this fine expression of welcome and good will on the part of his loyal parishioners. We are just human enough to feel that we would have enjoyed being there ourselves and getting a "look in" on such a fine collection of fruit.

When the laymen get a vision of the greatest need of our church at this hour, namely, the recruiting of our ministry, and begin to plan whereby this need may be supplied in a more adequate way, we are led to believe that the day is at hand when something really worth while in that direction is about to be done. The laymen did take steps at our late General Conference which indicate that they have seen a vision of how they can help. Brother T. C. Leslie of Nappanee, Indiana, was the seer of this vision and the result is the "Student's Aid Fund." Read Brother Earl Huetten's report concerning it.

It is significant that at this time when we are thinking, planning and giving in the interest of home missions that there should come forth the announcement of the national conference of the Colored Men's Department of the Young Men's Christian Association of North America, to be held at Cincinnati, Ohio December 1 to 4. We have called attention to the fact that the Negroes constituted an important home mission problem for the Christian church. Underlying the program for this conference is a deep spiritual purpose. It is felt that the time is ripe and the call impelling for a new and more thorough consideration of the outstanding needs of the colored men and boys of America. Surely this conference should have our prayers. Dr. John R. Mott is to give an address on the subject, "Christian Manhood, the Hope of the World."

EDITORIAL SQUIBS

Faith and Works are two yoke-fellows who get along well together, but never separately.

Why complain if the fruit of your evil sowing is proving to be such an abundant yield? If you had sown good seed you would have expected it to be multiplied many fold.

It is wonderfully relieving, in the midst of the straining circumstances of life with our vision limited to things near and perishing, to lift the eyes and take a broad sweep of things eternal and to look penetratingly into the boundless realities of the spiritual world.

If we would know the real character of a course of conduct which is personally attractive but questioned by our consciences, we would do well to observe its fruit in the lives of others. If it has caused them to be less loyal to the church, less responsive to the need of others, less sensitive to the leading of the Spirit, that should be sufficient evidence and warning.

GENERAL ARTICLES

Just Playing. By W. M. Lyon

(From the Parish Paper of the First Brethren Church, Washington D. C.)

"Just playing at religion," is a phrase much heard today, both within and without the church; a serious charge if true. The Christian has been asked to consecrate (sacrifice) his very life to God as the least service he can reasonably render to him who loved us and gave himself for us. But are we doing this, or **are** we just playing; living for self and giving the left-overs to God?

Seeing a small boy with a cigar stubb he had just picked up, a man asked, "What brand do you smoke, son?" "Robinson Crusoe," was the answer. Told that the brand was unfamiliar, the boy explained: "Crusoe was a sort of castaway, and so is my cigar." Too many of us are content with a sort of Crusoe consecration. Religion, since it deals not only with this present life, but also with the life to come, is the most important business on earth, and should be taken seriously.

By taking it seriously I do not mean the way in which the old farmer received the news of his son's conversion: "Son," said he, with long face and solemn tones, "It is indeed a serious thing to find the Lord." The discouraged boy started to the field, and seeing the family mule in the pasture, with a "face" about two feet long, called out: "What's the matter with

you, old friend? Have you, too, found the Lord?" When we take the faith of Jesus Christ seriously, it produces a round face—not a long one.

I wish that all could have met Jobson when he was here last month, for he is a living example of taking it seriously. With training and personality that must bring no small degree of success, but laying it all on God's altar in complete consecration, to go to the mission fields in Equatorial Africa—his one ambition that he might add to the church that last member that shall complete the body of the

Bride of Christ. But there is nothing long-faced about Jobson; twenty-one years old, bubbling over with life and joy, a burning enthusiasm for service—that's Jobson. Presented a living sacrifice, holy (and wholly), acceptable unto God—that's Jobson!

If more of us would take our religion seriously, there would be more Jobsons; fewer of the old faces, perhaps, at 12th and E; but the ones that were left, that could not go out as he did, would be hard at work for the Master at home—not playing. Is it a hard thing? Jobson claims that to go is easiest; to stay at home and give is harder; to stay at home and **pray** is hardest. One thing I know: he never meant it was harder to stay at home and give or pray the way most of us have been doing. He meant giving from the bottom of the heart, with the heart in the bottom of the pocket; he meant praying fervently, personally and regularly, in faith believing—"praying through," as we still put it. We sit in our easy chairs and read, "Lo I am with you always, even unto the end of the age." What a precious promise! But as long as we sit in that same easy chair the promise does not apply to us; it is conditional: Go ye—preach—Teach—AND lo I am with you always."

There is one verse of Scripture that, fully understood,

must keep anyone from merely playing at religion: "We love him because he first loved us"—and gave himself for us. During the war, someone became famous by saying the war was "three thousand miles away." Perhaps the trouble today is that the cross is now nearly two thousand years away and we have forgotten what it meant. Crucifixion is out of style (we do it differently) and it is hard to realize its awful agonies. Then remember that it was God's own Son, without sin in the world, having had unbroken fellowship with the Father from the beginning; who gave HIMSELF to be a CURSE (it is written, cursed be every one that hangeth upon the tree), for us, his eternal fellowship with the Father temporarily broken—for your sins and mine! Realize these things, if you can, and then live life for yourself alone if you dare! It is only when a man begins to get this vision that he is willing to make such a sacrifice as Jobson's.

But do we who call ourselves Christians have this vision? Surely most of us do not. Instead of seeking the place of service and trying to lead others to Christ, it is a hard matter to get professing Christians merely to attend "services." It is a hard matter to find Christian Sunday school teachers who will make sufficient "self-sacrifice" to properly care for the class; to induce young Christians to attend the meetings of the Young People Society is a problem. It is only too true: we have been but playing at our religion.

This is particularly obvious in the way we spend our vacations; nearly everyone with a week's vacation will be absent from the Lord's work and worship over two Sundays, taking God's day as an extra day for pleasure. Having no vacation, we take week-end trips. Of course, that Sunday school class will be without a teacher; my place in the church and the Young People Society will be vacant, but when else can I go? In its last analysis, it is only a question of gold or God. Perhaps by losing a day's pay we could take that trip a day sooner, "on our own time," and at least give God the time he claims for himself. We are living epistles, known and read of all men. If another stumbles over what he reads in our lives, it were better for us that a millstone were hung about our necks and ourselves cast into the sea.

In the early days, a half dozen fully consecrated men, like Paul, were said to have "turned the world upside down." Today a half million trained ministers make but little impression. Why? Simply a matter of consecration; we have not laid our lives wholly upon the altar, and until we do God can't use us.

A hard saying? Perhaps, to the man who has not been born again of the Spirit; but though it is a serious business (and not to be played at), it is teeming with life and joy for those who will make the complete surrender that God has asked for. The most we can do is so little when compared with what he did for us—it is only our REASONABLE SERVICE.

The Christian has been asked to consecrate (sacrifice) his very life to God as the least service he can reasonably render to him who loved us and gave himself for us. But are we doing this, or **ARE** we just playing; living for self and giving the left-overs to God?

We sit in our easy chairs and read, "Lo I am with you always, even unto the end of the age." What a precious promise! But as long as we sit in that same easy chair the promise does not apply to us; it is conditional: "Go ye—preach—teach—AND lo I am with you always."—W. M. Lyon.

Christian Idealism in Education. By President E. E. Jacobs

Education and religion, when properly considered, are after all, but two different aspects of one and the same process, that is, the culture of the soul. The former stresses what is commonly known as the intellectual aspect, which is to say, that during educative processes factual matter is taken over and becomes a part of the mind's equipment. This is very important for the mind only grows and expands as it is fed with intellectual food, to use a clumsy figure, and no matter how alert one's mind may be, one could hardly be considered educated unless one is in possession of a certain body of fundamental facts.

But this is but one factor and by no means the most important. The weaving of these facts into a philosophy of life, into a way of thinking, and even of the directing of one's life is vastly more important. And this latter process can not be rightly done apart from the idealism of which religion, that is Christianity, furnishes the dynamic and the foundation. Hence, education, so-called, ought never be and can not rightly be, given apart from the inspiration which religion alone furnishes. That leads to the general conception that all training of the mind ought to be linked up with a certain idealism. No matter whether one is to be a chemist, physician, lawyer, or farmer, one's education will be bleak and dreary without Christianity. Hence the great importance of education being controlled and dominated by those who are devoutly Christian.

This leads to the conclusion, that institutions of higher learning that are not Christian are not only not safe, but at the same time are not fully educative for they leave out what is of supreme importance in our rich racial inheritance. For what is of most worth in our heritage is just this, its Christian idealism.

The writer knows of a college of which it was reported that there is neither Bible reading, prayer, nor religious admonition given by faculty members at any of the regular convocations during the year. Now those who are acquainted with the fundamentals of education, know very well that such a situation is openly hostile to what is best in education. Such a group of men would ruin any educational institution, if given unfettered reign. Anyone who has either the future of the young at heart, or the welfare of our common country, will realize the futility of such education to create that rare and high idealism without which men grovel and never soar.

The writer also knows of another college whose saving grace is that the president not only lives an exemplary Christian life but also gives courses in religion notwithstanding the fact that there is a general air of disbelief about the school. Education at such a school is rather drab.

In these critical times, when the nation is not wholly free from the rule of oppression and of selfish men, when our international relations need the magic touch of Christian idealism, and when the churches, our own, too, need to have "true vital piety," "plain living and high thinking" stressed, there is no place where genuine Christianity is more needed than in education. The churches need no more baptized and educated pagans. They need the simple idealism of Jesus exalted, preached, and lived. And to this high end education given at denominational colleges ought by every right to contribute.

Ashland, Ohio.

The Straight Course. By Pearl Jackson

How often we make mistakes because of our weak way of judging which is the right and which is the wrong course. When we see the results, how it pains our hearts and we wish we could live that day over and correct mistakes and make it a perfect day, one that would honor the name Christian and glorify God. But as we travel life's pathway, there are so many places where we may turn upon the wrong course and so many temptations to do so, that it is hard to keep on the right and straight course. Nevertheless we have been endowed with reasoning powers and a will, which when used with the leading of the Holy Spirit fits us to choose aright.

These many courses which we may follow finally turn in two general directions, the downward course, or the road to destruction; or the upward and straight course which leads to eternal bliss.

We as Christians must constantly be placing ourselves in a receptive attitude for the leading of the Spirit to something beyond that which we have already attained, by a sincere prayer life. No one can always be sure of walking in the right course without giving himself much to prayer. Some one has said, "To live a life worth while," and after all that is what every Christian man and woman is striving for, or at least should be, "one must be thoroughly acquainted with the bell rope of heaven and use it, and remember that it, like no other, becomes stronger by constant use."

Is your life worth while? Are your thoughts concerned about others? Are you following the Master's way of unselfishness and service? Or have you never found that way, nor entered it? If not, where and when do you expect to enter upon the straight course of life? Delay lessens the chances that you will ever yield your soul to Christ and enter upon his way. "Today is the day of salvation," he said, and the tomorrow of which you are dreaming may

never come. It is for today that God's grace is sufficient for every need, and if your heart is faint, he will help you; he has never been known to fail.

Sometimes we think we will wait until we have accumulated a treasure of this world's goods before we enter upon life's straight course. But there is no good reason to wait, for our Lord has promised to take care of us. In Matthew 6:33, he says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." And I know of specific instances where it has been tried and found true.

Especially is it important that young people should get started in this straight course while the day of opportunity is upon them. If we are to have Christian homes and if our nation is to be Christian, the young people must not neglect or put off obedience to God's commands. The young people are the future America, and if our country is to have Christian leaders, men and women who will direct the affairs of state in the straight course, we must have Christian young men and young women who will accept and champion the right in all their relations and doings. Especially must we have young people who will make the home Christian. To realize the importance of Christian homes to the nation, to the church and to all the relations of society, we need only go into the slum districts of our cities where the homes are everything but what they ought to be, and here we find are being trained those who are the greatest enemies of all organized society. Let us not neglect to take into our plans and life him who alone is able to cause us to walk in the straight and narrow way that leadeth to life everlasting, and makes of this life a success and a joy.

And if we have found that straight path, let us seek to walk closer to God that our lives may be more worth while. As we walk closer to him we will share his love for the world and will seek to win men to him. "For God so

loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16). This love God has not only for us but for **all the world**, and we should seek to bring others to know and to receive this love in their hearts, and to resolve to walk the straight course which divine love points out. We should not be like the man who left his talent lie dor-

mant, but like the Good Samaritan who gave help to the one in need. Let us be helpers of our fellow men in our way through life. This we must do if we would be sure that the path which we are treading lies in the straight course that leads to glory.

North Manchester, Indiana

Challenge to Time and Possessions. By Frank J. Weaver

(Address at Ohio State Conference, Dayton, October 24-26, 1921)

The subject which has been assigned me by the program committee is a very timely one, but I fear that I will not be able to do it justice.

First, What challenge is presented to the Christian layman as to the use of his time?

We speak of time as so many minutes, hours, days, summers and winters and centuries, and many other terms, but these do not properly define "time," they are only used to measure time by and are not real definitions of time itself. What then is time? One great writer has said that "Time is the stuff life is made of." This comes very near giving us the real significance of time, for time is the life of the soul, the gift of God, the opportunity which is ours to accept or reject, to train and fashion the eternal part of our earthly existence in order that we may be able to live the glorious eternal life in harmony with God in whose image we were fearfully and wonderfully made.

If this thing we call "time" sweeps on and on into the eternity of eternities, should it not then be so used by the laymen of the church, or by any Christian so as to fit and prepare, and fashion the soul for this everlasting existence with God in his kingdom?

First there is the challenge to the layman to take time to study God's word, not merely to read it occasionally as a sort of a charm, but to study it diligently and prayerfully, for as the purest gold is found only after the most diligent labor in the lowest part of the vein so are the most precious truths of God found after the most diligent study of his Word. We always find plenty of time to read the newspapers, magazines, books, etc., why not take time to let God speak to us through his precious Word of the glory of the eternal life? "Eye hath not seen nor ear heard neither hath entered into the heart of man the things that God hath prepared for them that love him" (I Cor. 2:9). Time then should be used by the Christian in putting on the whole armor of God through the study and meditation of his Word in order that we may be able to stand against the wiles of the devil.

Second, then is a challenge to the layman to set apart a portion of this time for prayer and communion with God, for if Jesus deemed it necessary to spend whole nights in prayer, how much more should we consider it necessary to spend much time in prayer. It is said of Luther that when he had a specially difficult work to do he would spend several hours in communion with God and the difficulties would disappear as if by magic.

Third, there is surely a demand laid upon the layman's time to be spent in the service of others, in ministering to their sorrows and distresses. We are prone to place too much stress upon our own affairs and forget that there are others who are in need of a kind word or a helping hand. "I am third" should be our motto as it was that of the student of a certain college, who, when asked to explain this motto which hung on the wall of his room, said, "God first, others second, myself third."

Fourth, We as laymen should spend some of this time God has given us in the assembling of ourselves together. This, Paul says, should not be forgotten, because it is necessary to our spiritual growth. In these days of the automobile and other attractions which call so heavily upon our time this is a timely warning. The Sunday morning services

as well as the evening services are being sadly neglected. Then there is the mid-week prayer meeting. When out of a membership of 250 there are but a handful of adults present perhaps not more than ten or less, I believe something is wrong. There ought to be at least 20 percent of the membership to take the time to be present at this service. For I am convinced that this is the only way the spiritual life of the church can be maintained.

Fifth, there is another way in which the time spent by the laymen of the church is not adding much to its spiritual life. I refer to the disposition to disregard the Lord's day. This is the preparation day of the week. If the week is begun with and for God through the proper observance of the Sabbath it will insure a happy and fruitful six days. Many of the laymen work the entire six days of the week and use the Lord's day to take long journeys in the automobile or in the afternoon go to the ball game and in the evening attend the movies. Can we get very much spiritual power of any of these agencies?

There is another matter I think should challenge the layman's time, and that is the family altar in the home. I think that every layman should set up the family altar. If the family is so situated that it is not possible to observe family worship daily, let it be done once or twice or thrice a week. But by all means it should be the rule to observe it when possible at the table and in the morning and evening hour.

There is a challenge presented to the layman as to the way he spends his vacation or leisure. We are prone sometimes at these periods to forget ourselves and imagine we are at liberty to do as the world does. This, Brethren, should not be, for the people with whom we come in contact are noticing our every act. There are many ways in which this time can be spent to our own advantage and to the Glory of God. Need I say that the victorious life conferences, and other Bible conferences that are being held during the vacation season, could help us to spend some of this time very profitably.

Our time then should be used for the purpose of training and developnig the immortal part of our life, called the soul, and I have only hinted at a few of the ways in which this may be done. I will let you think for yourselves of other ways, perhaps, much better than some I have named.

I will say but little in regard to the second part of my subject, that of our possessions. What is the challenge that is presented to the layman in the disposition of his possessions? I will say first of all that the tithe is the standard set by God, and the least that we can do is to give the tenth of our possessions. I say the **least** we can do is to give the tenth, for the **tithe** is the Lord's and we can not have any claim at all upon that portion of our possessions. In fact, we are robbing God when we do not do this (Mal. 3:8). Of course all of our possessions in a sense, belong to God, for the Psalmist says, "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein." And again, "For every beast of the forest is mine, and the cattle on a thousand hills" (Ps. 50:10).

If this is true that we are robbing God if we do not give the tenth, then we really **do not give anything at all** if our giving does not exceed the tenth of our income.

If the members of each local church would give the

tenth of their income the Bicentenary Movement would not find any difficulty in the attainment of this goal. The church would have sufficient funds for its budget and could meet all of its financial demands for pastors' support and missionary obligations and have sufficient funds in reserve to help support the poor and needy in the neighborhood.

Apostolic Evangelism. By C. E. Stewart

(Address at Indiana Conference, Oakville, October 4-6)

The leaders of the church today are not only looking forward, but are looking backward. There must be some foundation for our evangelism. So we look back to the early church and the apostles who had the true evangelistic spirit. We not only study their methods because of their academic interests but because we believe that the finished disciple should be as his teacher. We cannot use in detail their methods because of the different ways of living but we must have their spirit and the same motive must prompt us and the same methods in general we can and must use.

I. The apostles were filled with the Holy Spirit. The instructions were, "Tarry ye in the city of Jerusalem until ye be endued with the power from on high." They believed in the Holy Spirit and waited upon him in the spirit of prayer, then moved and acted as he directed. They chose not for themselves; no selfish interests led them. They might have gone in a different direction and one that would have been easier and resulted in larger material gains but they followed the guidance of the Holy Spirit. They not only acted and taught but wrote as the Holy Spirit inspired them.

The God-sent preacher is a herald and has no message of his own. "Under the heraldic law the herald of the king that added one word to the message of the king lost his head." If that were true of God's law today a lot of preachers would lose their heads. The preacher is the sower of the Word; he must sow the seed according to directions given and as the Spirit directs. He must sow it in the field and the field is the world.

The apostles were brave men not in their own strength but in the power of God. Every one went to martyrdom for faithfully proclaiming the word of God. Dare we do our work less faithfully than they? Jesus told them that they would suffer. He said, "If they have persecuted me, they will also persecute you." Paul said, "If I yet please men, I should not be the servant of God." Let us then be true servants of God and please him rather than men. We must have the courage of Peter when he said to the threatening rulers of Israel, "We cannot but speak the things which we have seen and heard."

II. They had a message. They were instructed to do the work of an evangelist with all longsuffering and doctrine. They were to preach the word, "for it is the power of God unto salvation to all those that believe." Paul was a doctrinal preacher. He preached sin,—its universality, nature and consequences.

(a) **Universality.** He hesitated not to tell men that sin abounded everywhere and that men needed the blood of Jesus Christ to cleanse them. "As by one man sin entered into the world and death by sin; and so death passed upon all men for all have sinned."

(b) **Nature.** Sin was proclaimed the most awful thing in the world and its ruinous power was portrayed. He handled it not with kid gloves, nor did he try to picture it in words that would not offend even the devil himself. We must call sin by its right name and show men its true nature.

(c) **Consequences.** Sin separates and estranges man from God and makes him God's enemy, so that he is without peace, has no rest and is polluted, condemned, and without hope in the world. The apostles proclaimed that the individual that is unrepentant and unbelieving the future has for him inexorable and awful judgment (Matthew 25:30, 46;

Brother Yoder's book, "God's Means of Grace," gives about twenty pages to this matter alone, and I refer you to this splendid book for a fuller and more complete discourse on this subject.

New Lebanon, Ohio.

Heb. 9:27; Jude 14:15). And eternal torment (Matthew 3:12, 22; 11:13; 22:33; 2 Thess. 1:7-9; Heb. 10:28, 29). He who preaches the love of God to the exclusion of his justice and wrath preaches idle sentiment. They did not preach salvation without preaching that there was something to be saved from. They taught that the supreme motive for the atoning work of our Lord was his infinite love for us (John 3:16). The apostles had not forgotten the admonition of Ezekiel when he said, "When I say unto the wicked, O wicked man, thou shalt surely die if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at his hands" (Ezekiel 33:8). They preached redemption through his blood, for they believed that the Lord laid on him the iniquity of us all," and they preached it. "Ye are not your own, for ye are bought with a price."

The apostles preached the resurrection of Christ from the dead. He was declared to be the Son of God with power by the resurrection from the dead (Acts 2:24, 32; 3:3, 15; 1 Cor. 15:3, 8; 1 Peter 1:3, 5). They preached justification, "Who shall lay anything to the charge of God's elect. It is God that justifieth" (Rom. 8:33). "There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1). They preached regeneration, and thought the unChristian man is dead spiritually and must be born again or he cannot see the kingdom of God. He who receives Jesus is a new creature; for him "old things have passed away; behold, all things have become new" (2 Cor. 5:17).

The power that spread the Gospel and instilled in the hearts of the apostles was the power of God. This prompted apostolic evangelism.

Loree, Indiana.

The Church Building

("We have a building."—Paul.)

The church is a temple. Heaven is a home. It is a house not made with hands. Throughout the New Testament, the idea that we are building a habitation of God is prominent.

The house the church builds for worship and work will depend upon the idea the church has. We express our religious ideals in the architecture we construct. This has been true in every age, and never more so than at present.

We have three prominent types of church architecture. We have these because we have three ideals in religion. We have the ceremonial, the logical and the pedagogical. The church that exalts the ceremonial will demand a priest, and try to erect a cathedral. The church that exalts the logical will recite the creed and build a meeting-house for its defense. The church that believes in teaching the religion of Jesus Christ will make prominent the prophetic, and erect a pedagogical institution.

We need the beauty of the cathedral, the auditorium of the meeting-house! but every church that is erected today should consider two things in addition to these. It should provide for the teaching of religion and should become a social center for the community. The priest is passing, the logician has had his day, but the teacher is here with an abiding message that must be taught.—H. H. Peters—The Christian Standard.

THE BRETHREN PULPIT

Adquate Preparation an Urgent Necessity for Effective Service

By E. M. Riddle

(Address at Ohio State Conference, Dayton, October 24-26)

The demand for the discussion of this subject is apparent. Each generation faces practically this same proposition with new interest. I shall not confine myself to the preparation of the Christian ministry. Much rather do I desire to include in my message, to this educational session of this conference, the significance of an adequately prepared people, not only from the standpoint of adequate intellectual preparation of our youth but spiritual equipment as well.

The truth of the New Testament Scripture in this passage was never more realized than now, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." There are in this generation young people who have the advantages of travel, lectures, music, besides other environments that are good and wholesome; also there a goodly number of ex-service men in every section who have had privileges which we never had, who are not easily satisfied; neither is an appeal to such readily made. Therefore, a need has arisen. The temptations, too, in this land are so powerful that unless we surround the boys and girls preparing for their life work with all the finest Christian influences and ideals there is grave danger that few of them will go into Christian service. If we are to have men and women for the conquest of the world for Jesus Christ, we must not only maintain, but we must increase the number of Christian institutions and must enlarge their facilities.

In the March number of the Missionary Review I find this very significant paragraph: "The central factor of all education is the education of the will; that the thing we are after is first of all to develop a Christian life. We must do something more than give mere knowledge and skill; we must bring men up to the point where they are ready to take all they have and devote it absolutely to the building of the Kingdom of God."

My hearers, it is my own conviction that we need to stress **not** merely the development of knowledge and skill and efficiency for our youth, but that training which touches the heart, that development of spirit which will be devoted to heroic Christian service. No true Brethren can be narrow and provincial. He must be able to recognize the challenge of the world's needs and do something to assist in meeting them, if he is to be loyal to the church. There is a great field of Christian activity opening up to the young

people in our church. It is upon us now. With the added scores of Vacation Bible Schools throughout the country each year comes the increasing demand for training adequately prepared teachers. Because largely of these wonderful achievements from such schools, comes the larger desire with each succeeding year for Bible instruction in the public school. Young people, here is the coming field. There is an urgent need now, **now**, for just such leaders who have become efficient because of religious education. The Brethren church must lend her influence and get ready to face this situation with a contribution of trained men and women to teach the Bible; the Word of God in the public

school. Our own town of twenty-four hundred, and community round about is blessed with exceptional leadership, yet if our schools were to introduce the Bible into their curriculum we would be obliged to call an adequately trained teacher from elsewhere. Can we not use our prestige in encouraging some person in every congregation represented here to be equipped for such a beautiful field of service?

Below is the introduction of the catalogue sent out by the Detroit Community Training School and written by Dr. Edward R. Bartlett, General Secretary, Detroit School of Religion:

"It has become the conviction of many religious leaders in our city that an adequate program of religious education is one of the most vital needs of the day. The foundations of citizenship, economic relations, social order

and of government itself rest finally upon the moral consciousness of the people; it is imperative that every possible measure be taken to equip each individual with the principles of right conduct which are based, not upon a selfish philosophy of expediency, but upon thoroughly religious sanctions.

Another great field presents itself. W. M. Gilbert of Philadelphia, director of foreign speaking work of Home Missions made this statement in an address recently in our own county, "We must Christianize the foreigners in this country or they will foreignize us." According to our 1920 census for the United States, the negroes not counted, it shows that over one-half of the population is foreign born, or of foreign parentage. Of the foreign born there are one million each of Germans, Italians, Russians, Poles, Scandinavians, and Irish—not mentioning about seventeen other

THE WHITE HOUSE

Washington, October 28, 1921.

My dear Dr. Lynn:

The President is very much gratified by your generous message of October 26th, and he asks me to convey to you and to all concerned an expression of his deep appreciation of this assurance of confidence and support. He is heartened by your prayers and your good will.

Sincerely yours,
GEO. B. CHRISTIAN, Jr.,
Secretary to the President.

Rev. A. L. Lynn,
Ohio Conference of Brethren Churches,
Dayton, Ohio.

NOTE—The above is a reply to the telegram sent by the Ohio Conference to President Harding and published in The Evangelist two weeks previous. We were disappointed in not having this reply to publish with the message, but it was delayed in Dayton before it found its way on to the Conference secretary.—Editor.

nationalities that have approximately a hundred thousand each.

Here is a missionary challenge to the church which not only looms large in its possibilities for the Kingdom, but which vitally concerns the future of our home life. We have but few pastors or church workers who can cope with this situation. Therefore, I regret to say our answer to this great missionary challenge is woefully inadequate. The need is trained leadership immediately. There should be several new bi-lingual trained teachers in our church within the next five years.

There is but little excuse for the situation that now exists. The Protestant denominations of America have the strength and resources to provide adequately for the religious instruction of all the children of the nation. There are not any who are not within the reach of some Protestant church. The first need is for conviction of the fundamental necessity of religious education. The second is for an inspired and trained leadership in local church which will reach out with a missionary zeal to bring in the untaught multitudes and minister to them with consecrated skill. Someone has said, "When all the children of the nation are enrolled in religious schools in which they are given through the years of childhood and youth systematic instruction and training—and not till then can it be said that the Christian religion has been tried."

So much for this part of our discussion. Let us turn to another phase of it. The training of the preacher and missionary. This age calls for strong preachers. Men and women who are qualified not merely to write sermons and editorials, but who come before God's people with the message of Truth and speak directly to the people as one with authority and with a message that saves. The training for the pastoral office cannot be overemphasized. In every parish the young minister will meet with several hundred people who will not only hear his message from the pulpit, but who will go to him in trouble, in every perplexity, every doubt. He needs to exercise tact and judgment. Here he not only helps or discourages, but makes or unmakes himself. When he has to deal with troubled conscience, he needs the help of prayer. Of himself, he cannot be an expert in reading a human soul. Too much study of human nature is hardly possible, for he must be able to understand circumstances, so as to be broad in his sympathies and tactful in rebuke.

After he studies and practices for his calling for four to six years, then meets the world of hard knocks for a few years, he will be surprised how many lessons have been learned which he never heard of in a lecture or saw in a text book.

Young pastors, let me say also, you cannot afford to go into your pastorate without a thorough understanding of children and youth. If you are so trained you will soon be able to present to your church forces, leaders who are able to serve in an acceptable manner. Children will wonderfully respond to the pastor who thus knows them. Pastors, do you neglect the lambs? My own custom is with few exceptions to preach a five to eight minute sermonette or give an object talk to my children each Sunday prior to my sermon. It pays—try it.

Spiritual Equipment of Pastors

I am sure my audience agrees with me, when I say a minister who lacks spiritual power is not wholly prepared for effective service. It is important; it is indispensable. Without spiritual power he is as helpless to serve as a true minister as an engine without steam.

Spiritual power will even be his own fortification and safeguard while living in the midst of temptation. Without spiritual power he may lose his hold upon God and most assuredly will not have the confidence and respect of his

flock. To preserve spiritual power the habit of daily communion with God is necessary. John R. Mott quotes this little couplet with tremendous significance:

"If chosen men had never been alone
In deep mid-silence, open-door'd to God
No greatness had been dreamed or done."

Now what shall we say of the preparation of the missionary for effective service? In these recent years the demand for missionary leadership is putting a peculiar strain upon the whole question of personal equipment. As never before it is expected that men who represent Christianity shall be men, that women shall be in the fullest sense women who are worthy of the loftiest kind of human life. Therefore missionary preparation must include that equipment of the human frame, that equipment of character and spirit, and that inner experience of the grace of God, which go to the making of a man. If any of my young hearers this night are contemplating missionary service, let me remind you that you will not be a missionary to ignorant people only; you will not merely deal with uncivilized people; therefore the strain upon the intellect of any man or woman who takes it upon himself or herself to leave the homeland and carry what we consider the greatest message in the world to those foreign parts must justify the appointment and complete the consecration by seeking out and winning for himself the utmost that he can get of intellectual training and equipment. How sad he would ever be to find himself crippled and burdened by an inadequate training, but how wonderfully encouraging it must be to the person in the highest service of God to discover that he possesses that intellectual and spiritual equipment necessary to bring the full power of the gospel message to bear upon the life of the people to whom he ministers in the name of Christ.

Why should the religious leader study? Because the peoples he will confront are vast and their life complex, and because Christianity is so rich and complex. In the leader's heart and in his mind the two—his people and Christianity meet, and they are first of all to be interpreted to each other within the field of his own thought, his own imagination, his own will, in his own living and personal faith. Therefore it is, that he must strive to know this Christianity, of all religions the richest in its history, and the most difficult because the most complex, and the most difficult because it is the loftiest, from its earliest beginnings in the Bible story, through all the vagaries of the church's life, down to its world-wide expansion and power today over men everywhere.

That person who would hold out and interpret such a mighty fact, so rich, so complex, so momentous must give himself time for study. Some few years ago I heard an imminent lecturer say, "If it could in some way be revealed to me that I could only live ten more years, I would spend the first five years in preparation for the greatest good possible during the remaining five years." Intimate acquaintance with recognized leaders of the world, show them to have made long and patient preparation for their life's work.

Can you feel any appeal or thrill at the wonder of such a challenge for thorough preparation? The urgent need of adequately trained leadership is now. It is a challenge to the noblest that is within you; it is a call to the deepest of your manhood; let it stir your will to an act of consecration, to a life of toil; let it teach you that you must master the supreme act of training your mind to the truth of God and training your vision to the need of men.

Louisville, Ohio.

There can be no real compromise between good and evil; no third or neutral position regarding moral questions. He that is not for Christ is against him.

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

The Personality of the Holy Spirit and His Official Work

By Laurine Phelps

(The following article we have had in our possession for some time, but its publication in this department has been hindered until now because of the amount of urgent matter we had requiring release. But an article on this great topic is opportune at any time. Brother Henry Wall writes, "There is in our Sunday school a class of girls, age fifteen to seventeen. They recently had a contest to find out which one could write in story form the best article on the 'Personality and Official Work of the Holy Spirit.'" The one I am sending you was written by a fifteen-year-old girl, and is one of the best." This is an excellent story and greatly instructive. We congratulate the young writer, and also the efficient teacher of this class of girls. We invite the sending in of more such Sunday school class papers from any school.—The Editor).

I am going to try and show how the Holy Spirit may help in every day problems if you will only let him. He only fills those who make room for his fulness.

For instance, a young lady by the name of Miss Helen Hess has fallen very much in love with a young man by the name of Earl Howe. Earl is a Christian and Helen is not.

He was raised in a Christian home and had studied the Word of God much. Earl knew the doom of a lost soul and he spent much time praying for Helen, that she might be saved. In Romans 8:26 it tells us that the Holy Spirit is interceding for us or praying through us.

The Holy Spirit started operating on Helen's part. It was not long before she was under conviction. Earl talked to Helen about her soul, and explained the Word of God to her.

He lived such a splendid Christian life that she saw the fruits of the Spirit in his life. By this we mean that through him, we have the power to resist the lusts of the flesh, and to rejoice in all the blessedness of "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self control" (Gal. 5:22, 23).

He urged Helen to study the Word. He told her that the Holy Spirit never teaches anything that is contrary to the Word of God. He told her that any "inner revelation" that is not in harmony with the Word, was of Satan and not of the Holy Spirit.

Helen became very desirous to have Earl explain the Holy Spirit to her. He first explained to her the personality of the Holy Spirit. He told her that his three main characteristics were that he had knowledge, he had a will, and he had feeling. He took his Bible and turned to the different passages where it proved that the Holy Spirit was a person.

In Ephesus 4:30 it showed that he had feeling.

In Acts 13:2 he speaks.

In Romans 8:26 he prays.

In Romans 8:27 he has a mind.

In Romans 15:30 he loves.

In I Corinthians 12:7, 11, he has a will and bestows all spiritual gifts.

Earl told Helen that no one outside a Christian Scientist could imagine that those scriptures applied to anything else than a great "personality."

After Helen had heard all these passages of scripture, she was convinced that the Holy Spirit was a real person.

Earl told Helen not to think of the Holy Spirit as an impersonal power of influence or her thoughts would constantly be "How can I get hold of and use the Holy Spirit?" But to think of him in a biblical way, the divine

person infinitely holy, infinitely wise, infinitely tender. Then her thoughts would constantly be, "How can the Holy Spirit get hold of and use me?"

She was still more anxious now to have Earl go on and explain the Holy Spirit to her. He told her that the Holy Spirit had an office work; that he was the Executive of the Godhead. Earl turned to different passages in the Bible where it told what the Holy Spirit did. He turned to II Peter 1:21 where it tells that he is author of the Word.

John 14:26, he is teacher.

John 16:13, Divine guide.

Romans 8:14, Divine leader.

John 16:14, He glorifies Christ.

Acts 1:8, He gives power to witness.

I Corinthians 2:1-5, He gives power to preach.

Earl told her that the security of the spiritual life of the church depends upon her ability to hear the voice of the Spirit in all her affairs. He then explained to her, how in the administration of the church, the Holy Spirit appoints all offices and officers. Acts 20:28; I Cor. 12:3-11.

In the church worship he uses the lips of men for preaching the word. I Peter 1:12; I Cor. 2:2-3; I Thess. 1:5.

He told her that it was the Holy Spirit's mission to "teach us to pray" and to make acceptable our prayers at the throne of God. Eph. 6:18; Jude 20; Rom. 8:26-27.

In our study of the Word, he interprets. John 16:12-15; 14:26.

In the worship in song, he gives us the proper spirit and understanding. Eph. 5:18-19.

In Missionary Endeavor, he selects the missionaries, Acts 13:2; thrusts them forth, Acts 13:4; empowers them to speak, Acts 13:9; sustains them in persecution, Acts 13:50-52; directs them in the selection of fields, Acts 16:6-10.

The Holy Spirit had been operating on Helen's heart during all this conversation and Helen told Earl that she wanted the Holy Spirit to have full charge of her life. This of course pleased Earl very much, and he went on to explain how she could let the Holy Spirit into her life. He told her that the Holy Spirit would possess her to the extent that she received him. He said, "Helen, when you are really born again, then the Holy Spirit will take full charge of your life and rule it as supreme. He told her that it was the Father's desire that she might be strengthened with power through his spirit, that Christ might dwell in her heart by faith to the end that she might be filled with all the fulness of God.

He told her that first she must yield herself, body soul and spirit, in absolute surrender and obedience to God; for the Holy Spirit, God hath given to them that obey him." Second, through the blood of Jesus you must keep the temple of your body constantly cleansed from the filthy pollution of the world. Third, you must put to death all selfish motives and ambitions and "whatsoever you do, do all to the glory of God." And fourth, and finally, you must receive the promise of the Spirit through faith.

Helen was willing to do all these things, for she wanted the Holy Spirit to come into her life to rule and reign.

Evangelistic meetings were being held in the church that Earl attended. He asked Helen to go with him to the church. She accepted the invitation. The preacher had the power of the Spirit and so he was able to give his audience some wonderful truths. At the close of the service, when the invitation was extended, Helen was one of the first to go forward. This of course made Earl's heart glad. From

that time on Helen lived a happy Christian life.

They were married a few months later. Earl was a successful young business man, and after taking a trip they settled down in a beautiful little bungalow.

After a short time they felt that the Lord had called them to go as missionaries to South America. They sold

their home, and settled up their business affairs and arranged to sail for South America, a short time afterwards, where they are serving the Master as successful missionaries.

Long Beach, California.

Burma Sunday School Union

Recognizing the paramount importance of Sunday school work in the general missionary activity, the Burma Sunday School Union has just been formed. Rev. Paul R. Hackett, who has had large experience with young people, has been elected President of that Sunday School Union. In a few weeks he will sail for Burma that he may give his entire time to the Sunday school, working in the interest of all the denominations as well as under the general direction of the Burma Sunday School Union. Mr. Hackett will complete a special post-graduate course of study at Chicago University next month to fit himself for greater service. This is in line with the present tendency of missionary recruits to secure the very best preparation possible. No missionary, whether to Burma, China, Africa or South America can afford to go forth without thorough equipment.

The Burmese are of Chinese extraction rather than In-

dian and do not desire to be affiliated with the India Sunday School Union. That is one of the reasons for this recently formed organizations in Burma. Formerly the Bible examinations of the India Union were used in Burma, but now they have their own well arranged plans to examine Sunday school students in the Bible after a prescribed course has been taken. The Burma Union will be directly affiliated with the World's Sunday School Association, which has just made a special grant of money to assist in the work of the preparation of a better Sunday school literature. Mr. Hackett has been connected with the great Baptist mission press at Rangood for a number of years and has both the technical and practical knowledge needed in the work of the new office. His first plan is to make a thorough study of the entire Sunday school problem in Burma. Then he will be in a position to know what literature is most needed.

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

To Junior Superintendents

By Mrs. H. W. Maier at the World's C. E. Convention, N. Y.

The Junior prayer meeting affords the chief opportunity for instruction; here the child learns the beautiful worshipful hymns which will remain with him all his life, the psalms, some of the best Bible stories and others. The Junior superintendent builds character day by day as she carefully plans each Junior prayer meeting. Let us consider the elements that make up the service which we have chosen to call the prayer meeting.

1. The Beginning of the pre-meeting activity, should begin just as soon as the Juniors enter the room. No Junior should be allowed to come thirty minutes early and then use the church which has been dedicated to God as a playground. Just as soon as the child arrives, some form of handiwork should be given him. We will take up the forms of handwork later on. Of course, the prayer meeting committee and the leader under adult supervision may well spend the five minutes before the meeting in a pre-prayer service. Or all the Juniors can well spend fifteen minutes before time for the opening of the meeting in handwork, then they can divide up into groups under adult leadership and have for five minutes their prayer group services. If any of the above methods are used the problem of discipline has been solved. If the program has been well planned there will be no problem of discipline.

2. Quiet Music. The quiet music will simply be a hymn played softly on the piano. This will call the children to their places in the Junior room and prepare them for the worship service. Quiet music will do more to quiet noisy children than all the clapping of the hands, ringing of bells and loud voices.

3. Worship. I think we have not put enough of the worshipful element in our Junior programs. We have made our singing the rag-time type instead of teaching the boys and girls to worship the heavenly Father in the soft, quiet hymns when we can think the thing we are singing. There are four things included in worship, namely, praise, prayer,

hearing of the Word and giving. Then our worship period of ten minutes must include praise or the singing of hymns in which we show our adoration, prayer, the prayer during the worship period should be by an adult member, hearing of the Word, this may be read or repeated, giving, the giving service should be made an offering service and not merely a collection. During the praise part of our Junior worship service, we might use "Praise God from Whom All Blessings Flow," or "Glory be to the Father," or "All Hail the Power of Jesus' Name." How do these compare with "Brighten the Corner," or "If Your Heart Keeps Right?" During the prayer part of our worship period the superintendent or one of her helpers might lead in the kind of prayer that will be comprehended by children, or she might explain to the children that there are three kinds of prayer, the prayer of thanksgiving, the prayer of petition, and the prayer of intercession; she might ask the children to think of one thing we want to thank God for and then one thing we want to ask God for ourselves, and then the thing we want to ask God for other people; when the three things have been named, we will all bow our heads, and the superintendent will form the sentence in dignified, yet simple language, and then the Juniors repeat it after her. During the hearing of God's Word, part of our program of worship, the scripture reading might be read responsively, a psalm might be repeated in unison or an adult member may read the verses. During the giving part of our worship, the offering must be lifted quietly and orderly, some giving verses to precede the lifting of the offering and an offering prayer to follow.

4. Leader's Participation will be the reading of the lesson, announcing the topic which may be done by having it written on the blackboard or having the children give it together, perhaps offering a short prayer, and giving a talk on the topic; the topic may be given in the form of a story, an object lesson or blackboard talk.

5. Juniors' Participation. Because this has been dis-

cussed, we will only mention it here as being one element of the Junior program.

6. Superintendent's Part. Her message might be given by blackboard, object, verbal story-telling, or illustrated story-telling.

7. Memory Work should be given place on every program, will be discussed later.

8. Dramatization of stories. This may be offered for fifteen minutes just before the closing service.

9. Closing Service, hymn and prayer.

Junior Superintendent of the Brethren C. E. Union.

Reported by FRIEDA E. PRICE.

Send Home Missionary Funds to
WILLIAM A. GEARHART,
Home Missionary Secretary,
906 American Bldg., Dayton, Ohio

MISSIONS

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
Financial Secretary Foreign Board,
1330 E. Third St., Long Beach, California

AT HOME AND AMONG THE CHURCHES

R. F. D. No. 2, Mechanicsburg, Pa.,
November 3, 1921.

My dear little friends:

I last wrote to you from Cherbourg, France. The dear Lord was with us all along the way and in spite of fog and rough seas, brought us safely to New York, where we arrived October 26th. Of course we didn't expect anyone there to meet us, and so got our baggage through customs and transferred to the Pennsylvania railway and then went to Hepsibah House, where we were lovingly and kindly received. That evening we called at the Africa Inland Mission Home in Brooklyn and met Mrs. Middlemiss, a former friend of mama's in South Africa.

Mama had a great deal of business in New York, and as she had no one to leave me with, we had to thread the streets together. I was very much afraid of the automobiles, and the first two streets, Mama had to get a man each time to help me across. After that I became a little braver, and tried to trust more and fear less, but I certainly do think little boys and girls in New York and Philadelphia are brave.

Mama spoke twice in New York, and staid two nights there. On the following morning we left for Philadelphia. It seemed so good to see Brother McClain standing at the gates to meet us. An hour later we were in the parsonage. The afternoon was spent in reading and writing and the evening at the church with a Union Meeting of the various societies. We enjoyed every precious moment of it. Saturday was spent in shopping, reading and

writing, and Sunday was full of blessed opportunities. It was a great day for the Oubangi Chari Missionaries. Mama and I were in Philadelphia, the church to which Daddy belongs, Aunt Toddy was at Bolenge, where the great quadrennial Conference was just convening, and Mr. Jobson and Miss Hillegas were just leaving Bordeaux for Matadi. Mama says it will be interesting to know what Daddy was doing on that day, and whether it was also a day of special blessing for him alone at Bozoum. In the evening Mama spoke at the Third church, but I was too excited and tired to go, so I spent the evening sound asleep in bed at Sister McClain's.

Monday was a busy day. Mama spoke at the Bible Institute, did some shopping for the missionaries on the field, visited several points of interest, and did considerable other business. In the evening, mama and I went to see Mr. Jobson's family. We loved every member of it, and are looking forward to seeing them all again some time. We are so glad, mama and I, that Mr. Orville Jobson, Jr., has gone out to Africa to help in that great work there. We know Daddy's heart is overflowing with joy and anticipation as he looks forward to his coming; and after all these years of loneliness and waiting how glad Aunt Toddy will be to welcome Miss Hillegas. I am sure they will be a busy and happy four at Bozoum until mama gets back with a party of at least twenty, we hope, to man the sites which have been chosen among the Karre and the Baya tribes.

Mama and I left Philadelphia on Tuesday morning for New Cumberland, Daddy's home. We are spending a week in this vicinity, visiting relatives and friends, and speaking in behalf of Africa whenever the Lord gives us an open door.

We expect to go west next week. Our arrangements are not all made yet, but mama and I expect to visit Johnstown, Pittsburgh, Dayton, Fort Wayne, Chicago, Evanston, Pleasant Grove, Des Moines and Falls City, on our way to Denver where I am to spend one term in school, beginning with January 1st. After that mama expects to travel alone for six months, visiting all churches which invite her. If any of you want to write to me, you may address me from December to June in care of my Auntie, Miss Alice C. Newberry, 1421 S. Grant St., Denver, Colorado. That address will always reach mama, too, although she will be there but very little.

Mama wanted so much to stop at Ashland on this trip, but it seems wiser to wait until her return from the west.

I must tell you that I am not going back to Africa until I am grown and educated. Mama's health is so poor in the tropics that she won't be able to educate me and do her medical and language work as well. Mama says if you boys and girls would like it she will have a copy of Daddy's letters to me and of her own to me after her return to the fields put in the Evangelist instead of the letters from me, which you have been accustomed to reading.

Very lovingly yours,
MARGUERITE.

NEWS FROM THE FIELD

THAT SOUTH AMERICAN TRIP

We had fully intended to leave New York on December 8th, for Argentina; but, have just learned that unless we have been vaccinated within the last seven years, we will have to be vaccinated again before we can enter Argentina. Re-vaccination under any circumstances does not appeal to us. And, especially do we rebel at suffering from its effects while we lie in bed in a cabin on the rolling seas, unable to die, yet wishing we might. We have been there before.

However, we have determined for this, and for several other lesser reasons, that it will be well to look after this vaccination business and have it altogether done with before sailing for South America. Therefore, we have

postponed our trip until sometime during the early part of the year,—early in January, if possible. The missionaries are writing, urging our early arrival on the field, and we shall do all we can to answer their call in the earliest time possible.

In the meantime, any one having anything that they may desire that we should take with us to the missionaries on the field, will do well to communicate with the undersigned as soon as possible. Please do not wait until the last few days, and then write us.

On our return from the field, we expect to stop at various points among the brethren in the east, and give an account of the trip. We also desire to have a meeting of the Board at some convenient point immediately upon our

return, and while in the east. There are many vital problems that will press for solution at that time.

LOUIS S. BAUMAN, Financial Secretary,
1330 East Third St., Long Beach, California.

FROM LEON TO DES MOINES

The Des Moines Mission

On September first we closed our ten year period of service with the people of Decatur county, during which I served as evangelist, pastor, missionary and supervisor, Mrs. Ronk being a most able partner and help-meet. During this period there have been great gains and great losses, the latter due largely to the restlessness of the population which has characterized the decade just closed. During this

period the church at Union chapel was organized, the church at Leon built, and finally the church at Union Chapel and the old mother church at Crown chapel being blended with the church in Leon.

As to the condition at Leon, we are leaving with a good deal of satisfaction, from the fact that a strong, self reliant and unified congregation has been built up and from the further fact that we are unquestionably spiritually led in our leaving as well as in our first coming to that community. At present, able local leaders are piloting the ship and plans are formed for securing a pastor elsewhere before long. Comparisons may not always be pleasant, but we rank the church at Leon among the twenty best in the denomination at present and prophesy a great growth in the next decade. Contrary to general opinion we have been sowers there and organizers rather than reapers. I know of no better field awaiting the harvest than Leon. May the unity of the spirit continue.

We have been two months in Des Moines and the time has been spent largely in a careful study of the city as to the location of our work. While the neighborhood has been found, thus far the exact location has not and we are continuing our search with the expectation of getting a lot and erecting a tabernacle to do till we can finance a church. Once in the tabernacle we expect to push every evangelistic agency till the day of victory.

As to our nucleus, we are beginning with perhaps the strongest personnel that ever launched such an enterprise in the church, talented, consecrated and personally congenial to each other. As to a field, Des Moines is about the size of Dayton, Ohio, which it resembles in many ways, and we believe it is equally as great a Dunkard center. We are planning, hoping for and praying for large things. If the church will stand behind this work a few years, I am sure it will bring tremendous returns on the investment of prayer and money.

Details will be sent to the Evangelist, and, meanwhile, we earnestly covet the intercession of the whole church for guidance in what we are undertaking. May the Thanksgiving Offering be the largest ever. We expect it confidently, as we undertake for the second time the arduous task of building up a new congregation.

G. T. RONK.

2222 Clark St., Des Moines, Iowa.

EVANGELISTIC MEETING AT LIBERTY

Coming from the Mt. Olive meeting, we began a two weeks' meeting with the people at Liberty, near Quicksburg, Virginia. We began this meeting on Monday evening, which is usually an "off" evening, so far as attendance is concerned, but we were greeted by a fine audience the first evening, and both interest and attendance increased to the close of the meeting. If we had not been scheduled to begin at St. Luke, we should have been constrained to continue at least one more week. However, we closed with a good interest and thirteen confessions, as a visible result of our efforts. We believe that far greater results than the above will be the final result of this meeting.

Brother P. W. Wisman is the pastor of these

people and he is beloved by them. He was with us during the close of the meeting and greatly assisted us in the work. We had a real Love-Feast on Saturday evening, prior to the close of the meeting; the house was packed to its capacity, even to standing room; and the order was commendable. It presented a great opportunity to teach God's Word in respect to our practice of ordinances. It was, so we were told, the largest communion service ever held there, and we believe that these good people, under the leadership of Brother Wisman will accomplish much good for the Lord.

Our home was with Brother and Sister Samuel Hounshell, and they know how to care for the preacher. Brother Hounshell is superintendent of the Sunday school and also song-leader; his ability being demonstrated in the splendid congregational singing, which was an inspiration to the evangelist. We visited in the homes of these good people and were everywhere cordially received and sumptuously treated to the good things essential for physical comfort. We shall look forward with pleasure to the time when we may have another opportunity to meet and labor with these splendid people. May God richly bless them!

A. B. COVER, District Evangelist.

PASTORAL AND EVANGELISTIC SKETCHES

It has been a long time since our sketches appeared in the Evangelist. These have been busy days for us and our failure has not been due to lack of things to report. After the state conference at Oakville we went directly into Ohio for our first revival meeting for the new conference year at

Gretna, Ohio

This is a rural church, six miles out from Bellefontaine in one of the richest agricultural districts of the state, and is one of our best Ohio churches, possibly not in numerical strength, but in every other way. You will find as loyal brethren here as you will find anywhere in the brotherhood. The field is a splendid one for the brethren. Though fairly remaining to build up a good substantial church. For the first week we were somewhat discouraged, but by much prayer and by the preaching of the old Gospel with all the power that God gave us, at the end of the first week victory came and there were some souls to find their way into the kingdom at almost every service, until more than a score had come representing many heads of families.

Indeed a great awakening had come upon the community, and I am certain the revival will bear fruit through the years. We gave the folks the plain, old-fashioned Gospel without making any apology for it. Of course some didn't like it. It has always been so. But to them who believed, it proved itself the power of God unto salvation. We were very ably assisted in our effort by our good brother, Harley Zumbaugh of Tiosa, Indiana, who sang the Gospel to the delight of all. He is a true yoke fellow and I should say for him that if any churches or evangelists are needing a song leader, you would do well to secure him. We made our home with Brethren A.

J. Neer and E. F. Miller. It was certainly a joy to spend the weeks in these homes. We have been able to go in the strength of those great feeds for many days, for the scales testified that we had put on just fifteen pounds during those days. We shall ever cherish the many encouraging words from the Brethren concerning our efforts and methods of evangelism. The offerings were the best I have ever received from so small a membership. We have dated them for a meeting in October, 1922. Brother R. R. Teeter, our friend of many years, was with me a few days. Seventeen years ago we were in a meeting together at Waterloo, Iowa. I was glad to labor with his church and know that he is held in such high esteem by all the brethren and friends of the church. If I am not much mistaken, he, like some others of our Brethren preachers should be giving all his time to the ministry. We have too few preachers to have so many doing those things that our laymen could do. May God bless the Gretna church and their pastor.

Taking a midnight train we moved on to our home in Indiana for a few days. Brother Zumbaugh going to Co. with Brother J. W. Clark, and after a Sunday with the brethren I came to

Brighton, Indiana

This finds me at the end of the first week in an evangelistic effort here. The interest and attendance is good, considering all things. Thus far one splendid family has been added to the body of believers. I have received a call to the pastorate of this church and will serve it as best I can during the coming year. J. W. Clark, the former pastor, did a nice piece of work here and I find that he was much loved by the people.

The Sunday school is about all in the church through his efforts, so we are cultivating in some new fields and trying to reach those who in times past have been utterly indifferent.

The church is thoroughly alive, and while we do not anticipate anything startling, yet we see no reason why we should not be able to report continual victories here for the Lord.

La Paz, Indiana

On September 25, the County Line church observed its annual Homecoming. We had a great day. Brethren Humbert, Whetstone and Whitmer were with us. Brother Whetstone was the "big" preacher of the day, and brought a splendid message. We were certainly glad for the fellowship of the Brethren.

Our love-feast was a blessed occasion, in spite of a rainy night, which hindered many from coming.

Brother C. A. Bame and son, Donald, gloriously surprised us by arriving just in time for the service. He returned on Tuesday, following and presented the Bicentenary interests.

Our revivals here and in the village open on January 1, with the pastor as evangelist. If I am not mistaken, the Brethren cause never had a brighter future in these parts than now. The bubble that the "Holy Rollers" blew last year has burst, and the people are turning again to the Whole Gospel plan. Pray for us here. I am going direct from the Brighton

meeting to Lake Odessa, Michigan, for my fifth revival. This is a great church and Pastor Anderson is a consecrated man of God, and accordingly I am anticipating a great meeting. I am sorry that I cannot answer the many calls for meetings, but our schedule is full and I am arranging dates for next year.

I should like to say to my friends and correspondents that I have not changed my address as we had planned, and you will still find me at North Liberty. We rejoice with all the brethren for the victories that are being won, throughout the brotherhood. May we all be found faithful until he comes.

Yours Under the Precious Blood,
C. C. GRISSE.

STUDENT'S AID FUND

The Laymen of the Brethren churches, having the important need of trained, Christian young men and women who are willing to dedicate their lives to the cause of Christ and the church, and who must spend some time in preparatory work, are coming to the front now in what we believe to be one of the greatest movements yet launched by Brethren Laymen.

At our National Conference in one of the Laymen's meetings the president called for suggestions as to how we could better "get close up" behind our pastors and prospective ministers and increase the efficiency of the organization of the church in the welfare of the Kingdom.

Brother T. C. Leslie of Nappanee, Indiana, arose to the occasion and stated that if the laymen of the Brethren churches would not devise some means of helping to persuade young men and women to enter active ministry in the church and on the mission fields, that we would not in a few years hence, need any "get up closer" movement. (These are not exactly Brother Leslie's words, but the gist of his thoughts is here). He also suggested the thoughts which, after some deliberation among the laymen present and appointment of a committee to bring in a report, were adopted unanimously in the following resolutions and which we are now bringing to you laymen who were unable to attend this great conference.

We want you to read the resolutions carefully and if you have questions to ask, write them down clearly and send them to 1221 West 5th St., Dayton, Ohio, the home of the writer, and he will do his utmost to answer them.

Also, some one of you may want to start the "ball rolling" with a gift to be used in this fund. If so, please advise us. Any Sunday school class or church society may also take this matter up. And above all, **Laymen of Every Brethren Church**—get close up behind this movement and you will be furthering the cause of Christ in a way, the like of which you have never had before.

EARL HUETTE,

President Layman's Conference.
Dayton, Ohio.

Student's Aid Fund Resolutions

To the Layman's Conference of the Brethren Church:

We, the committee on Working plans for the "Student's Aid Fund" wish to submit the following resolution:

Resolution One

Part 1.

Be it resolved that the Layman's Organization of the Brethren church CREATE a fund to be known as the "Student's Aid Fund." Said fund to be used in aiding young men and women, in a financial way, who wish to dedicate their lives to the missionary activities and to the ministry of the Brethren church, so that they may get the necessary education and training for their work. This fund to be distributed according to the following rules and by the Board mentioned herein.

Part 2.

That the raising of this "Student's Aid Fund" be brought to the attention of the various pastors, churches, individuals, organized classes and other organizations of the church and that contributions and gifts thereto be solicited by the Board of this Student's Aid Fund.

Be it further resolved that the Layman's Organization of the Brethren church elect five (5) of its members to constitute a body known as the "Trustees of the Student's Aid Fund" of the Brethren church. One member of this Board to be elected for the period of five years, one for four years, one for three years, one for two years and one for one year. Thus having at least one new member elected each succeeding year. This Board shall be empowered to administer said fund to the various applicants according to its judgment, together with the advice of the local church from which the applicant comes.

Rule 1.

The applicant shall have a recommendation from both his or her local church and the faculty of the College after the first year of attendance at College. No student shall receive this aid unless the above named recommendations be in the hands of the Board of Student's Aid Fund within a time limit which shall be named by the Board.

Rule 2.

The amount of financial aid given through this Board shall be underwritten by the local church and the said amount to be paid by the church to this Student's Aid Fund upon failure of the student to fill his or her part of the contract.

Rule 3.

This fund shall be used to loan to successful applicant at a rate of interest not to exceed four (4) percent per annum, not compounded.

Rule 4.

The principal of this loan shall be paid back by the applicant at the rate of ten (10) percent of the entire principal at the end of the first year after the completion of the Seminary work. The balance shall be paid at the rate of eighteen (18) percent annually until the full amount of the loan be paid.

Respectfully submitted,

Henry Rinehart, T. C. Leslie, Josiah Maus,
Ada B. Wood, Geo. F. Kemm,

Committee on Working Plans for Student's Aid Fund.

The Committee on Nominations for the Board of Trustees of the Student's Aid Fund reported the following names, which were duly accepted:

For 5 years, Henry Rinehart, Flora, Ind.
For 4 years, H. V. Wahl, Long Beach, Cal.
For 3 years, T. C. Leslie, Nappanee, Ind.
For 2 years, S. P. Hoover, Waterloo, Iowa.
For 1 year, E. L. Kilhefner, Ashland, Ohio.

At the first meeting of this Board the members that were present elected the following members of the Board as their officers:

T. C. Leslie, President.
E. L. Kilhefner, Secretary and Treasurer.

TURLOCK, CALIFORNIA

My pen had scarcely dried from penning a few lines in regard to the work at Salem, Ohio, when Turlock began to make history worth recording, or at least the pastor and his wife think so.

We arrived here a little late for the preserving of fruit for the winter. And my! how our mouths would water as we viewed the mill-ends on the fruit counters, and would see the prints of the delicious things that had been. Well, that craving was thoroughly satisfied shortly after we got settled in the parsonage. A fruit shower? No, no, nothing like that; a fruit pouring. I never believed in pouring before, but you can always learn something new in California, and these folks have convinced me that pouring is a good thing on some occasions at least. We had been lamenting the fact that we had to part with our fruit in Ohio, but like blessed old Job the Lord has given us much more than we had and so much better than we can have in Ohio. Now Salem could not help that, or she would have, it is simply a matter of fact. If some of you will come out we will divide with you; they said there was more where this came from. We received 112 quarts, a great variety of California's specials, 34 pints of preserves and jellies, 14 pounds of dried raisins, one box of prunes and two of apples, and it is still coming in. Yes, there was a box of oranges came in today; we have given up looking for the end.

The following Friday evening the church gave a reception for the pastor and wife, at which the other pastors and their wives of the town were invited. At this splendid gathering refreshments were served after a short program, consisting of short speeches from the various ministers, and a male quartette from the Swedish church. Yes, we had a fine time, and trust we made many friends.

Let me say in closing, that we have just begun to realize we are in Turlock. At first it seemed to be almost a dream, but now we are aroused out of subconsciousness and fully realize we are out in sunny California where the flowers, fruit, pumpkins and the water-melons grow. We have also got some little vision of the work that is before us. We have some very difficult problems, like many others of you have, which will call forth much prayer and consecration. We are not at all

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A Rainbow Certificate--Its New

The above is a miniature fac-simile of the 12x16-inch certificate which will be awarded to individuals, C. E., S. M. M., and W. M. S. Societies, also organized Bible Classes, who will make a contribution of \$25.00 or more to HOME MISSIONS, which includes our Kentucky Mountain Missions. Upon receipt of a \$25.00 gift the certificate will be issued with a colored seal representing one color of the rainbow and for each additional \$25.00 gift another seal be sent, etc., until all seals for all the colors of the rainbow shall have been furnished. The Christian Endeavor Society of Nappanee, Indiana, having voluntarily pledged \$200.00 for Kentucky Missions this year, will more than complete the rainbow in the first year. Will this be the only place we can go to see the rainbow?

Kentucky Mission pledge cards have been sent to the Extension Secretaries or to pastors where no Extension Secretaries were reported. A number of these cards have been signed and returned, and if there are other societies or individuals who have not made a pledge and desire to do so, ask for a card, fill it out and send it to our office. Our Kentucky Missions were at one time largely supported by our Christian Endeavor Societies alone. Prospects were bright for the greatest year we have ever had in our Mountain work. Since special appeals are no longer made at our annual conference for pledges to support the work in the Mountains, we do hope our people will not forget to rally to the support of this very worthy cause. The pledge can be made for Home Missions in general by crossing off the words "KENTUCKY MOUNTAINS," if you desire to do so. We trust that practically every Christian Endeavor Society as well as other societies will make a pledge of at least \$25.00. Many of the larger societies can easily make a much larger pledge. Some official or member of the various societies should see that this matter is presented to the society and that some action is taken. The pledges can be made now and a part can be paid at Thanksgiving time and the balance later, if you choose to do so. May the good Lord help us all to cheerfully and liberally support our Home Mission work.

WILLIAM A. GEARHART,

Home Mission Secretary, 906 American Bldg., Dayton, Ohio.

COLLEGE NEWS

The work of the school goes steadily forward and we are now at the mid-semester, which means that one-quarter of the school year is over. So far, both the work and the spirit have been very gratifying.

The Gymnasium. Here is what has already been done on the gymnasium: Two showers for women with four private dressing rooms; five showers for men; twenty-four steel lockers for women, and forty-eight for men; furnace installed; new and sufficient electric lights; balcony ceiled below; hand bowls and drinking fountains for men and women;

Dr. Gillin stopped over two weeks ago and preached at the Sunday morning service.

Dean Miller left recently for a ten days' meeting with the Brethren in Washington, D. C.

Dr. Shively is now holding services for the Burlington, Indiana, church. He will be absent about two weeks.

Professor H. H. Wolford has been supplying at Fair Haven, Ohio.

The Y. M. and Y. W. C. A. have shown new life this year and their meetings have been well attended.

On every Tuesday, all classes are suspended and all students in the college attend Bible classes. This is what we call the one-hour-a-week Bible work. These courses are taught by Professors Miller, Garber and DeLozier. We think this is justified, ours being a Christian college.

I have received some very good gifts of late from friends who give for no set purpose but just to help along. Many thanks for these.

We already have one enrollment for the Freshman class, next September. Some think we may have as many as one hundred freshmen then.

School activities continue about as usual; the Hoosier Club banquet, the Purple and Gold issues the athletic games, class functions, etc.

A group of Ashland College girls had their picture in last week's Sunday Cleveland Plain Dealer. Also, the college has been having quite a bit of space in this paper this fall.

The College was well represented in the celebration of Armistice day here.

The writer was present recently, at the following churches, Philadelphia, Pa., Dayton, and Pleasant Hill, Ohio.

Professor J. A. Garber recently dedicated the church at Pike, Pa. Brother Forest Byers is pastor there.

Communion was celebrated by the local church on Sunday evening, November 6. Faculty and students were well represented. Every faculty member, as far as I can remember, was present. The service was helpful



The Rainbow Certificate for Home Mission Gifts of \$25

dressing benches; all the woodwork painted; bleachers erected along the east end, and by the time this is ready, the ceiling will have been fastened up and painted. Also, the entire inside surface is to be painted and the walls pointed up. Those who have seen the building will recall that all this was necessary to save it and make it useful. It has been built for something over twenty years and has had but little attention, hence this repair now. I should have said for those who have seen the interior, that the dressing rooms in the east end were taken out, the balcony suspended from the ceiling, and the dressing rooms at the west enlarged by setting the wall out further in the room, thus bringing all the dressing rooms together, without appreciably shortening the playing floor, for what was lost in the west end was made up in the east.

There are now seventy-six taking their meals at the dormitory. Mr. and Mrs. Pettit have proven themselves not only capable, but enthusiastic in their work there.

and during the talks the historic position of the church on this service was stressed.

Dr. L. L. Garber recently addressed the Friday Club here, the largest women's club in the city, on the theme "Modern Poetry." The address was well received and highly complimented.

To give a list of all the addresses made by the different faculty members would take too much space, but they are being called on constantly to fill pulpits in the city and nearby towns, and to fill other speaking engagements.

EDWIN E. JACOBS.

TURLOCK, CALIFORNIA

(Continued from page 14)

discouraged, as the people have thus far lined up in a splendid way and are showing an extraordinary willingness to work in harmony with the pastor. We are more grateful to these dear folks than they can possibly realize for this kind of a spirit, and we somehow feel that it is going to wear, and that we are all going to settle down to business at once. Thanks to Dr. Bell for his part in the summer's work here.

We are starting a revival here November 6th, in which Rev. T. H. Broad will direct the music, and the pastor will bring the message. We believe the brotherhood is interested in the Brethren at Turlock, and will hold us up before the throne of Grace that Christ may be exalted in such a way that the results will be marvelous. We know you are a people much burdened for souls, and have the souls of many individuals at heart, daily, but we do so earnestly covet your prayers in behalf of the pastor and the brethren at Turlock. May the Lord give us a great victory.

J. S. COOK.

ANNOUNCEMENTS

COMMUNION NOTICE

Rittman, Ohio

The Rittman Brethren will hold their regular fall communion on Saturday evening, November 19, 1921. The Smithville and Sterling Brethren are heartily invited to share with us in this sacred gathering.

O. C. STARN.

Mount Pleasant, Pennsylvania

The First Brethren church at this place will hold their regular Communion services, November twentieth, 7 P. M. All of like faith invited to participate.

As oft as ye do this, do it in remembrance of me. Yours for the Master,

W. A. CROFFORD.

FREMONT, OHIO

The First Brethren church of Fremont will begin a series of meetings on Sunday, November 20. These meetings will be preparatory to Communion and will close with an All-

Day Meeting on Sunday, November 27. There will be a special program the closing Sunday with services morning, afternoon and Love Feast and Communion in the evening. Every member of the church is expected to be present and all neighboring brethren are invited to share the blessings of these services.

MORTON L. SANDS, Pastor.

A Delegate's Report of the Southern California Conference

By Mrs. H. L. Good

(This report made by Sister Good to her home church was so highly appreciated that her pastor, Brother Broad of La Verne, sent it for publication in the Evangelist, and it was so splendidly written that we are glad to give it space, and also to suggest that this is an example of the kind of delegates that the churches ought to send in larger numbers to our conferences—delegates who will be present with note book and pencil and bring back the best report possible. Not all have the same talent for taking notes, but our delegates could greatly improve along this line if they would really try.—The Editor).

The conference was indeed a spiritual feast—just one good course after another, unlike some conventions where one must discriminate which food to eat for fear the rest might give you spiritual indigestion.

This was the first Brethren conference I have been privileged to attend but if it is a fair sample, I hope it will not be the last.

Now if I'm to report twenty or more sermons in a half hour's time I will not be able to tell very much about the music, business sessions, recreations, decorations and the rest or the miscellaneous things, but we had an abundance of each of them but the Kleine sisters quartet is worthy of special mention.

I have decided to give you Dr. Pratt's series on the Holy Spirit first. The Holy Spirit, his personality and Work (Matt. 3: 1-7; Acts 19:2). He started with the question, "Have ye received the Holy Spirit since ye believed?" repeating it until we were all asking ourselves if we had.

Then he told us to be certain of it, if we were Christians, for no man confesses Christ without the Spirit. But being filled with Him is quite a different thing. He likened the Holy Spirit to the dove sent out by Noah from the ark, the dove flew out and returned with an olive branch, but finally flew out to stay and by that Noah knew that the earth was redeemed. One day heaven's dove flew out to Calvary, plucked an olive branch and then when all was finished, he flew out into the world to stay with us, and God knew that the people of the earth were redeemed, just for their accepting it.

How tender and sensitive we should be to His presence? Has he the right of way? Here is a newly painted trolley car on the tracks—looks fine—better perhaps than some of the others. They try to turn the power into it but it refuses to go, it's a dead car, a live one has to come and take it off. A Christian? Yes; but a dead one, press the button, no response; the live ones must carry it along. There is a wide difference in your having the Spirit, and his Spirit having you. Has he you? He needs you; needs eyes to weep over the lost, and hands to help others. O come, let him have us! It's his delight to solve our problems. Are you dictating to him, or is he to you?

The Holy Spirit is the Organizer, Energizer and Administrator of the church. Jesus did not organize the church. His ministry was the Good News of the Kingdom, and on the day of Pentecost the Holy Spirit started a new era—that of gathering out an elect company. Three thousand souls were added (not unto them) but unto the Lord, their Head.

We ought to know God's program—of call-

MASONTOWN, PENNSYLVANIA

The First Brethren church at Masontown, Pa. will observe their Semi-annual Communion and Lord's Supper on the evening of November 20, at 6:00 o'clock. All brethren of like precious faith are cordially invited to share these blessings with us.

JOS. L. GINGRICH, Pastor.

ing out a Bride, so we won't hinder, For we as churches or individuals can be ever so zealous and yet not get anywhere. He is the Executor to make real in us, what God has made real for us.

Never pray for the Spirit to come; he has been here for nineteen hundred years and you thus ignore his presence, and grieve him.

He is the Energizer of the church. Fire and water produce steam power; so also fire and water produces spiritual power and Acts 2 shows for the Holy Spirit is the one all-comprehensive gift to the church and we don't need so many methods, and means with him, the Energizer.

He is the Administrator of the church. He should give the minister his message; there should be no committee to tell the pastor what to preach at any time, the Spirit should dictate as in Acts 16:6, 7.

The next part of this work was entitled the Holy Spirit—on the sinner, in the saint, and through the servant, John 6:7. The Holy Spirit is here to convict the sinner of but one sin, there is only one sin that was not atoned for on Calvary's Cross—the sin of rejecting the Son.

The sinner's attitude towards Christ determines his salvation or his damnation. Then he is saved for service (not serving to be saved).

We must work in harmony with the Spirit with no compromising, disregarding fear or favor for an unregenerate world. The sinner becomes a saint the moment he accepts Jesus Christ—some saints act like sinners, and some sinners try to act like saints.

Now as to the work of the spirit in the believer, Ephesians 1:13 says we are sealed by the Spirit; it is an accomplished transaction, and the seal will be broken when he the Christ comes to claim his property, Ephesians 4:30. He strengthens the believer, making intercession for him that his faith fail not, he helps our infirmities and teaches us how to pray. Our business today is to glorify God. He requires a divine product, and it needs a divine workman, and he is ready to occupy anyone who is yielded. As the artist could take your hand, if you let him have full control of it, and reproduce his own painting, so the Holy Spirit, by having full possession of our members, can reproduce his Christ and glorify him in us.

The Work of the Holy Spirit through the Servant. He works by proxy through us to win others; power and wisdom are his; he simply needs the agent, the instrument. Don't be concerned about the degree of power, for sometimes when you think your ministry is ended it is just beginning. Yield to him all your members and he will use them to the glory of our Christ.

To be Continued

On July 6, 1920, the San Francisco Chronicle announced that it was staggered by the figures in the annual report of the city police department which showed 1814 persons arrested for drunkenness as compared with 17, 354 in the "wet" year previous. There was also a marked falling off in arrests for other offenses.

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1921

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

Come, Ye Thankful People, Come



“COME, YE THANKFUL PEOPLE, COME,
RAISE THE SONG OF HARVEST-HOME;
ALL IS SAFELY GATHERED IN,
ERE THE WINTER STORMS BEGIN;
GOD, OUR MAKER, DOTHS PROVIDE
FOR OUR WANTS TO BE SUPPLIED:
COME TO GOD’S OWN TEMPLE, COME,
RAISE THE SONG OF HARVEST-HOME.”

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

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R. R. Teeter, Business Manager

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EDITORIAL

"Thanks Be Unto God For His Unspeakable Gift"

In the days of the Apostle Paul the ancient world had sunk into depths of unnameable sin and degradation. The Spirit of God in the Book of Romans has given us a true picture of the times. The philosophers in their profession of wisdom had become fools. The people had exchanged the worship of the one true God for the worship of birds and four-footed beasts and creeping things. The people had cast God out of their lives and he in turn had surrendered them to the consuming fires of their own evil passions. Lust, unrestrained, unnatural and unmentionable sat upon the throne of the human heart, horrible and unconcealed. On twenty-three separate counts, the Spirit of God in the first chapter of Romans brings the awful indictment against the human race and closes with the charge that men not only practiced these things themselves, but knowing the ordinance of God, they took pleasure in them that did them.

With these facts before him, the Apostle Paul set out to ascertain the causes which had plunged the race into such an abyss, to track, as it were, the river of wickedness to its source and headwaters. We have the results of his investigation stated in Romans 1:21. He found that the inhabitants of the world were in the mire because "that, knowing God, they glorified him not as God, neither gave thanks." "Wherefore God gave them up." Weigh carefully the double statement, the cause and the effect. It has an ominous ring. Apparently the giving of thanks to God is a very important factor in human affairs which, if omitted, may lead to disastrous consequences.

The thankful heart is a certain road to moral and spiritual degradation. Lest there be a tendency for us of the modern world to fall into this evil way, it is well that we meet together often for the purpose of giving thanks to the Father of Lights with whom there is no variation, neither shadow that is cast by turning.

"Forget not all his benefits" is the counsel of the Psalmist. There is little danger that we at this Thanksgiving season shall forget certain of his immediate and material benefits. There has been a multitude of them. But is there not a danger, that in the contemplation of such gifts, we forget for the moment the greatest Gift of all, the Gift of God's Son, our Lord Jesus Christ? Let us give thanks principally for him at this season. "Thanks be unto God for his unspeakable Gift."

There should be no failure on our part to remember that Christ is God's gift to the world. In some intellectual and religious circles there is a growing tendency to point out the Lord Jesus Christ with a

large degree of complacency and satisfaction as a sample of what the human race can produce. Such as these studiously avoid and spurn all the titles which relate to his heavenly glory and supernatural life. Calling him by the name, "Jesus, the Man of Galilee," they hold him up before God as the best contribution of the human race. And this they wilfully forget and deny, that, "God so loved the world that he gave his only begotten Son." Christ is not the world's gift to God. He is God's gift to the world.

The gift of Christ to the world is not a thing that should exalt the world. On the contrary it should humble the world. It is not a thing to incite pride. It should rather cause shame. It was not intended as a compliment to the world. It should reprove the world. The gift of Christ speaks loudly of human failure. It does not witness to the goodness of men but to their sin. All this is true because the sin of man made necessary the gift of Christ. He was God's gift to the world in the world's extremity, when man had come to a full end of himself.

Christ is the Unspeakable gift. The apostle who made this statement was a master linguist. He was writing in a master language. He was "borne along" by the Master of all languages, the Holy Spirit. Yet when Paul turns to speak of God's gift to the world in the Person of the Lord Jesus Christ, words began to falter, weaken, strain, crack, break and finally fail utterly. And the Apostle Paul is forced to confess that human language was insufficient, that its terms were beggarly and that it was powerless as a medium through which to express the glory, value and infinity of God's gift with its vast and immeasurable issues. The Apostle, as it were, found himself on the brink of a mighty ocean. He waded out into it as far as he could. The farther he went the more he was overwhelmed with its immensity, until at last in desperation he falls back upon the one lone word which could possibly give some faint conception of God's gift. It was "Unspeakable." "Thanks be unto God for his unspeakable gift."

The infinity of his person made Christ the unspeakable gift. When we hear the word "infinite" many of us think of time and space. Others, more devout, will think of God. But how many think of Christ? Yet we should think of him. "Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide in secret places that I shall not see him? Do not I fill heaven and earth, saith Jehovah?" This is true of Christ because the Christ of the New Testament is the Jehovah of the Old.

It is true that our Christ was perfectly human in all respects. Born of a human mother, cradled in a manger, grew in stature and wisdom, earned his living at the carpenter's bench, was often weary and hungry, and met death at the hands of lawless men, yet in spite of all this he was and is the mighty God, the infinite Being who presides over the universe and orders all things according to the counsel of his own will.

The vast scope of his redemptive work makes Christ God's unspeakable gift. The redemption accomplished by Christ on the cross is the moral center of all things. As one has truly said, "An eternity past knows no other future. An eternity to come shall know no other past." There is absolutely nothing in all heaven, earth or hell that the redemptive work of Christ does not touch and affect in some way. Through it ruined sinners are rescued from their doom and seated in the heavenlies in Christ; our sins are blotted out forever; the sting of death has been obliterated and our bodies shall be raised from among the dead. Through the redemptive work of Christ the character of God was vindicated, his throne was made secure, a mighty lesson was given to the angelic world, and the power of Satan was broken beyond all hope of recovery. Through Christ's redemptive work the unbelieving will go to their doom with closed mouths, having no defense. Through the redemptive work of Christ a groaning creation will yet be released from bondage and corruption; and the city of God in a new heaven and a new earth shall be established in eternal perfection and righteousness.

Christ is the unspeakable gift because in him God gave to the world every good thing the world has ever known or ever will know. Most men recognize today that every good and perfect gift cometh down from the Father. But not every man will acknowledge that from the dawn of creation to the present moment the world has received no gift which has not come through Jesus Christ. Every good gift was bound up in him. He represented the sum total of all gifts. This is the testimony of Scripture—"If there is One God and Father of whom are all things, there is also One Lord Jesus Christ through whom are all things."

We have read many official calls to prayer and thanksgiving and in nearly all of these there has been an omission which has an ominous significance. That omission is the name of Jesus Christ. Time was when even so august a body as the Senate of these United States did not hesitate to name Christ as the appointed way through whom God's blessings come to the world, but that day seems to have passed. Our prayer is that God will cause us to retrace our steps in at least this one thing.

It is not enough that we thank God for the gifts of the year. We must recognize Christ as the One through whom these gifts have come. We must see him as the point of contact between God and the world. We must see in him the ladder which is set upon earth and reaches unto heaven, through whom God exercises his ministry to the children of men. There can be no recognition of God's goodness which does not recognize also the Son. To ignore Christ is to ignore God. Let us determine by his grace that there shall be no such failure on our part.

ALVA J. McCLAIN,

2225 N. Tenth St., Philadelphia, Pa.

EDITORIAL REVIEW

Brother J. E. Ferry of Martinsburg, Pennsylvania, writes a letter of concern about the weak churches of that state.

If you are in need of doctrinal tracts, a new supply has been printed covering baptism, feetwashing and the Lord's supper. You will find the prices quoted in the Business Manager's announcement of this issue.

There are unmistakable evidences that Brother H. F. Stuckman, who has been pastor at Falls City, Nebraska, for eight years, is still enjoying the increasing confidence of his people. He reports eighteen added to the church recently.

Brother W. F. Johnson reports progress in the two thriving country churches of which he is the energetic pastor—Enterprise and Center Chapel. These churches are unusually fortunate in having both a good local leadership and a willingness to work.

Many a man who has lacked somewhat in native ability or preparation, has made good in the ministry by hard work, but no amount of toil, preparation or talent can take the place of a truly consecrated life.

Some folks do some good in life by telling people how they fail and by criticizing ventures and movements that are imperfect; others do much more good by telling people and institutions how to do better. The man who takes the positive attitude accomplishes more, with less difficulty and in less time.

The great values of life are spiritual, yet we are continually living as if the big thing was securing and enjoying the material things—the things that perish. What shall it profit a man if he gain a world of such things, if in the gaining of them he shall forfeit his soul?

Brother Martin Shively just returned from a ten days' meeting with Brother W. T. Lytle at Burlington, Indiana, where previous to Brother Shively's ten days, Brother G. W. Rensch has held forth for a week with Bible lectures. One result of the meeting is 18 added to the church.

Brother I. D. Bowman writes of his disappointment at not being able to get results at Oak Hill, West Virginia, notwithstanding the hard work he put in, but rejoices in the success attained at the Salem church a short distance away, where ten made the good confession.

As we were going to press, word came of the death of Prof. Ira R. Senseman, who has been teaching in one of the prominent high schools of Chicago. Brother Senseman is a graduate of Ashland College and a former instructor in the same institution.

The faithful few at Pleasant Grove, Iowa, are holding on in spite of the fact that they have been without pastoral leadership for some time and certain departments of the work are being maintained with good interest. They are beginning a revival the 29th of this month under the leadership of Brother Paul Miller.

Brother W. H. Beachler reports a very successful evangelistic campaign held at Waterloo with Brethren Coleman and Kemp as preacher and singer respectively. Thirty souls were turned unto the Lord through this effort, besides a goodly number of reconsecrations. Brother Beachler speaks highly of the work of these evangelists.

The program of the Forward Movement campaign of the Goshen church, found in this issue, will be suggestive and also indicates the way in which this large and ever-growing church sets itself with definiteness of aim to accomplishments. Brother McInturff informed us some time ago that the members were co-operating splendidly and they were expecting to go "over the top."

The man who is continually challenging the statements of others and showing himself intolerant of other people's views is likely to become so engrossed in his controversies that he will fail to lift up Christ in his writings and speech, and those who read or hear, instead of being drawn upward by the power of the uplifted Christ, will be involved in petty questions and disputes which do but gender strife.

The treasurer of the Bicentenary Movement, Brother M. J. Snyder, reports concerning the Stewardship Day offering which is devoted to the support of the Movement. Really, the amount thus far given is surprisingly small and the number of churches having contributed is surprisingly few. We fear there has been some forgetfulness or negligence on the part of some, for surely so many would not purposely pass by such an important duty. Let every church lift its share and the load will be light.

Brother J. L. Gillin gives us brief glimpses into his work in the interest of the Red Cross and remarks concerning some Brethren friends and churches where he has visited. He also gives his views on a subject that many other Brethren preachers were debating at General Conference and previous to that was discussed in The Evangelist. Some will not agree with Dr. Gillin in the matter because it is a debatable question, but it should not be unprofitable to get one another's views on such vital questions, when given without unkind personalities or improper insinuations of which Dr. Gillin's article is free.

GENERAL ARTICLES

Thanksgiving. By F. A. Myers

(This informing and inspiring article from the RELIGIOUS TELESCOPE will refresh our memories concerning the history of Thanksgiving Day and revive and enrich our appreciation of its significance to the Pilgrim Fathers and of what it ought to mean to Christian men and women today. We have gotten too far away from the original meaning of the day, and from the spirit that gave it birth. For the average Christian it is little more than a holiday—a day of feasting, family reunions and pleasure-seeking, as the author suggests. Rather, it ought to be a holy day, and then there would be more giving of thanks unto God. And if it should be a day of genuine thanksgiving, it would follow almost necessarily, that our lives would be fuller of gratitude throughout the whole year.—The Editor).

Thanksgiving is an autumn festival, after the farm crops have been gathered in and stored up for the coming winter, the time when the earth hibernates for a season and ceases to bring forth fruits for man's material use.

The Israelites had their Feast of Tabernacles, or Succoth, in Jerusalem, every autumn, to rejoice and be glad for the generous gifts of the Creator. In those days famines were tremendous in their afflictions and deaths, but now, by means of quick transportation, the starving are fed and saved. As witness Russia and China. This idea of gratitude, expressed in public festivals, is old, and was made manifest in many ways in every clime. The idea existed before the time of Moses. It has come down to the present, and the United States as a Nation leads the world in commemorating the event.

The prime feature of the joyous feast, when the scattered members of families assemble around the same festal board, is a well-

browned turkey, with legs in the air, in the center of the attractive table. There are glad hearts and genial smiles around the table, glad to be present with the family once again, glad for the savory abundance, glad to be alive. There are present those in the heyday of youth, a life of victory or defeat still before them; there are present those who are in the strength and prime of life; there are present those upon whom the shadows of evening have come, whose record is closing in the last chapter—all these pass the lively jest, and break forth in merry laughter, and feel like princes—as all Americans are.

No one can read the beginnings of America without noticing the divine influence in shaping its institutions. The slow, oppressive, non-progressive institutions of the Old World formed the hearts and minds of the Pilgrims, so that when they came to America they established freedom of thought and liberty of worship. They fled from England to Holland, and thence to America, after enduring both physical and mental persecution. Their persistence for liberty of conscience seems to have been God-inspired and God-sustained.

These Pilgrims landed at Cape Cod in the forbidding winter time. It was a strange, cold, naked shore, full of

wild animals and treacherous savages, that was theirs for the occupying. After many weary weeks of sailing in lumbering old sailboats, the land was theirs as a gift from God. Not a friend was near, and few to care much where they were; there were no homes, no roads, no shelter, no coal, no amusements, no music, no schools, no churches, no stores for supplies of any kind, no cloth for clothing, no crops for food, no way to obtain food, sickness and hunger and death their most trying affliction—such conditions gave rise to our glad Thanksgiving day. Three hundred years ago, in Massachusetts, the first thankful commemoration for the abundant crops that Providence had given them was publicly rendered. Until the new crops came, for nearly a year there was scanty food. The terrors of the previous winter made the gratitude of these God-fearing people more in place and more real.

The first feast of thankfulness to God was great. The men brought from the surrounding forest wild game, and the women prepared fine dishes from home-made flour, and pumpkins, and wild turkeys. Up marched the friendly famous old Indian chief, Massasoit, with ninety redskins, bringing fresh, tempting deer meat for the dinner. All joined in the peaceful feast. Even Captain Miles Standish enlivened the occasion by an exhibition drill of his company of soldiers. Governor Bradford, who wrote a valuable history of the colony, gave public thanks to God on that solemn festival occasion.

The day was not a national affair, and subject to State regulation; was irregular, and sometimes not observed at all. After the end of the Revolutionary war, Washington proclaimed a day of thanksgiving. Mrs. Sarah J. Hale wrote letters regularly every year, for many years, to the governors of all the

States and Territories, urging that the last Thursday in November be observed everywhere as a day of giving thanks for the good fortunes of the Nation. She almost succeeded in having this done, when the Civil war put civil matters utterly out of mind. But when this war ended, Mrs. Hale wrote President Lincoln, sending him a copy of the Thanksgiving proclamation of the first President of the United States, and suggesting that this custom should be again established. Mr. Lincoln complied with the polite reminder, and since then every President, except one, has followed his example.

The day is not set apart for the purpose of gorging from the abundance of the table, nor to have an idle day, nor to hunt over the fields and woods with dog and gun; but it is a day for pausing and summing up the benefits the year has brought us and specially thanking the Good Giver for his providences and bounties, for his loving kindness and long suffering, for all the privileges the year has offered us.

Let us be thankful—it would swell to a volume to tell all we should be grateful for. Thanksgiving: Let us give thanks for our happiness and health and good fortune and try to make others as happy as we are.

Evansville, Indiana.

The Israelites had their Feast of Tabernacles
... every autumn, to rejoice and be glad for the generous gifts of their Creator.

These Pilgrims landed at Cape Cod in the forbidding winter time. Not a friend was near; ... there were no homes, no roads, no shelter, no stores for supplies of any kind, no cloth for clothing, no crops for food,—... sickness, hunger and death their most trying affliction—such conditions gave rise to our glad Thanksgiving day ... The first feast of thankfulness to God was great.

Let us be thankful—it would swell to a volume to tell all we should be thankful for.

HAPPINESS. By W. E. Ronk

The good and wise of earth have for a long time held that the chief good is happiness. Witness of this is found in the fact that although the philosophers of the ages have debated much about goodness and truth, practically all have agreed that the thing above all else to be desired is happiness. Further witness may be found in the general quest of humanity. From the time of creation men have been in a mad rush after what they thought would bring them happiness, and it is needless to say, the mad rush is still on. We sometimes think that the rush now is greater than ever before, but doubtless Abraham could tell us something about Sodom, or Noah about his age, and doubtless our common parent, Adam, would have some confessions to make too. Yes, we will all agree that happiness is the chief good; but **WE WILL NOT AGREE AS TO WHAT CONSTITUTES HAPPINESS.**

It is useless to say that the meaning of happiness is very often misunderstood. The world of today and in fact in all ages has been seeking pleasure and has thought all the while that it was about ready to capture happiness. The quest of pleasure is NOT the quest of HAPPINESS. One may often find pleasure and not happiness; but on the other hand, the one who has happiness as a constant companion will always know pleasure.

It was through this common quest of happiness that Jesus found the opening for his wonderful Sermon on the Mount, as recorded in Matthew, the fifth chapter. The pivot on which the whole sermon turns is found in the first verse and the words are only three—"SEEING THE MULTITUDES." Jesus actually SAW the multitudes, not merely looked upon them, but saw their hopes, their fears, their sorrow and disappointments. In fact, this multitude, as all other multitudes, had been in search of happiness. Some had thought that wealth would bring it; wealth had come and still no happiness. Some, social success; but attainment had brought only disappointments. Some, worldly pleasure; it only left a sting. Others, a good home; but even good homes are sometimes barren of happiness. Jesus said to them all, You are looking on the surface; look beneath life's rough surface and you will find the flawless treasure." Someone has said, "Not the material details of every day; but the brave, loving, patient spirit in which you live the day is the reality of life. And so it was that the Master said, You have been seeking happiness and you have not found it; listen to me and I will tell you the secret of happiness,— "and he opened his mouth and taught them saying, Blessed, or happy—happy are the poor in spirit." Happy, happy, this is his message as he begins his great series of teachings.

"Happy are the poor in spirit: for theirs is the kingdom of heaven." Here is something that is new and startling. Not the sad poor, but the happy poor—a kingdom. The old idea was that the kingdom belonged to the rich and the powerful of earth, but here the kingdom is for the poor. The world has said, "Happy are those who possess, therefore strive for wealth that ye may be happy." The truth is that wealth or lack of wealth does not make happiness. Happiness consists not of material things, but may be had in spite of them. But this is only the fringe; the text reads, "Happy are the poor IN SPIRIT." There is a great difference between being poor in spirit and being spiritually poor. One needs only to neglect their spiritual life and they will soon be spiritually poor. There are great numbers in the church today who are in this state. But what we need is more who are "poor in Spirit." This is one of the hardest of all the beatitudes to attain. We are so prone to look at our own achievements and think that after all we are pretty good folks. We are not and cannot be in the way to become Christians until this verse has been realized.

It means in plain words that we must realize that all we are and all we possess are nothing. When we look at our achievements and can merely smite our breasts and "not so much as lift up our eyes unto heaven and cry, God be merciful to me a sinner." Let us notice that of all the beatitudes, this is one of present possession. The others all say "shall," but this one says "is." When we become poor in Spirit then we are on the way to possession.

"Happy are they that mourn, for they shall be comforted." Here is the multitude listening carefully. Sorrow, grief and pain had been theirs—ah! here is comfort. The world has always been at war with suffering; it was something to flee from. In the earthly kingdom it is a destructive force, but in the heavenly Kingdom a saving experience. But this verse goes deeper than that. This is for the "poor in spirit." These mourners are those who have looked at their own unworthiness and then have been sorry for their mistakes to the point of mourning. Happiness lies in the spirit in which we receive whatever God sends. Do we grow rebellious with life because of our experiences, or become "soured" with all mankind and life itself?" Then we have not learned the meaning of the Christian life. We must realize that suffering comes as the result of sin—somebody's sin—and that our sin may be equally injurious to others. Most of all, we must learn the deadening effect of sin in our own life. Mourning for our sins will refine, enrich and ennoble our lives. Then there is the promise that we shall be comforted. "God shall wipe away all tears."

"Happy are the meek for they shall inherit the earth." Once more we have a shock. The world says, "Happy are the strong who can hold their own." The world inclines to the loud and conspicuous. The sunflower is chosen in preference to the violet. Meekness is not primarily the relationship of man to men, but of man to God. The meek person is often thought of as a weak, neutral or "sissified" individual, one who lives a negative life, incapable of even righteous indignation. Jesus means whole-hearted submission to God's will. It means unquestioning obedience. Now the result is that having learned true meekness we will not say to our neighbor, An eye for an eye. Under extreme provocation we will become masters of ourselves. Let us remember that this meek one is he who has become poor in spirit and has been sorry for his sins. The man who has learned the chastening effect of pain will not murmur against it. When we have progressed this far the world is promised to us for an inheritance.

"Happy are they which do hunger and thirst after righteousness, for they shall be filled." There are two sides to life—I want and I ought. Most of us spend our time searching for what we want, and thus waste our strength. But you say we cannot force ourselves to hunger and thirst after righteousness. That is just the secret. We must have fulfilled the requirements of the former verses and then our wants and our oughts will become one. This is a language that can only be understood by the mourning meek. It is not the attainment of righteousness that makes for happiness, but it is the longing for righteousness. One has attained a real victory when they hunger and thirst after righteousness. Let us notice the reward. "They shall be filled." There is a part that we must do, that is hunger and thirst after, then there is the part that God does—he fills. Our chief worry need not be How are we going to treat our fellow men; that question will settle itself if we really hunger and thirst after righteousness. We must do our part and then let God do his. Jesus in his teaching changes the emphasis from the overt act to the thinking good or evil—it is the heart that counts. Is our desire for earthly success or for material things, then we need expect only the happiness they bring in themselves. Do we desire to be Christ-

like, then in that desiring we have happiness and in addition to that we have the promise of being "filled."

"Happy are the merciful, for they shall obtain mercy." Mercy is often thought of as the opposite of justice. In other words, justice may be forgotten because of mercy. This is not the New Testament teaching. Justice **MUST** be satisfied. "Whatsoever a man soweth that shall he also reap." Not in "quantity" but in "quality." Mercy is that which softens the hard lines in the judge's face. It is that which led God to give his son that we might have life. Justice says **death** for us, mercy says **life**. Now on our part, that is the "poor in spirit," the "mourners," "meek" and "those who hunger and thirst after righteousness," we behold the mercy of God towards us, therefore our judgment of others must be tempered. If we do not forgive our debtors how can we hope to be forgiven? We dare to hope for mercy only insofar as we have been willing to show mercy. "They shall obtain mercy."

"Happy are the pure in heart for they shall see God." Surely this is far above us. How can we understand the meaning of "pure in heart," let alone, how can we attain the ideal? Certainly this is impossible—TO THE UNREGENERATE. Detach this verse from the Bible and give it to men as an ideal in life and it will not be realized; it is too far above man. One cannot become pure in heart in a day. The former of these Beatitudes must be lived up to. This is for those who already know God. Do I say that this is hard? It certainly is if we are not willing to follow the chain step by step. It certainly is worth the greatest effort, for "They shall see God." What a wonderful vision. But how shall we see God? First, "he that hath seen me hath seen the Father." Having progressed this far in the Christian life we understand somewhat the greatness of God, the constant communion with him, the subjecting of heart, mind and will to him, these give us a present vision of him. This is not all. There is unquestionably the promise of a

vision of him "in the sweet by and by." We should be happy in the expectation of the vision.

"Happy are the peacemakers, for they shall be called the children of God." Can a man bring something which he does not possess? The peacemaker must first possess peace himself. Peacefulness of soul comes after we have gone as far as purity of heart. Happy is the peaceful man who goes about settling quarrels. Not always, for his task is a difficult one and does not always result in good. Still it is a good thing to be used of God to settle a dispute. Happy is the peaceful man that goes about preaching against carnal warfare—sometimes men are thrown into prison for so preaching—yet, a man may gain a crown for this and find happiness in prison. Still I am convinced that there is a far larger meaning in this verse. In fact to me it is the chief meaning. Happy is the man of peaceful mien who reconciles man to God. If we can first reconcile men to God, there will be far fewer quarrels to settle and less preaching against carnal warfare will be needed. By all means, let us try to better the conditions of our fellow men—settle their quarrels if we can—but never forget our first mission as peacemaker. "They shall be called the children of God." By men? No, we shall soon see how they will care for us. God shall call us his children. We may easily let pass what men say.

"Happy are they which are persecuted for **RIGHTEOUSNESS' SAKE**—" "Happy are ye when men shall revile you, and persecute you, and shall say all manner of evil against you **FALSELY**, for **MY SAKE**." These are earthly promises to those who are faithful to him here. But this matters little, "Rejoice and be exceedingly glad: for great is your reward in heaven:" behold you are in a noble line, "for so persecuted they the prophets which were before you." Be very happy for "ye are the salt of the earth:" and "ye are the light of the world."

Clayton, Ohio.

The Strangely Attired Woman and the Thoughtless Young Man

By Samuel Kiehl

The wise man said, At the window of my house I looked through my casement, and beheld a young man void of understanding, passing through the street, in the twilight, in the evening, in the black and dark night. And behold there met him a woman with the attire of an harlot and subtle of heart. Her feet abide not in her home. Now is she without, now in the street (Prov. 8:6-12). If such attired persons would abide only on the street in the black and dark night when ocular demonstrations are impossible no harm would result. But such attire in a slightly modified form is sometimes displayed in church pews and choirs. The style is the admiration of the world because it savors of the lust of the flesh, and the lust of the eyes (1 John 2:16). To such the "word" says, There is a way which seemeth right unto a man (or woman), but the end thereof are the ways of death (Prov. 14:2). If Adam and Eve covered with leaves, when hearing the Lord God walking in the garden hid themselves (Gen. 3:7, 8), what will those in the church, who are partially covered, do, when they see the Son of man coming in the clouds of heaven? (Mark 24:30).

To the young man who loves the appearance of fermented wine, and strangely attired women the "word" says, Look not thou upon the wine when it is red, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder (Prov. 23:31, 32). Inevitable result—a drunkard's grave, an eternity of woe. Concerning the strangely attired woman the "word" says to the young man (to the older man also), Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way of hell, going down to the chambers of death (Prv. 7:25-27). The final abode of

those who obey not the gospel of our Lord Jesus Christ, and adorn not themselves in modest apparel (2 Thes. 1:8, 2 Tim. 2:9).

The serpent, Eve, and Adam were the primitive trio that brought the curse upon the earth, and caused man "to earn his bread by the sweat of his brow" (Gen. 3:1-19). Whiskey, wine, and women strangely attired are a modern trio leading thousands of thoughtless young men (and others), to the place prepared for the devil and his angels (Matt. 25:41). Having there for associates the fearful, the unbelieving, the abominable, and murderers, whoremongers, sorcerers, idolators, and all liars (Rev. 21:8). A medly crowd with which the lady and gentleman of the world, and the hypocrite in the church, can spend an eternity; except they repent and receive Christ as their personal Savior and Lord (Luke 13:3; Acts 16:31).

Our heavenly Father, be pleased to enable us all to forsake the sinful ways and fashions of the world, and cling only to thine only begotten Son; for there is none other name under heaven given among men whereby we must be saved (Acts 4:12). The Lord save our thoughtless young men by completely covering our noble young women with the robe of Christ's righteousness, and thus save them and their victims from the place where their worm dieth not and the fire is not quenched (Mark 9:43-48). We ask in his name.

Dayton, Ohio.

What men want is the certainty that every man willing to work shall get a chance to work, and get for himself the full results of his work.—Amos R. Wells.

The Church Functioning in the Community. *By Freeman Ankrum*

(Address at Ohio Conference, Dayton, October 24-26)

In the somber and sordid moments of life there may come into the minds of some people, the thought, Is the church really worth while? It may seem at times to them that the church is not justified in its existence, but is tolerated only in memory of the light of other days. If there should arise any who consider the church a community parasite, the time is ripe for the removal of the idea. That church, of course, which has ceased to be an integral part of the community is already dead or dying, and has little excuse for its existence. The Master of men in his daily work of uplifting men and women, interested himself in their work, and was found setting aside traditions in his efforts to help them. The true church of the Living God; instituted for the salvation of mankind is not a parasite to be supported by the people, but is the very heart and soul of the community.

Our subject implies that the church should be at work functioning normally in the community, but we realize that there are some churches that seem to be dying. The first indication of this condition is when they have ceased to function. This in itself is a sign of decay. Channels which once teemed with activity are clogged with the refuse of idleness. Instead of continuing their service, they rest from their labors with their faces turned to the balmy days of yore.

Occasional mistakes have been made by churches and their leaders in thinking that their service is not a universal service, but for a certain few. The vision of their function has not been extended to the realms of the unfortunates, and so the church gradually loses the vision of a greater life and growth.

There has been a recent demand by some who profess to be friends of the church, but instead are thinly disguised enemies, that the church adopt the ways of the world in order to interest mankind. It is not merely to interest, it is to save, and must not lower its standard or means. We find among the dying the church that has forgotten that it is the instrument of God for the salvation of mankind. He and his Sacrificial Son are turned away at the door.

Now, we turn to the live, strong church that is functioning in every respect, and we find the reverse of the things previously mentioned. We find an organization that is active, alive, responsive, and ready to aid as well as to be aided. The church noted for its sponge-like characteristics will have difficulty in justifying its existence. If salvation is the "salvaging" of mankind the church is not called to be a class server. Occasionally in the desire for members of power, wealth and prestige, we forget the man on the back street for whom Jesus also bowed in death on the cross. We forget when we leave Jerusalem in our quest that we are not to skip the neighbor of Samaria whom we have shunned, before we go to the entire world. May we be sure that we have done our duty to the Samaritan before we locate in other fields of the universe.

By interesting itself in the people who may be on the outside, the services of the church may be improved. There is little doubt but that church attendance would be considerably improved if the church people took more interest in outsiders. A self-centered and self-satisfied church does not win men and women to the kingdom. Paul's "all things to all men" means that some who profess to be leaders of the church have some things yet to learn about winning men. A frigid exterior is an inferior beacon in the introduction of man to his Lord. I do not recall that the kingdom of God as administered by the church is to serve the wealthy, the elite, the high, the noble and the most highly honored alone. The Church Universal cannot be limited and held in by caste or class. Surely God is not pleased with the church where the man of moderate means, and even poverty

cannot feel at home. Of a truth the Gospel without fear or favor is the winning Gospel.

The church that is functioning normally in the community is the one that has an ever-increasing vision of service. Salvation and service are not distantly related terms, and by making use of the latter the former is secured. The church whose vision does not reach beyond its own shadow will soon find that its influence is likewise short of reach. Wherever there is need, sorrow, sickness or misfortune, there may be found the church's duty. A literal bearer of good news and good cheer is the church. It is asking much when we ask a person to be interested in us and our work, if we do not first become interested in him. Jesus was a fisher to the fisherman, and a sower to the farmer. Truly that church is blessed where the recognizing of the need is the incentive to loving and cheerful service.

There are those churches who fain would draw to their number by using the commercial methods of the street. They who say the methods of filling the pews should be the tiring, questionable methods of the world, will soon realize that the Kingdom of that which is the final hope of mankind cannot be advanced or attained by using Satan's methods. Many things are all right in their place but are ill at home in the house of God. May we use the tried and true Gospel methods, the grand old inspiring and uplifting hymns and Biblical messages. Leave lectures to the lecturers, political speeches to the politicians, literary discourses to the clubs and grand opera to the source provided. People tire of literature, history, ethics and psychology, but the charm of the grand old Book has increased with the ages.

If the members of the church expect sometime to be with God the Father, they must first take him with them here. He must be permitted to go with us and have the pre-eminence everywhere—in the pulpit where he ought always to be but is sometimes crowded out; in the pew where at times he is hardly welcome; in our plans where he is frequently left out altogether; in our home where he sometimes is slightly known; and in our daily lives where he is often given a dark and secluded place.

The church that apologizes for its existence has no excuse for incumbering the earth. An apology amounts to self-recognized failure on the part of those who comprise its body. Amid the dark and universal uncertainty of the world today the only hope is the church and the Sunday school. Mankind has tried everything else and has found that it is a failure. The church is a gyroscope which must hold the world on an even keel. The men entrusted with affairs of the nations have commenced to realize that the farther they stray from the old Book, the rougher and redder the path of state will be. At the present time we stand upon the threshold of an era that may mark the greatest epoch of this earth's history since the coming of the Christ himself. All this has been brought about because men and women as components of the church, stood faithfully at their tasks while the world in former days scoffed. Force, we were told, was the panacea for the ills of the world, but instead it has proved its curse. The influence of the functioning church of Christ in the community has sent its message rolling on and on until it has gathered such a force that the world is unable to stop it.

Washington C. H., Ohio.

There is nothing more pathetic than to see a life that has stretched over a long span of years without having improved the time for God and for humanity. Why should a man waste the flower and strength of his years and then bring the fag-end of his life to God? Is not that a wasted life?

THE BRETHREN PULPIT

The Lord Jesus Christ. By E. L. Miller

(Sermon at the Indiana District Conference, Oakville, October 4-6, 1921)

TEXT: Sir, we would see Jesus.—John 12:21.

The very nature of a conference like this is practical rather than theoretical. I do not intend to theorize, philosophize or theologize. I am slated for a sermon and yet I feel that you will not think that I am sermonizing, even though I take a text so as to have a good place to start from. I realize that the subject chosen for the evening is too large for a small fellow to handle, or for that matter for any one to handle in a few minutes. To speak about the greatest character of all time would surely give room for more than one 30-minute discussion. Yet I am persuaded that if in the time allotted we may add a few thoughts to the many that have been and will yet be dispensed here we will not have run in vain.

Now friends, when we consider the Lord Jesus Christ we find in him the highest idealist and at the same time an ardent pragmatist. He rode no hobbies yet he feared not to teach and preach doctrines that we at times are belabored by our friends for introducing. No fear of man caused him to hedge or trim his sails whenever he set himself to a task. It may have been teaching concerning the kingdom of heaven, which he told them to seek first of all, and that is indeed ideal; or it may have been telling them of the manner in which his Father worked and how he also found pleasure in working and that was strenuously practical or pragmatic. In fact the very name given our Master is a compound of idealism and practical service. Lord is a name or title denoting the highest and noblest and smacks of the ideal. Jesus is a name or word signifying service and is practical. "And thou shalt call his name Jesus, for he shall save his people from their sins." Then Christ, Christos, means the one especially anointed for the double office of Lord and Savior.

It is this man who is the all and in all of our religion, and he must be the pivotal personage in all the work of the church and its auxiliaries if it is to be a lasting work. With those Greeks of John 12:21 we should desire to see him and get such a vision of him that will impel us to fully appreciate him, his nature and commands to us. The words of our text are those of the question or request of the foreigners who had come to the temple to worship. "We would see Jesus." Some years ago I was present at a farewell meeting in honor of a missionary departing for the foreign field. The request was made for a memory verse from the missionary, and walking to the wall where hung a missionary map of the world, the agent of Christ wrote the words quoted on the spot on the map indicating the place to which the worker was going. Surely they were words that impressed me more from that time on than they had ever done before. Seeing Jesus is the most needful thing on the part of the foreign missionary and we who would do effective work at home must also get that vision. As the desire on the part of the Greeks brought a great teaching, even so will the same desire and vision bring great results for the kingdom today if we only desire strongly enough.

Service has well been said to be the one word theme of our Bible. Would to God that more of the seat-warmers and nominal followers of Christ in our churches would get that to seep into their mentalities. Too many are prone to sing the old camp-meeting hymn, "We'll roll the chariot along, and we'll all hang on behind," laying all the stress on the hanging on behind, leaving it to an overworked pastor, Sunday school superintendent and other leaders, generally too few, to pull the old Gospel wagon along and do all the rolling. Seeing Jesus would result in a throwing off

of our coats and putting a shoulder to the wheel of the heavenly chariot, and we would not be so much concerned in "dolling up" as in looking up and lifting up. Anyhow, since Jesus Christ and him crucified is the real theme of our religion, what business has any pastor, superintendent, teacher or officer in the church to essay to preach, lead or teach about him and in his name without a real desire to see him? I said Jesus and him crucified and I pause to stress the thought. We hear much about Ku Klux Klan, League of Nations, "Fatty" Arbuckle and him prosecuted, Henry Ford and him persecuted, socialization of the Gospel and dozens of things irrelevant from our pulpits when the Captain of our salvation, the Author and Finisher of our faith is the neglected Christ Jesus. All is complete in him, so let us preach and teach HIM.

Too many are trying to magnify themselves when in 2 Corinthians 4:5 Paul says, "For we preach not ourselves but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." Wouldn't that sort of philosophy and preaching work marvelous changes in our churches and Sunday schools? It might take some of the starchiness and self-satisfiedness out of some of the preachers and more of the lay-members, but it would be refreshing and God would be glorified in the process. The position of minister must be protected and the incumbent of the office must be respected for the work's sake, if for no other reason, but God help the church when the preacher is a sort of tin god on wheels about whom an attempt is made to move all creation. That is one of the crying evils of the Roman Catholic church. Likewise, when the Sunday school superintendent or teacher gets so far away from Christ as to hold themselves above serving their people, the Sunday school is on the shoot-the-chutes.

Remember again that if the Lord Jesus Christ is properly presented to folks he will draw them unto himself. He was a MAN, and both sexes admire a genuine MAN. Jesus was not a weakling. He was by no means a mollycoddle. And when we get away from presenting and preaching him as a pink-tea sissy we will have stopped near blasphemy. Getting down to the facts about him and his manly life will help the church and all its auxiliaries immensely. The Master was the ablest exponent and proponent of human rights that the world has had to date. The square deal was contained in his so-called Golden Rule long before Teddy preached it among political leaders. Jesus was the strongest opponent of oppression and special privilege in his or any other day. Today we use his words in trying to bring harmony in the work-a-day world. A seeming copyright on Christianity possessed by the few has put Christ in the background for the many. We have hidden him in the midst. He has been lost in the temple as was the Word of God in that long ago time. Workers will admire and follow a worker when they are shown his right to their admiration and his assumption of leadership. Surely Jesus can command the admiration of all if he is only given the right of way.

Again we notice that Jesus was religious and withal not an ecclesiastic. Freedom from the trammels of ecclesiasticism may be read in the twenty-third chapter of Matthew. He surely did scotch those ecclesiasts while calling for proper observance of the things of God and regard for the need of man. Holier-than-thouism and all manner of Pharisaism ought to take to the tall timbers under the grilling of that chapter. But no such boon for humanity

has yet dawned. Those two isms are cold-rolled, copper-riveted, case-hardened, and spiritual Lyddite or even T N T would hardly make an impression in their shell of self-satisfaction. Whenever such an one comes my way I always look well to my watch and loose change for they are not to be trusted any further than one could throw an elephant by the tail. Surely a reading of that chapter of Matthew would demonstrate the utter fearlessness of our leader. He could beard the lion in his den and get away with it very nicely indeed. Of course they hated him for it. But what mattered that when he had the extreme satisfaction of doing the will and work of him that sent him? Here I would pause to say that were his ambassadors free from the trammels of the devil and his agents they too could cease pussy-footing and make the church and Sunday school delectable to red-blooded men and women. Let us not be afraid of losing our jobs or positions, but rather let us be afraid of putting on the soft pedal when it is the whole Gospel we are to proclaim regardless of the approval or disapproval of man. The seeming righteous disputed with the Christ about his manner of presentation and matter presented as well. He did it to help and turned no one down who came to him in the proper manner or spirit. The same message was life unto life to some and death unto death to others. So it is today. The message that will strike a sympathetic chord in the heart of the blood-washed child of God also brings discord from the professing non-possessor.

The Lord Jesus Christ possessed the tenderer qualities attributed to womanhood, but he also showed the real stern stuff of the real man and in the words of the poet:

"Nature couldn't have hit a more excellent plan
For making him fully and perfectly man."

He was the God-man, God's expression of himself to us. His deity and all that it implies cannot for a minute be questioned while we claim to believe the Bible as being God's Word. This is the Lord Jesus Christ whom we must present to our churches, Sunday schools, and other auxiliaries if we would be winners and keepers of souls. Our Jesus healed the sick, physical as well as spiritual, and spoke in tenderest terms to the sinner and poor unfortunate. But he surely flayed and lambasted the hypocritical, four-flush-ing sons of the devil who appeared in the Lord's livery but who prostituted their offices. Oh for a vision of the Lord Jesus Christ and then a complete resignation to HIS will.

"Oh for a (THE) man to rise in me,
And the man that I am may cease to be."

Yes verily, it should be Christ Jesus in us, the hope of glory. He told us we would show our love to him by keeping his commandments and he also said that he always did those things that pleased the Father. Thus there is no excuse for us, for we know the way of truth and also of success in God's service.

Our Lord was and is the Prince of Peace and not of pieces. He is always constructive and not destructive. Of course he destroys that which is of evil, but he saves the erstwhile evil doer, it is to save life, save souls, save all waste of good things. We see too much of the work of the evil one on all sides. Our papers and magazines reek with the foul breathings from the pit. And our penitentiaries, reformatories, jails and the like are filled with those who show the result of not having Jesus as Lord in their lives. Some one or ones somewhere have been derelict or in this land of Bibles, churches and Christian influences there would not be the terrible grist for the courts of law that we are witnessing every day and in all our states. And who would say that among those in durance vile there are not many "gems of purest ray serene?" We have had and still have among us those who have been snatched from the fires of hell and perdition and who when seeing Jesus in his true nature have burned with a Gospel light so true that others have marveled and why not multiply this manifold?

In a reformatory for men and boys in a nearby state I was told by the warden that over ninety-five percent of the inmates had never gone to church or Sunday school and that none of them had ever gone with any regularity from early boyhood up to the time of the crimes that led them to the place of confinement. This is not as it should be. The Lord Jesus in the lives of those young fellows could make a Moody out of a Carl Wanderer. It would make a Mel Trotter out of a Gene Geary. Out of this terrible waste heap could be gleaned a by-product that would be a glory to the name of our Lord and Savior. We are all aware of the use made of otherwise waste materials these days. Philadelphia, Pennsylvania, boasts three or four millionaires who have made their millions from the cast-off materials of that great city. The iron, paper, rags, meat offal and what not have been worked over and saved for the use of the race. So God has from the Gentile scrap heap gathered unto himself a people for his name. And from those going down to sin and destruction about us we should strive to perfect the body of his Bride. But it can be done only by presenting him the Lord, the Savior, the Anointed of Jehovah. And how can we present him successfully unless we have a proper conception of him? We need the vision the Greeks desired and not until we have it can we do our work effectively. He is the power of God unto salvation and will save unto the uttermost all who call upon his name. Let us introduce him to more of our compatriots as the days go by.

But, some say, nineteen hundred years of Christianity have not done much to bring your ideal to pass, and they have not made Christ Lord of all. Friend, nineteen thousand years of the weak-kneed Christianity practiced in this and other lands would not produce much other than we now have. Like the proclaimed blessings of tithing, the blessings of real Christianity are not realized and enjoyed because folks will not give it a trial. We are trying everything under the sun for the physical, political, moral and spiritual ills of our day excepting the genuine panacea, the heavenly cure-all. People refuse to pay the cost of religion pure and undefiled and consequently they miss the out-pouring of God's Spirit. Let us in the work of our churches and other organizations more and more emphasize the importance of the Lord Jesus Christ and the insignificance of the human. Let us stress the need of following him, leaders first of all leading the way, and the much touted New Day will be ushered in. But be sure leaders, that you are leading aright, or you'll get none to take up the cross of Christian service. Billy Sunday's witticism about "sliding" elders and deacons who do not "deak" is only too true and much hurt is done by poor examples before the flock. These leaders should give none offense, but they should also be above taking offense at every little whisper that floats on the air. Quit you like men, is an excellent exhortation for the leaders of the church today. Preachers, deacons and other workers have been accused of being preceptors but not exemplars. More's the pity! A wag in the mountains of Pennsylvania said that most preachers remind him of a cross-road sign post. Upon being asked in what the resemblance consisted he said, "They point the road but they never go it." This is rather rough criticism perhaps, but in many instances it is well taken. It is indeed up to us to live our Christ as we preach him, and I mean to have him preached in all his fullness. A general cleaning up in the church and its family or organizations would be resented by some, but once the atmosphere cleared it would be all the better for the storm created. In New York there is a Sunday school that grew from one thousand to over three thousand after a pastor stirred up the dry bones by demanding that every tobacco-using, dancing, theatre-going, or booze-nipping teacher in the Sunday school would have to reform instant or quit the work of teaching. It stirred up a muss, but today that is one of the biggest and best Sunday schools in our land, and there is now a list of over one hun-

dred teachers in waiting, while formerly they could hardly get enough to hobble along. I am afraid that we sell out to the old boy too often and too easily. The things of the world had no hold upon our Lord and their appeal to him was turned down, spurned, whenever made. Can we not hold ourselves up to the Christ standard and show that we do not have a price at which we can be bought or sold religiously like so many cattle? I believe that—

“As of old
Man by himself is priced;
For thirty pieces Judas sold
Himself, not Christ.”

Let us not sell out, and above all let us be not bound down by a deadening conservatism. “What us’ter be has gotter be,” is poor philosophy for spirit-filled men and women of God. Truth is truth and when unfolded is eternal and cannot be improved upon. But we do not have all the truth and whenever new truth shows itself to us let us be big enough to accept it and put into action for God’s glory. Of course we want all things to be proven first, but when we find them to be of God we must not hesitate to proceed with them. If the Lord’s work demands anything it demands enthusiastic progress. At the most conservatism is a cloak for covering either ignorance or selfishness, sometimes both, and from such may the good Lord deliver us! The Lord Jesus Christ calls for a united front in the work of the church. Among his last words was a prayer for har-

mony and unity among his followers. Surely we as Brethren must not be behind others in the prosecution of the task. We have made a good start, but there is lots of room at the top. There are thousands who must be reached by us or not be reached at all. Jesus left a wonderful work to us when he spoke those memorable words of Matthew 28:19-20. Could we get the vision of the whitening fields and then one of the Lord whom we profess to love and serve, I feel that we would be going and doing in greater measure. And as others go those of us who cannot go would be more responsive in backing up the lives of the goers with our dollars. God’s word to Moses to tell the children of Israel to go forward was no more mandatory than Christ’s word to us to Go into all the world. He says, Go, and it is up to us to make at least a decent attempt. The task may seem quite impossible to us to make at least a decent attempt. The task may seem quite impossible to us, but God says, GO. The newly converted Darcy had the right notion when some scoffers quizzed him and found that he had implicit faith in the Lord’s ability to make good. They asked him if he could jump through a brick wall if the Lord told him to do so. He said the Lord didn’t ask anything so foolish from him. But insistingly they asked if the Lord would ask him, could he do it? He finally said, “If de good Lawd ask me, I’s gwine ter jump, and it’s up ter de Lawd ter get me fru.” Well said. The Lord has spoken to us. Let’s go. He’ll deliver if we faint not.

Nappanee, Indiana.

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Little Lessons in Sunday School and Church Life

By A. D. Gnagey, Editor Sunday School Literature

THE RIGHTEOUS JUDGMENT OF JESUS

Few passages of Scripture in the New Testament are more frequently quoted in the press and pulpit as well as in common life than the story of the poor woman about whom Jesus tells in John 8. “Let him that is without sin cast the first stone” has been many times quoted for a purpose which Jesus never put into the story.

There is a certain very important phase of this incident in the life of the Master never touched upon by any minister or writer that I know of and which has been overlooked by most people in general, but not by the Savior: that is the criminal injustice of the scribes and Pharisees who took this woman and let go her criminal partner in guilt, her evil seducer, and who was perhaps the guiltier of the two. Why bring the woman to the Master and not the man? If the law of Moses required that such be stoned, shall the real criminal in the case go free? Perhaps he followed along and joined those other self-righteous men who were at that time not adverse to add stoning to their other wrong-doing.

Jesus, however, who knows the innermost lives of all, would not permit such criminal injustice: God is just. He is no respecter of persons or of sexes. The Ten Commandments were written for all humanity and not for woman alone. Jesus would not, and in fact could not consistently, allow a man to break the seventh commandment with impunity, and for the same iniquity have a woman punished to the fullest extent of Moses’ law.

The Pharisees, however, still clamored for an answer. “What sayest thou?” Then follows the sublime answer of Jesus—an answer that can not but thrill the soul that has left in it a spark of the sense of justice: “Let him who is without sin (the sin of which this woman is accused) among you first cast a stone at her.” At that what a hush falls

upon her false accusers! Jesus has judged both the accusers and the accused by the same standard. In that reply of Jesus’ the guilty man was made to see his own naked soul, and found there a stain as dark as the woman’s, and “being convicted in their own conscience the men went out one by one even unto the last.” The woman went out from that gracious presence with her sin pardoned and with a new chance—a second chance which the Gospel always gives to one who is worthy of one. She had the opportunity from that time forward to live a holy life. The men went their way carrying with them the burden of their guilt because of their unjust judgment.

It is to be hoped that in the future we shall hear less about the “woman taken in adultery,” and more about the MAN, or else let the woman rest in peace forever. With God there is no such thing as a double standard. All will be judged according to the deeds done in the body, faith in and loyalty to the divine Master, and the opportunities which were ours in this probationary state. Let us hope that in this twentieth century more than ever before righteousness and justice shall prevail.

Alphabetical Bible Memory Verses

Selected by G. W. Brumbaugh

- A—A good name is rather to be chosen than great riches.—Prov. 22:1.
- B—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.
- C—Children, obey your parents in all things: for this is well pleasing unto the Lord.—Col. 3:20.
- D—Depart from evil, and do good.—Ps. 34:14.

E—Every good gift and every perfect gift is from above, and cometh down from the Father of lights.—Jas. 1:17.

F—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

G—God is our refuge and strength, a very present help in trouble.—Ps. 46:1.

H—Honor thy father and thy mother.—Ex. 20:12.

I—It is finished.—John 19:30.

J—Jesus wept.—John 11:35.

K—Keep thy tongue from evil, and thy lips from speaking guile.—Ps. 34:13.

L—Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Ps. 19:14.

M—Make a joyful noise unto the Lord, all ye lands.—Ps. 100:1.

N—Never man spake like this man.—John 7:46.

O—O Lord, open thou my lips; and my mouth shall shew forth thy praise.—Ps. 51:15.

P—Prove all things; hold fast that which is good.—I Thess. 5:21.

Q—Quench not the Spirit.—I Thess. 5:19.

R—Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

S—Serve the Lord with gladness: come before his presence with singing.—Ps. 100:2.

T—Thou art the Christ, the Son of the living God.—Matt. 16:16.

U—Understanding is a wellspring of life unto him that hath it.—Prov. 16:22.

V—Verily there is a reward for the righteous.—Ps. 58:11.

W—Whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

X—(E)xcept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Matt. 18:3.

Y—Ye must be born again.—John 3:7.

Z—Zealous of good works, a peculiar people, that he might purify unto himself.—Titus 2:14.
Dayton, Ohio.

Thanksgiving Thoughts in Acrostic

By Florence T. Irving

Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

He will be our guide even unto death. For this God is our God.

And this is our confidence that we have in him, that if we ask anything according to his will, he heareth us.

Not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God.

Kings of the earth, and all the people. Let them praise the name of the Lord.

Serve the Lord with gladness. His truth endureth to all generations.

Great is our Lord, and of great power. His understanding is infinite.

In everything by prayer and supplication with thanksgiving, let your requests be made known unto God.

Vow and pay unto the Lord your God. Verily, verily, I say unto you: he that believeth on me hath everlasting life.

I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, saith the Lord.

Now the God of Peace make you perfect in every good work to do his will.

Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son.
Neenach, California.

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

Our Missionary Meetings and Methods. By G. C. Carpenter

(Address given at a Christian Endeavor session of the late National Conference)

The missionary department in Christian Endeavor is second to no other department in importance. The Missionary Committee is second to no other committee in the value and importance of the service to be rendered.

Sometimes a society will place the left-over and disinterested members on the missionary committee just to give them a place and in order to have all the required committees. Special care and prayer should be observed in selecting the chairman and other members of the missionary committee. For if that committee fails the work of the society is sure to be impaired and its real success hindered in part if not entirely.

That society is fortunate that has a missionary committee that is alive, earnest, active, and burdened with the passion for lost souls. Gypsy Smith speaking on Acts of the Apostles said: "Plenty of apostles today and no acts." We have plenty of missionary machinery and not enough life and activity.

Let me present this subject under three V's:

VARIETY, VIVACITY, VISION

I. VARIETY

Grant us a live missionary committee and that commit-

tee will seek to introduce a variety of missionary programs for the monthly missionary meetings. In some societies the announcement that the next meeting will be under the direction of the missionary committee is an assurance to the whole society that the next meeting will be an interesting one and is an assurance of a large attendance.

We cannot give many detailed programs, only a few suggestions as to methods for varying the missionary meetings.

Use the Angelus and the Christian Endeavor World. Use mission stories and biographies. Use now and then a mission playlet or drama. Have missionary recitations. Always have missionary songs and missionary special music. Build up a missionary library in your society. Keep a missionary file and watch the Christian Endeavor World each week and clip and file away everything that may be practical or even suggestive in introducing variety into the missionary meetings. Have several pockets in the file, one for music, one for biography, one for stories, one for anecdotes, one for practice (things your society can do), and one for missionary socials, etc. Keep a prayer list for committee use and for use in the missionary meetings of the society. Announce special objects for prayer for each month for six

months ahead. Then post on a large cardboard or black-board the object for the present month. See that special prayer is offered for that special object at every prayer meeting of the society through the month. Definite prayer for one definite object is always better than prayers for everything in general and nothing in particular. Blessed is the Missionary Committee that avoids the ruts and provides interesting VARIETY.

II. VIVACITY

A preacher asked a successful actor why it was that great crowds came to see and hear the actor although he had but little of real value to give them, while the preacher had to labor hard to get an audience to hear that which is vital to the soul of man here and hereafter. The actor replied that the preacher presented fact as though it were fiction, while the actor presented fiction as though it were fact.

Intense earnestness and zeal and enthusiasm and life are necessary. And why not, when we are dealing with the greatest task ever committed into the hands of human beings by the great God. Christian Endeavor is charged with a portion of the responsibility for evangelizing the world, the biggest job in the world. And Christian Endeavor's portion of that responsibility is not small and must not be passed over lightly. For Christian Endeavor is helping to shape the church of tomorrow. Christian Endeavor is the church of tomorrow in training.

Life!—Death! What a contrast! A live missionary committee! A dead missionary committee! What a contrast. Which do you have in your society? We have seen both. God help us to have genuine, earnest, Christlike members on our missionary committees. Blessed is the Missionary Committee that is on the job, full of VIVACITY.

III. VISION

Meetings and Methods are valueless unless they give to the members of the society an increasing vision. They must give to the young people a vision of the world's need of Christ and his Gospel. For example, suppose that the following incident is given when Africa is the field to be studied. As you read it think of the effect it must have on the youth in the society meeting.

It was in the Belgian Congo, and a great modern mission leader was visiting one of the world's "last frontiers" of missionary effort, a hitherto unreached tribe, but one which lay on the edge of missionary preaching. This leader was speaking to a chief of this tribe, and the latter was anxious to have one sent to him who would bring "the words of God" to his people.

"I will give you that hill yonder, upon which your missionaries may build their home, if you will establish a mission station here," said the chief.

"But I have no missionaries to send," replied the mission leader.

The chief was disappointed. After a momentary struggle with selfishness, he said "Look at that other great high hill rising up above my village. It is the highest hill for many miles around. It is shaded with trees and its soil is fertile. I will give you that hill if you will send me a missionary."

"See here chief" said the missionary. "This is not a question of hills; it is a question of missionaries. I have not a man to spare."

A fine leopard skin lay on the floor of the chief's tent. "I will give you the leopard skin in addition to the hill, if you will only send a man to bring us 'the words of God.'"

Truly the harvest is plenteous, but the laborers are few. It is the almost universal testimony of missionaries that doors are everywhere open to the Gospel.

Through such a vision some youth may enroll as a Life Work Recruit.

Impress upon the society also that only the teachings and example of Jesus Christ can prevent a repetition of military blood-lust and terrible war. What all the nations need is what we have and what we have been commanded by Jesus to give them. They need the blood atonement, the

Golden Rule, the parable of the Good Samaritan, the commandment of Love, his Presence. It is ours to carry to the world the message: "LET this mind be in you which was also in Christ Jesus."

The missionary committee should keep before the society some of the pressing world needs, one at a time. And the committee must not be satisfied with reaching only the members of the Christian Endeavor Society. They should feel a heavy responsibility for the whole church. One of the best methods to bring the spirit of missions into the whole church is through the "School of Missions." This means that the whole church will be studying missions at the same time; every member of the church will be enlisted in one of the several classes. That is the most up-to-date and best method for moving a whole church to obey the great commission. Information concerning the plan is available.

The missionary committee should make the responsibility PERSONAL, seeking to bring to every Endeavorer a vision of perishing souls, far and near, perishing because somebody failed to send them the light.

"They're passing one by one away,

In Christless guilt and gloom,
Without one ray of hope and light,
With future dark and endless night,

They're passing to their doom.

Oh, child of God, what will you say,
When in that awful judgment day

They charge you with their doom?"

Variety! Vivacity! Vision! Let there be abundantly present in the missionary committee and success can well be its trade-mark. A woman said: "If I had every dollar on earth but one I would want that one." We have a Jesus who, if he had every soul on earth but one, would want to save that one. God give us missionary committees possessing the love of Jesus.

Hagerstown, Maryland.

The Church's One Foundation

By Rev. Samuel J. Stone

The church's one foundation

Is Jesus Christ her Lord;

She is his new creation

By water and the word:

From heaven he came and sought her

To be his holy bride;

With his own blood he bought her,

And for her life he died.

Elect from every nation

Yet one o'er all the earth,

Her charter of salvation—

One Lord, one faith, one birth:

One holy name she blesses,

Partakes one holy food;

And to one hope she presses,

With ev'ry grace endued.

'Mid toil and tribulation,

And tumult of her war,

She waits the consummation

Of peace for evermore;

Till with the vision glorious

Her longing eyes are blest,

And the great church victorious

Shall be the church at rest.

Yet she on earth hath union

With God the Three in One,

And mystic sweet communion

With those whose rest is won:

O happy ones and holy!

Lord, give us grace that we,

Like them the meek and lowly;

On high may dwell with thee.

NEWS FROM THE FIELD

REPORT OF BICENTENARY OFFERING ON STEWARDSHIP DAY

The churches from which Stewardship Day offerings have been received up to November 16 for the promotion of the Bicentenary Movement, together with the amounts given, are as follows:

Milledgeville, Illinois,	\$ 20.00
Oakville, Indiana,	16.60
Milford, Indiana,	6.09
Trinity, Virginia,	9.17
Dallas Center, Iowa, Sunday school, .	5.00
New Lebanon, Ohio,	22.75
Fairview, Ohio,	13.83
Elkhart, Indiana,	22.00
New Enterprise, Pennsylvania,	6.20
Cerro Gordo, Illinois,	4.35
Dallas Center, Iowa,	10.00
Johnstown, Pennsylvania, 3rd Ch. ...	6.80
North Manchester, Indiana,	30.00
Listie, Pennsylvania,	6.75
Bethlehem, Virginia,	8.88
Garwin, Iowa,	6.74
Sergeantsville, New Jersey,	6.00
Gretna, Ohio,	6.00
Linwood, Maryland,	5.00
Pleasant Valley, Pennsylvania,	6.09
Clay City, Indiana,	7.20
Zion Hill, Ohio,	14.00
Teegarden, Indiana,	5.00
Ardmore, Indiana,	5.20
Fair Haven, Ohio,	8.00
Campbell, Michigan,	9.50
Eaton, Indiana,	2.88
Carleton, Nebraska,	11.60
Berlin, Pennsylvania,	21.40
Leon, Iowa,	7.66
Dayton, Ohio,	78.80
Philadelphia, Pa., Third hCureh,	12.00
Hagerstown, Matryland,	27.59
Uniontown, Pennsylvania,	16.00
Fort Scott, Kansas,	3.00
Ashland, Ohio,	20.00
Gratis, Ohio,	6.61
Middlebranch, Ohio,	7.00
Total,	\$481.69

From the above it will be noted that many churches have not yet responded. When it is remembered that there was a deficit in the treasury before Stewardship Day came, the need for an offering from EVERY CHURCH is apparent. The Field Secretary cannot travel long or far without ample funds. Churches, insofar as possible, should clear up one special offering before the time arrives for the next one in the church calendar. Stewardship secretaries and pastors ought to attend to the Stewardship Day offering without further delay where it has not already been done, and see that the funds are forwarded to the treasurer.

MILES J. SNYDER, Treasurer,
Milledgeville, Illinois.

FALLS CITY, NEBRASKA

One thing certain, and that is that time passes rapidly. Most of us pastors report our work all too little because we do not realize how long it has been since we were last heard from.

Following Conference we entered into a great tabernacle meeting conducted by Evangelist Stough and his party. The meeting aroused the town and churches, but very few came forward. Our church received three from the meetings, and fifteen through the regular channels of our work, since the meetings. So in all we have added eighteen by baptism and relation.

All our services are well attended. Last Sunday evening we had our communion service. None of our neighboring Brethren could be present, on account of revivals in their own churches, but we were PACKED. It was the largest ever. Brother J. H. Burnworth ably assisted me as he does at all times, and we had a blessed time together. I had for the two Sunday evenings before preached on our church doctrines. It had a very pleasing result.

We have had visits from a number of our ministerial brethren in the past weeks. Brother Bame came in the interests of the Bicentenary; Brother Thomas was over night with us while in a meeting at Hamlin; Brother Watson and wife stopped for a short time on their way to the District Conference,—to renew acquaintances with old parishioners. We are always cheered by the coming of these brethren. Soon we expect a visit from Dr. Florence Gribble. We are praying for a great time when she comes. It is a rare privilege to entertain our foreign missionaries in our homes and have them occupy our pulpits.

Eight years is a long time to remain in the same pastorate, but we have evidences already that it will be the best year of all, because of the fine spirit of co-operation of the brethren here.

H. F. STUCKMAN.

ENTERPRISE AND CENTER CHAPEL, INDIANA

It has been some time since we reported our work at these churches, so we feel it our duty to let the brotherhood know what we have been doing.

Enterprise

This church has shown a very commendable spirit since our coming to serve them as pastor over a year ago. The Sunday school has grown in a very commendable way, with its efficient superintendent, H. H. Merritt with his faithful assistants ever keeping the work moving. Their class meetings which are held each month are surely to be praised both for the spirit and the work. Too often do such meetings tend to detract from, rather than add to, our Christian fellowship, but not so in their meetings. So far as the pastor has been able to attend, the good wife of our superintendent always has seen to it that the Christian part of the program came first; and then the social part was both helpful as well as entertaining. So we have learned that there is a means to keep our young in the work and give them something to keep them busy as well.

Our harvest meeting was sure a great meeting. We had with us Brother Willis Ronk of Roann in the morning, also the pastors of the neighboring churches who each gave us great messages. And then at the noon hour, such tables! as were spread with the good things of earth! Well, the Enterprise sisters sure know how to provide the tables (if you doubt it, just give them a visit). Then after the sumptuous repast, Brother C. A. Stewart of Loree gave us a great sermon on our responsibility as a church, which surely brought us in a closer relationship to each other. Brother E. S. Goltry of the Roann Brethren church sure did lead us in some fine song service. So thanks to all.

Our prayer meeting and Bible study has been a great help to the church which has been kept going through the entire summer with the exception of a few nights just lately.

Our revival this year will not be held until February next on account of our other meetings. Brother S. M. Whetstone has promised

to hold it for us. So in our review of the past year we can say the Lord has abundantly blessed us at Enterprise.

May we just add that of all the converts of our last year's revival and of our year's work, all are standing faithful and trusting in the precious promises. So brethren, after all the best revival is the one that tells in the year after in the steadfastness of the converts.

Center Chapel

This church, like Enterprise, needs no introduction to the brotherhood, for as usual they are still doing things.

I think we spoke in our last report of their Christian Endeavor work. Truly may we say that in the year which we have served them as pastor they have not missed one session and their Juniors are just as loyal in their Christian Endeavor work as are the Adults.

This church can surely be commended on its W. M. S. We doubt if there be another rural church, and this church is located seven miles from the nearest town) in the brotherhood that has as strong a membership as this has. And they do things too. They let nothing get by them without their notice. They sure do take care of all the public sales most efficiently.

When we first came to them they kept talking of their yearly meeting to be held on the banks of Eel River. Well, we were not used to such big days as they have, so we did not betray our inability to comprehend them, but in June when the day arrived it did not take us long to get acquainted with their ways. When we beheld again the tables spread with the good things that the W. M. S. had provided, it was grand. They had their program for the day and all partook of the feast.

After the dinner one good brother had requested baptism on the same day and at the same place, so we were made to see that the Lord does lead. Surely the baptismal service just in sight of the yearly camping ground was a very beautiful sight.

Here, at this church we have been having additions to the church between revivals, which surely is a very commendable feature to any church. At one of our morning services two young ladies came forward at the invitation and accepted Christ as their Savior and there are a number of others who have counted the cost in years gone by, but they are the hardest of all to see the right way. Sometimes it seems almost impossible to win such.

This church too, like Enterprise, observes Harvest Home day. Theirs was held in August. Brother E. M. Cobb was at Peru with his travelogs, so we prevailed on him to be the speaker of the day—you all know what Cobb can give and especially on an occasion like that. It sure was great. They too, like Enterprise, do not forget to provide for the physical man. Their dinner was sumptuous. Ask Cobb and Ronk.

Our revival here will begin on January first. We have engaged Brother Harley Zumbaugh to lead the song service for us, so are praying for great blessings here. We have the finest Bible study class one needs look for, and the interest keeps at the high water mark.

The Sunday school with its efficient superintendent, C. M. Jones, is surely going and growing. The greatest thing needed here is more room. We are trusting the basement will soon be so arranged that the Sunday school juniors will have more room.

Brethren pray for us that the Lord of glory will abundantly bless us.

W. F. JOHNSON.

HERE AND THERE IN RED CROSS

As some of my readers already know, I am on leave of absence from the University of Wisconsin this year, and am National Director of Educational Service of the American Red Cross. This position makes it necessary for me to go about the country a good deal, visiting the colleges and universities to find where Red Cross workers can receive further training.

We decided to drive to Washington from Madison. Hence in August we started on the trip. Our journey brought us to Dayton, Ohio, the Sunday before the General Conference was to meet at Winona. We were glad of the chance to worship with the Brethren of Dayton that Sunday. I had dedicated the new church at Dayton years ago, but had been there but once since that time, at the time the General Conference met there.

I was much gratified to see the large congregation gathered for the services. Brother W. C. Teeter, one of the many ministers in the Dayton church, was acting as pastor until Brother Bell, the pastor-elect should arrive. Brother Arthur Kimmel of California, who was brought up near Dayton, was there on a visit, and was the preacher of the day. It had never been my privilege to hear him before. He is a forceful preacher. I met many old friends and we ate dinner with two of my former parishioners, Brother Morse Hoover and his sister, Mrs. Hendrickson, both of whom it was my privilege to baptize many years ago and receive into the Brethren church. Brother Clarence Kolb was there also. The day was a very pleasant one, the more so because we were in the house of our friends and Brethren.

After arriving at Washington and getting located, we attended church at Brother Lyon's church. It had been a number of years since I had visited this church. I was on the Mission Board when it was a struggling mission. The pastor asked me to speak. There was a good-sized congregation, and a fine Sunday school with a wide-awake superintendent. It was certainly gratifying to see the progress which has been made by this former struggling mission. It is now a strong, self-supporting church, which at the present time is ahead, I am told, of program of the Bicentenary Movement. Lyon has persevered and is now seeing the fruit of his labors. His eldest son is preparing for the ministry at Princeton. He was announced to speak at the evening service.

A few weeks later I attended the great National Convention of the Red Cross at Columbus. I had to be in Cleveland on Monday and decided to spend Sunday at Ashland. It was a pleasure to meet with those with whom I had worked as colleague and pastor fifteen years ago. I attended the Sunday school and was asked to speak at the morning services. In the course of the address I took occasion to speak of "The Message of the Ministry" promulgated by the National Ministerial Association at the recent General Conference. I cannot but wonder what some of the old Brethren who in the early eighties fought their hard battle against man-made rules and definitions, and who decided that no statement of faith was needed, and who declared that the New Testament is a "sufficient rule of faith and practice" on the ground that anything more is too much, anything less is too little and anything "just the same" is superfluous, would think of this new endeavor to bind the consciences of the Brethren ministry. Shades of Alexander Mack! Where is the spirit of those heroic souls whose picture taken at the Dayton Convention hangs in the College at Ashland and who took their future in their hands to protest against man-made rules and definitions which were supposed to be interpretations of the Gospel? I could not help wondering whether the Brethren church which tolerates the formulation of this statement of faith, or creed, camouflaged under

the euphonious title of "The Message of the Ministry" is the same church which as a boy I joined thirty-three years ago, when Brother Wise received me into fellowship and handed me a copy of the New Testament and said, "Do you accept this as your only guide of faith and practice, interpreted for you by the Holy Spirit?" I said "Yes," and through these years have found joy and liberty in trying to live up to it. Am I and thousands of other members received in like manner to be called upon to surrender our liberty in the Gospel and bear a burden, "neither we nor our fathers were able to bear?" I wonder if we are not coming to the place where we shall find written over us that saddest of words, "Ichabod?"

I was struck when I learned of the small number of students at Ashland preparing for the ministry. Something is wrong. What is it? Are the recruits for the ministry going elsewhere for their training? Or does the ministry not appeal to heroic young men? Or, are the ministers and members of the church not recruiting for the ministry? I do not know. What I fear is that it is not the small pay of the ministry which is repelling men, that it is not the fact that the work of the ministry is discouraging, but that the ministry in the Brethren church is coming to be, not a place where liberty of conscience is cherished, but where a thinking man cannot retain his self-respect. I may be wrong, but in my opinion it is becoming increasingly difficult for a man of independent thought to remain in the ministry of the Brethren church without being harassed to death. It is much more difficult today than it was twenty years ago for man to think for himself and interpret his "only creed, the Bible" in the way Paul interpreted his, viz., in the light of knowledge and experience and by the guidance of the Holy Spirit. Rather, he is finding that he must conform his thinking and his public expression of opinion to certain rigid, theological statements imported from the creed-bound churches. Thus, in spite of the historic position of the Brethren church, and in spite of the statement of Paul that, "where the Spirit of the Lord is, there is liberty," and in spite of his statement that "the letter killeth but the spirit giveth life." Historically the Brethren have never been a theological church—there are plenty such—but a church emphasizing a Christian life, following in the footsteps of Jesus. When it leaves that platform for any credal platform, no matter how correct, it ceases to have a reason for existence. This situation also may explain why the present ministry can find no enthusiasm in recruiting young men for the ministry. They know themselves how discouraging is a ministry bound by the artificiality of a man-made creed, which pretends to tell them what the Gospel teaches, and which denies Christian liberty in the name of correct opinion.

J. L. GILLIN.

PLEASANT GROVE, IOWA

Dear Evangelist Readers:

No doubt some will wonder what has become of Pleasant Grove, as it has been some time since any report has been given. Some of us are still here and trying to keep things moving as best we can. Our little band grows smaller as time goes by. Some have passed to the great beyond, some have moved away, while others have grown indifferent.

We have been without a pastor for most of the time since Brother Anderson left us in March. Then Sister Shack came to our rescue and stayed till conference time, and we are looking forward to the near future when she will be with us again. Brother R. Paul Miller will begin a revival meeting the 29th of this month (November) and we need the prayers of the entire church. We have been holding cottage prayer meetings every

Thursday evening and have been praying for a grand meeting when Brother Miller is with us.

Our Sunday school has been well attended considering the loss in not having preaching services. Our W. M. S. is doing fine work also. There were 8 members from this church who enjoyed the meeting at Hudson this fall. The time was short, but we always enjoy these meetings as we meet new faces at each time. The people of Hudson are sure fine entertainers.

MRS. LUELLA BELL,
North English, Iowa.

MARTINSBURG, PENNSYLVANIA

As the readers of this paper have not heard from me for some years, will say I am working for the Lord all the opportunity I have. As to our home mission work I can give the readers a little word on that. The year of 1919 the Lord had me to look up this work. So many of our churches have no pastor, can not support one and, unless he has some other income, cannot have one. The year of 1920 Marianna was without a pastor and gave me a call the first of April, 1921. But the Pennsylvania Railroad took the clergy fares away from us after the first of September and it cost too much to make the trip. The fare was increased from \$6.40 to \$14.60.

So many of our weak churches are going down for the need of someone to look after them. I for one think the Home Mission Board should look after those points and see that they have some one to preach for them. When we look around and see how many are not saved, it makes our hearts sad. One brother told me that he had not been inside of a church for over a year, because they had no one to preach for them, that the mission board would not send a man to preach for them. In the name of God look up those churches, brethren. Let your pastor go and preach for them or give the mission board authority to send someone to preach at those weak points. Think over this, brethren, you that have some one to preach for you, think of the church that has no one. The harvest is white and surely the laborers are few.

J. E. FERRY,
South Market Street.

PROGRAM OF THE FORWARD MOVEMENT, FIRST BRETHREN CHURCH OF GOSHEN, INDIANA,

October 9, 1921 to November 6, 1921

—Four Weeks

Church Goals:

1. Deepening the spiritual life.
- (a) Prayer—Family Altars.

Note. A list of all who will read the Bible or pray at home will be made by the secretary of the Bicentenary Cabinet who has this goal in charge.

(b) Reverence in the House of God, quietness between services and upon entering and leaving the church.

(c) Literature distribution. Tracts on Brethrenism and letters setting out the work and hope of the local church to be sent to each family and distributed in the congregation.

2. 150 or more in attendance at each Prayer Meeting.

3. 20 percent increase in church attendance.

4. Individual prayer by each person when they take their seat in the church services. It is desirable that each should place the hand over the face and bow the head while praying.

5. One week of tithing from October 30th, to November 6th. Note. This offering to be made as last year. The tithing chest will be placed in the church Sunday morning, November 6th and you will place tithe in envelope and put your name on it or on a slip of paper so we may have the list of tithers.

6. Great Home Coming Service Sunday, November 6th at the church. Note. This service will be an all day service with basket dinner in the church parlors. The W. M. S. will have charge of the serving. Program for services will appear later.

7. Evangelism. 25 new members of the church. Note. This goal comes 'under the goal in the Bicentenary Movement of which Brother Wesley Miller is secretary, and he will have full charge of the evangelistic work.

Sunday School Goals:

1. 25% increase in attendance.
2. 20% increase in the membership of each class.
3. 90% of the Sunday school adults at the church services.
4. Free-will offering to the improvement fund. Note. Each class will give an offering and the two classes having the highest offering will be given special mention.

Woman's Missionary Society Goals:

1. 25 new members.
2. 80% attendance at the meetings held during the Movement.
3. 10 new subscriptions to the Outlook.
4. Free-will offering to Improvement Fund.
5. Gift to the local Board of Charity.

Sisterhood Goals:

1. 8 new members.
2. 80% attendance at meetings during the Forward Movement.
3. Free-will offering to Improvement Fund.
4. Gift to local Board of Charity.
5. Social meeting.
6. 5 new subscriptions to the Outlook.

C. E. Societies and their Goals:

1. 20% increase in membership.
2. 60% of the members attending meetings during Forward Movement.
3. Social meeting.

WATERLOO NOTES

With the close of the last General conference the Waterloo congregation put on an intensive campaign of preparation for a revival meeting. Although our plans were somewhat broken in on by the District conference at Hudson, Iowa, we were nevertheless in fairly good condition when the time came for action.

On Sunday, October 9th, Brethren Coleman and Kemp fired the first guns of the campaign, and for three weeks the Waterloo congregation and many of her friends from the other churches listened to soul-stirring singing, and fearless, soul-searching preaching. Notwithstanding we had known both of these brethren for a number of years we had never seen them at work in a meeting before, and I am happy to report that the Waterloo people are uniformly pleased with their methods and the quality of their work. Brother Coleman preaches with great power and clearness the truths of the Gospel. Without fear or favor he lays sin bare in the church and out of it. Having been a keen observer of life, and having back of him a broad, practical experience, he is well qualified to deal with the various problems which face the church today. I repeat that Coleman is a strong preacher. And while he believed the Word in its entirety, yet he has fortunately not developed any theological lopsidedness, nor got astride any theological hobbies. He preaches a straight, red-hot, symmetrical gospel, and under the sound of those messages church

members earnestly covet to be lifted up to "higher ground," and sinners are brought under conviction of their sins.

As a visible result of the meetings thirty made the good confession, in addition to many more who openly reconsecrated their lives. Of this number of accessions, twenty-six have been baptized and received into the church. One has also been received by letter. We are still hoping that from among the others who came forward there will still be some come into the Brethren church. In addition to these visible results, it was a time of great edification and inspiration for the entire membership of the church. Following this meeting the Waterloo church had the greatest communion service in her history. Every inch of available room was taken at the tables, and the representation of young people was such as to thrill the hearts of all who have dreams for the future of the congregation.

Perhaps the most tangible, convincing proof of Waterloo's appreciation of Coleman's work is to be seen in the free-will offering that was given to Brother Coleman on the last day of the campaign. In a way that clearly indicated that it was free-will and in less time than it takes to write this, \$675 was raised and handed to him.

As pastor of the Waterloo church I can say it was a real pleasure to work with these brethren. They are considerate, Christian gentlemen to begin with. And they are gloriously free from the officiousness and conceit, fastidiousness and crankiness that sometimes characterize evangelists and their helpers. God bless you, brethren. And may the good Lord spare us to labor together in another meeting.

WM. H. BEACHLER.

REVIVAL MEETINGS HELD FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE, OAK HILL, WEST VIRGINIA

We began a meeting here September 6 and worked against many difficulties for three weeks. The fair had just closed and everybody seemed tired out. On top of this we had a Chautauqua on the church yard for three days and three nights. The members attended well and took a great interest in the meeting from the beginning to the end. I worked as hard and as faithful as I ever did anywhere in my life but we could not pull it across.

The wrong time, all said, for a revival. Many said to me, I do not see what more any person can do than you did here. All seemed well pleased with the services but none of us seemed pleased with the results. But as it is the Lord's business to give the increase we tried to faithfully attend to our business and let the Lord attend to his.

We had no pastor to help but the brethren labored faithfully and hard and during the entire meeting only four asked for prayers and as yet none of them have been baptized.

It is quite probable that if we would have held this meeting last instead of first in West Virginia, we would have had a number of confessions. I believe the church was spiritually benefited and some said they never were so much benefited as during this meeting.

The mines all shut down and the people were much discouraged as mining is the chief industry. Yet they came within a few dollars of making the expenses of the meeting. And they promised me that they would make up the few dollars that lacked. Having no pastor and being unable at present to hire one, was another discouraging feature of the meeting.

We are still praying that the Lord will yet give some increase for the hard and faithful effort that they put forth.

Salem, West Virginia

We began here Tuesday, September 27. This is an outpost of Oak Hill, about two miles out in the country, and the members belong to the Oak Hill church. All started into this campaign with misgivings. The Second Adventists had partly wrecked this work and we thought we would do well if we could only put it upon its feet. But the Lord did above our asking or thinking here.

Out of two weeks we only had about ten days fit to hold services but we soon had overflow crowds and the interest became intense. We had here ten confessions and up to the very last service the interest kept growing. All said that it was a pity that we had not held a three weeks' meeting instead of two. And if we had any idea of the conditions we would have held only two at Oak Hill and put the three weeks here at Salem. This work has been solidified, spiritualized and uplifted and some of the very best people added to the church. We not only saved this church, which was about all that we expected when we began the meeting, but lifted it up to a much more useful place and added to the church some of the best people in the community.

They did their very best financially but every man out of work and no prospect for work till the last of April it was just impossible for them to meet the expenses of the meeting.

This was just as easy a field as Oak Hill was hard, and yet I never worked with a more willing people than we found at both places. I will report the Gatewood, West Virginia, meeting a week or ten days later.

I would be pleased to correspond for meetings for the early spring or summer as I have not yet tied up for these months. I can always be reached at my home address.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia, Penna.

ANNOUNCEMENTS

BRIGHTON, INDIANA

The Brighton Brethren church, six miles east of Howe, Indiana, will observe the Holy ordinances on Lord's Day evening, November 27. All who desire to engage in the feast are invited to be with us.

C. C. GRISSO, Pastor.

BRETHREN TRACTS

Of late there has been an insistent demand on the part of some of our churches for Brethren doctrinal tracts. Nothing new had been brought out along this line by our brethren for several years, and the supply of former editions had been exhausted, so we concluded to print at least three immediately. This has been done and the tracts are now ready for mailing. They will be sold in any quantity, but for convenience and economy in mailing we suggest that they be ordered in even hundreds or perhaps in special cases in lots of fifty each.

The following are now ready at the prices indicated, postpaid:

Is Feet Washing a Church Ordinance? By J. L. Gillin, 35 cents per 100.

The New Testament Teaching of the Lord's Supper, By G. W. Rensch, 45 cents per 100.

Baptism, By J. L. Gillin, 50 cents per 100.

There are two more tracts we are contemplating bringing out as soon as possible, but our action will be partly determined by the manner in which the three just issued are received.

Every Brethren church should have a liberal supply of these tracts on hand at all times. Order immediately.

THE BRETHREN PUBLISHING CO.,
Ashland Ohio.

A Delegate's Report of the Southern California Conference

By Mrs. H. L. Good

(Concluded from last week)

Dr. Pratt's next series was on Prayer. Most of you know Dr. Pratt's sweet, impressive style—his slow way of drilling those wondrous truths in, and whenever he got through I couldn't help thinking that it must have been something like that for Mary, and Martha and the disciples to sit at the feet of Jesus, and learn the great truths from him in his quiet way.

Acceptable prayer—an example, and conditions from 2 Chronicles 20:1-30. A great multitude of the children of Moab and Ammon had come against Jehoshaphat and he feared and set himself to seek the Lord, proclaiming a fast through all Judah. He was in a tight place. Trouble brings us to our knees. Be definite in your prayers. We aim at nothing in particular, and we usually hit it. Jehoshaphat got his position in the tabernacle before God where he had promised to hear and answer prayer. Your position is more important than your petition as you will see later. And he prayed, reminding God of his power in heaven and earth, and what he had done for them, and of his promise to hear them when they cry from the tabernacle for help; of his orders that they invade not, or destroy the children of Ammon and Moab, and he told God that their eyes were upon him. You know how God tested their faith by sending them out to meet the multitude, and how their faith stood the test, for as they went singers were appointed to sing about their victory, and to praise the Lord, and you read how they found nothing but dead bodies.

If you plead a promise, God must answer it, or his name for honesty is tarnished and that would be impossible. Sometimes God boxes us up so that we cannot get away. But he never puts the lid on and if you want victory, look up. Don't limit God to conditions, don't suggest to him ways and means. Ninety per cent of your troubles are imaginary, but Satan is just as well pleased if he can keep you in hot water. There's hardly a home but what there is a steeper in it. God goes out to respond to belief; ask; be willing to help answer your prayers; then praise him for victory as you go.

Now as to the position.—Jehoshaphat stood in the house of God. What is our position? Jesus came and tabernacled among us, so he is our house of prayer. We must abide in him before we can talk to God. When we go to the telephone we first see if we have the connection. See if you have the line or not before you begin to talk. You must also get God's ear first. John 15:7 is God's combination to his bank safe, turn it so far and you have access to the treasure. Outside of this and you have neither access nor acceptance, for everything depends on your getting into God's plans, and not on your persuading him to get into yours.

Oh, be definite in your requests. There's not a Christian here but that is a product of someone's prayer. Go forth in faith, confident that if we meet these conditions we may do business with God in this day and age.

Prayer that Availeth Much

The effectual fervent prayer of a righteous man availeth much. Who is the righteous man? In Christ, all are righteous. There are no degrees of righteousness in him. God is under obligation to hear us in Christ. Are we going to let Satan blind and bluff us all through this pilgrim journey? As to our rights and privileges it's mock modesty when you say you haven't the power! How much does it avail? What has been done, can be done again, even the impossible and miraculous. It's a miracle every time a soul is born again and there was never a soul saved "but in answer to prayer." What kind of a prayer? The earnest, agonizing, fervent prayer. Moses was burdened for Israel. "Hear me or

blot me out of Thy book." The Psalmist was heart-broken (119:136), also Jeremiah (9:1). So Paul (Rom. 9:3) also shows his passion for men. The queen of England was more afraid of John Knox's prayers than anything else.

The Holy Spirit is the author of all real prayer, and without much fervent prayer all human schemes for evangelism fail. The world is not only sick; it is dead, and the longer it stands, the more rotten it becomes. Yes, there is some progress in education; but think of cultured Germany.

Prayer brings the body of Christ into sympathy with its head. Can you see the Son of God weeping over Jerusalem, talking about gathering them as a mother her chickens? Listen! You have never seen a weeping church without seeing a reaping church, and this won't be accomplished by ice cream and cake Christians.

Then prayer will prepare the church to receive the blessings for which she prays. "God will give you as many babes as you can nurse." In Milwaukee four hundred and two were taken into a church and after two years only two remained—still born babes. Mother you converts; don't put them in a frigid atmosphere. A frozen mother was once found in the snow with a helpless infant tugging futilely at her breast. Is this not a picture of the church today? Oh, feed your people, instead of trying to entertain them.

We heard in our first business session a little about the good things in store for us and someone said they would like to whisper in our ears how fortunate we were in securing Dr. Cortland Myers of Boston as he was considered one of the greatest preachers of the day.

He is certainly fearless in his stand for the fundamentals, and the verbal inspiration of the Word, a much travelled, and well informed man of God.

Dr. Farr of Calvary Baptist church, Los Angeles, is another God-fearing man whom we were permitted to hear in four addresses. He impresses one as being tremendously in earnest, staying close to his subject; pleasing, and yet not trying to be entertaining with a lot of stories. Yet a lot of the subject matter treated by these two men was to a large extent what we have already been instructed in, so I will just give a few gleanings of the new thoughts each brought out. Dr. Myers on the "Vagaries of the Isms" showed how these theologies were enthusiastic about Jesus, even throwing palm branches, but they had no allegiance to give him. But Dr. Myers said the only palm branch you can rightfully throw must be marked by his blood, and by your blood too, for we are crucified with Christ. They borrow or steal everything from the Bible, but put it into the wrong relation. He illustrated his point thus: A negro who had stolen a pair of pants was brought before the jury on the charge but could not be persuaded by the judge to stand up to testify as to his innocence. They could not get him from behind the table at which he was sitting. Finally the judge commanded him to come out and take the stand. "No, sir, judge," said Rastus, "tink I'se gwine to get out dar? I'se got dem pants on." Just so with these theologists, they are afraid to come out into the open for fear we will see what kind of clothes they have on.

In describing world conditions, and pointing out "things not shaken" he gave this illustration from the late war. They say that in the most awful gas attacks, with bodies dropping on every hand, they could hear the sweetest music from the birds overhead. Some questioned why it was so and the answer was found in the fact that the gas stayed close to the earth, while the birds were

above it. "We may sing too," he said, "for we are above all these world conditions."

Some Catch Sentences from Dr. Farr

Christ ascended as though by celestial gravity. His coming will be the completion of his unfinished benediction. The Holy Spirit desires prayer for the Second Coming, because not until Jesus comes as King, can the Holy Spirit be poured out on "All flesh." There are two kinds of legitimate church work. The gathering of the bride—or missions, and the preparation of the bride, or holy living. In the rapture we are to meet him in the air. There are but 100 miles of air in depth around the earth. Even nature now is one great Misereeresorrow; will then be jubilate. The Bible is alive, pick any verse and it bleeds. Dissect a song bird, you get feathers and bones and flesh, but where is his song? Dissect the Bible and you get words and phrases, but where is the inspiration? Accept it as a revelation with the Revelator in your heart. The man who goes at the Bible head first only gets his brains knocked out, and he needs it.

Paul Brown gave us an outline from the World's Christian Endeavor convention on Meeting the Whole Challenge, and as fifty or more of you were down that night there is no need of repeating what you have already heard first hand. I would like to say that we were proud of our representation.

Now perhaps you notice I have not said a word about our own pastors, but I felt that as you had heard all of them, you might prefer something from these new men, since there was not time to get them all in.

They gave us some fine messages, however, and Brother Bauman's was especially good on "Is the Old Time Religion Unscientific, and out of Date?" (I have volumes on that message, if you high school youngsters wish them) and on The Modern Woman's Movements in the Light of the Scriptures, and another message on Demon Possession. We think he is as big a man, as a Bible student, as any we heard down there.

In summing up the conference, it seems that the admonition to the church was "That we stand more firmly than ever in defense of the faith once for all delivered unto the saints," and as to the individual, that we yield ourselves completely to the full occupancy of the Holy Spirit in our lives, that he may save others through us.

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- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

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The World's Happiest Day

The Day on which God gave
Heaven's Best Gift

Plan to make the most of it
By the giving of gifts of
SELF, SERVICE and SUBSTANCE

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George S. Baer, Editor

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EDITORIAL

“New Americans For A New America”

There was a time when the word “mission” suggested to us the work of the church far away in heathen lands, where the inhabitants grope in darkness without the light of the Gospel and the knowledge of the living God. But since millions of foreigners are within our gates it is no longer so; for we are surrounded by vast mission fields at home. But the exigency of the case demands that we put forth organized effort for the field is both important and promising. It is important because the multitudes who come here are souls for whom our Savior died, and who as strangers in a strange land need the help and sympathy of Christian people here more than they did at home. It is important also because of their influence in society and their power at the ballot box. They are here to stay, and will help build or will help to destroy the government according as they may be led. They come here with a few exceptions to make this country their home and to earn an honest living. But they bring with them wrong views of our republican form of government and some of the lower classes interpret civil liberty to mean “personal liberty,” and, blindly following the lead of an anti-christian and anarchistic element in this country, antagonize our free institutions, desecrate our Sabbath, despise the church, and violate the laws which secure life, liberty, and protection to them; while the Christian and Americanized foreigner upholds the government, loves our institutions, keeps our laws, and, feeling the pulsebeats of this nation in the nobler purposes in his own heart, will stand by our flag even to the sacrificing of his life. Such is the difference if a Christian or anti-christian influence is brought to bear upon them.

New Americans come to us through three gates: the gate of immigration, the gate of birth, and the gate of character. The problem with immigration is spiritual assimilation. The problem with youth is spiritual education. The problem with character is spiritual regeneration. Those who come to us through the gate of immigration must be met in Christ's spirit. Those who come to us through the gates of birth must be received as his immortal charges. Those who would seek the gates of regeneration need the touch of Christ's power which will make them new men and, therefore, best citizens. At whichever of the three points we meet our problem, the method and the spirit of Jesus are our only hope.

What, then, is the command that comes to us from the spirit of Jesus as our attitude toward those who arrive through the gates of immigration? This is not the occasion for discussing the wisdom of our immigration laws. Among Christian men there can be no possible controversy on one point: If our laws give men and women and children either invitation or liberty to come to our shores, they must

here be fashioned after our political life, and they must be met and conquered by that free gospel that is alone the safeguard of our Republic. If each year a million new faces turn eagerly to our shores, it will be national idiocy and religious apostasy for us to withhold that sympathy that is the very beginning of spiritual assimilation. In the long run that section of the church of Christ that most loves the immigrant will most claim the immigrant for Christ. Those who know best tell us that the foreigner is peculiarly susceptible to Christian friendliness. The Christian attitude towards this candidate for Americanism is not simply that he represents Caesar or Savonarola, Luther or Goethe, Huss or Copernicus, Shakespeare or Milton; it is rather that he represents Christ. “God give grace to his church that we may more and more make Castle Garden one of the entrances to his kingdom and that we may turn the Panama Canal into a river of life along whose borders will grow the trees for the healing of the nations.”

We must not forget, nor neglect, that other road along which wee feet walk into our national and church life. Far more than a million little people come annually out of the everywhere into the here. Around each of a thousand cradles men and women stand daily saying, “What manner of child shall this be?” George McDonald makes this dialogue to occur with each blessed and breathing arrival:

“‘And how did you come to be just you?’
‘God thought of me and so I grew.’”

“‘And how did you come to us, you dear?’
‘God thought of you, and so I am here.’”

It requires no great strain on faith to say that this is quite as true in the national and in the church sense as it is in the family sense. Every child is God's thought for the future of the church and the nation. Children are the primary opportunity of the people of God. They are the hope of America and the church. Whether our problem be that of keeping them within the kingdom or of gaining them for the kingdom, their plastic lives will answer to our touch. Among all of the hopeful signs for the church of the present, this is the most hopeful,—that there is a loving Children's Crusade in the plan of the Kingdom; not a Crusade that sends wee marchers to die on the plains of Italy in a wild attempt to recover Jerusalem from the Saracens; not the hysterical leadership of Nicolas of Vendome and Stephen of Cologne; not a glaring track of small skeletons whitening beyond the passes of the Alps and southward; but rather a crusade which seeks to claim every young life as a recruit for

that army that is led by the Son of God as he goes forth to war against strongholds mightier than a walled Jerusalem. If we knew the far and high issues, and the sure tokens of progress we would hail the large increase in Sunday school scholars as the prophecy of New Americans, new brethren, new soldiers for Christ. When we allow the Good Shepherd to gather the lambs in his bosom, he will be compelled to make fewer journeys out to the wild and bare mountains that he may recover the lost to the safety and peace of his blessed fold.

But there is another gate through which New Americans may be brought to America. Immigrants may become our anarchists. Children may grow up to be grafters and blasphemers. Immigration is not regeneration. Assimilation is not sanctification. Education is not the new birth. The inspector at Ellis Island can not see the heart. The public school teacher may not officially use the penitent form or mourners' bench. If we but knew, the hope of America lies with the men who proclaim a redeeming God. A revival of religion is necessarily a revival of assuring Americanism. Crowded altars are the Republic's best hope. For, after all, we need a frequent return to the commonplace statement that a nation is not made up of hills and valleys, but rather of human souls. Rocks and rills and woods and templed hills get their meaning from men. It is the business of the church to keep open the gates through which men and women walk the ways of genuine repentance to the peace and pardon and purity of God.

"Years ago Sir Edwin Arnold visited America and spoke to the students of our oldest university. One memorable and unforgettable sentence seized the memory of every hearer. He gave a succinct and epigrammatic description of the great wars of the past and of the greater contest of the future: "Gentlemen of Harvard," he said, "in 1776 and 1812 you conquered your fathers. In the years from 61 to 65 you conquered your brothers. Will you permit an Englishman to say that your next victory must be over yourselves?" It approaches the heart of our present American problem. We need not ask for that control over ourselves that is represented in cool diplomacy that seeks advantage in commercial or political contest. Rather should we ask for the control that is large enough to yield to God and wise enough to choose his way. We forget that our ancestors were the wild men of the North until Jesus found them and made them the mightiest people on earth. If America goes back on him, we make choice of suicide. If America rejects Jesus Christ and China and Japan accepts him and shall walk in his ways, the yellow man will seize our crown. But if America shall keep Christ and more and more live for him, and if China and Japan shall accept Christ and walk in his ways, they will simply become the Eastern and Western partners of the Prince of Peace.

By this program America will become the servant of God for the world of God. Claiming the immigrant for our free institutions, for our free religion as well as our free Republic; claiming the child for the Stars and Stripes, only more because we claim him for the Man of Galilee, and claiming every sinner for a cleaner nation and an ampler Gospel—we shall make our country great by the greatness of God himself.

J. FREMONT WATSON,

EDITORIAL REVIEW

The Mid-West district conference report is to be found in this issue over the signature of Brother Claud Studebaker as secretary, one of the youngest preachers of the conference.

Oakville, Indiana, church is active in all its departments and pressing forward under the aggressive leadership of Brother W. R. Deeter, who reports eight additions to the church, most of whom are the result of Sister Aboud's meeting.

From Accident, Maryland, comes a report of progress that is commendable. Brother L. B. Wilkins is always on the job and his churches are nearly always meeting every goal and doing all that is asked of them by the general church interests.

Our correspondent from the Goshen church, Brother Horner, tells us that the "Forward Movement" campaign of that congregation, which was published in the Evangelist recently, was a splendid success, and that a majority of the goals were accomplished.

Brother Pfeleiderer, one of our enthusiastic student pastors, reports concerning the accomplishments at Fostoria where he recently closed his pastorate and his entering upon his new work at Milford, Indiana. His work is starting off nicely at this place.

The Indiana conference is to have a camp meeting at Shipshewana Lake next summer, according to the announcement of Brother G. W. Rench, and they are also to have a new tabernacle in which to hold it. Cottages are also being built by individuals.

Brother W. M. Lyon reports twelve added to the church by baptism since his last report. He is a pastor who makes much of his pastoral work and is ever gathering in lost souls. He speaks of the excellent Bible lectures that were recently given in his church by Dean Miller, and also asks the prayers of the brotherhood in the interest of a new church.

A good report of the work of the Ashland church is supplied by Brother Ira D. Slotter, chairman of the publicity committee: The one dominating ideal of this church at the present time is to build a house of worship in the very near future, and every one seems to be co-operating splendidly under the able leadership of Brother J. A. Garber as pastor.

The article published in issue of November 16, entitled, "Just Playing," was credited to W. M. Lyon, but Brother Lyon informs us that the article was written by his son, Thoburn Lyon, who he says is editor of their parish paper. Not knowing this latter fact, and the article being unsigned, we naturally credited it to the pastor, rather than the associate pastor, but we are glad to make this correction.

Little Marguerite Gribble says through the pen of her mother, Dr. Gribble, that she will have to cease writing her occasional letters for us, because she and her mother will be separated most of the time and she will be in school at Denver, Colorado. We are promised, however, the privilege of publishing portions of Brother Gribble's letters to his little daughter, in so far as they may be of interest to the general brotherhood.

Welcome, Brighton, Indiana, to our Honor Roll. We appreciate your loyalty, as also that of your faithful pastor, Brother C. C. Grisso, under whose leadership you have accomplished this undertaking. We hope you will find The Evangelist's weekly visits so helpful that "The Evangelist in Every Home" will become a permanent policy of your church. We appreciate also the continued loyal support of the churches that are renewing their subscriptions.

Brother J. I. Hall reports a splendid meeting in his congregation at Martinsburg under the evangelistic leadership of Brother H. E. Eppeley, with five additions to the church. It is interesting to note and an omen of a better day, that a Church of the Brethren minister led the singing.

It is a sad duty to record the death of those whose lives are so consecrated to the service of God and their fellow men, and who were such valuable instruments in building up the kingdom. A few weeks ago we announced the death of Sister Vianna Detwiler and promised a fuller information later. We have just received the last of three memorials in her honor and are publishing them in this issue. We wish to add a few words of appreciation of her life. It has been an inspiration to know and to understand something of the surrendered spirit and consecrated service of Sister Detwiler. She was richly endowed and well trained and of broad experience. Wherever she labored, she was effective and greatly appreciated. The Spokane church is really a monument to her pioneer missionary spirit, as the church itself realizes and has expressed itself in a telegram to the sorrowing members of her family: "We the members of the First Brthren church express our deepest sympathy to you in the loss of your sister. We hold her memory sacred as a founder and co-worker in our beloved church. . . ." A number of churches have benefited by her excellent talent as a personal worker and Bible teacher. She perhaps did as much as any one else to awaken the church to the great call and opportunity of the northwestern states. Her little pamphlet, "The Clarion Call of the Northwest" shows the comprehensive-ness of her vision and the passion of her desire that the church might do its utmost to carry the gospel to these needy fields. It seems to us that we can ill afford to lose such as she, but she is gone to her reward, and we must pray that others will be raised up to take her place. God give us many such. May the comforting grace of God be with her sorrowing relatives and friends.

GENERAL ARTICLES

CHARACTER AND TUBERCULOSIS

Written for The Brethren Evangelist by Philip P. Jacobs, Publicity Director of the National Tuberculosis Association

The strength of character in the individual is a mighty factor in meeting the ever-present menace of this disease which afflicts a million persons in an active state in this country today and was responsible for no less than 132,000 deaths during the past year. The germs of tuberculosis are so widely distributed that in many cases the infant and child cannot escape infection. But the vitally important point as to whether this infection ripens into disease depends to a large extent upon the habits of living which the child acquires as he grows older.

Right habits of living, whether to avoid development of the disease or as a means of arresting its progress in the case of an adult, are the basis of "cure." It has been pointed out that there is no disease in the treatment of which more depends upon the hearty co-operation of the patient in following the advice of the physician. Anybody, who has tried it, knows the strength of character required to readjust one's habits to conform with the rules which experience has shown are necessary for recovery.

Defects of character not only make a man more liable to contract or develop tuberculosis, but also makes it hard for him to be restored to health when he gets it.

Of these defects, self-indulgence comes first on the list. A man who lacks self-control in his habits of life is almost certain to come to grief in some way and it is very likely to be in the way of tuberculosis. To be sure, this self-indulgence may be merely an excess of work, but even this is bad for almost everybody. Or it may be an excess of play—too much dancing, too much theatre-going, too much running about in a frantic effort to amuse oneself.

It is not alone in such generally understood forms as self-indulgence in food and drink which can break down the powers of resistance to the ever-present menace of the germs of tuberculosis. For example, the young woman who works all day and studies all night in order to get ahead in the word is in many cases as self-indulgent as the profligate. In either case, the penalty must surely be paid in some form or other, only too often in the case of tuberculosis.

Another defective characteristic to be guarded against is lack of stability. A person thus afflicted is not likely to stick to any good habits long enough to benefit by them. He may be thoroughly convinced of the need of outdoor exercise, proper diet, sufficient sleep and the avoidance of smoking. He may, and very likely will, enthusiastically start such a program to repair his failing health. But he will not be able to keep up the good work, and here again, a defective characteristic may in the long run literally prove fatal.

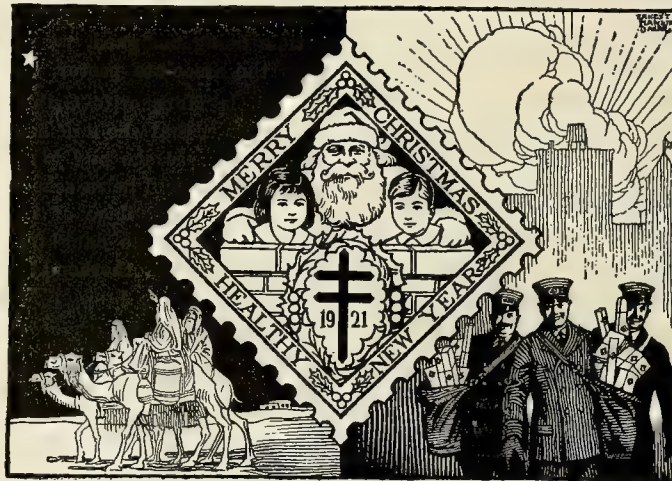
It is evident that cultivation of will-power by its exercise is an essential in building up health, either to resist tuberculosis or to arrest its development. But will-power and strength of resolution must be supported by patience, for the "cure" is not a brief process. Yet, if a man stops to think how long it took him to get his digestion, for example, so thoroughly out of order or his circulation so poor, or his muscles so weak; if he stops to think how long the

germs of tuberculosis have been working in his lungs, he will realize that the cure of many of these conditions must necessarily be almost as long a matter at best.

Anybody who visits a tuberculosis sanatorium for the first time is impressed by the general air of cheerfulness and optimism. This is evidence of the fact that patients who seriously undertake the "cure" realize that irritability, fretfulness and discontent only serve to impede their progress toward the goal of health. The treatment necessarily brings about not only physical but psychological improvement.

The fact that tuberculosis is both preventable and curable is part of the country-wide educational effort carried on by the National Tuberculosis Association and its 1200 affiliated organizations. Moreover, the fight is being won, although complete victory as yet is a long way in the future. Nevertheless, in the fifteen years since the Association began its work the death rate from Tuberculosis in this country has fallen from 200 per 100,000 population to 120 per 100,000 population. Funds to support this work of life-saving and health conservation are provided by the Sale of Tuberculosis Christmas Seals. The Fourteenth Annual Christmas Seal Sale will be held in December of this year, and the response of the public will determine the extent to which the work may be carried forward in 1922. Every dollar's worth of Seals purchased is a blow directly aimed at tuberculosis.

370 Seventh Avenue,
New York City.



Help to "Heal the Sick"—Luke 9:2

For the Heathen World

(A Prayer)

By Dwight B. Marvin

O God, Thou art acquainted with the difficulties and longings of every Christless soul. Thine all-embracing love extends to the lowliest and least of them, and thou knowest how to make the message of divine grace a message of hope. Be with those in heathen lands whose minds are darkened by ignorance and sin and whose lives are held in the bondage of superstition. Make them restless by thy spirit, we beseech thee, till they find rest in thee.

Cause them to respond to thy loving kindness as it is revealed to them by the missionaries of the cross, in teaching and preaching thy word, and in healing and comforting those who are in need.

Renew and sanctify all who live amid the shadows of false religions and hallow their homes with thy presence and power.

Make thou thy people in enlightened lands to support and encourage their substitutes who carry abroad the message of life. Bless those who give and those who receive and fill the whole earth with thy glory, through Jesus Christ. Amen.

The Trusteeship of Our Possessions. By C. D. Whitmer

It is interesting to note the growth of the germ idea of the Tithe from the days of Cain and Abel down to the period in which Jesus rebuked the Pharisees for not keeping the moral as well as the legal requirements of the Law of the Tithe." He did not find fault with their tithing. "These ought ye have done;" but the criticism was on the fact that they had neglected the weightier matters of the law, and that they ought not to have left the other undone.

Jacob appears in the long distance past, as the digger of a yet existing and famous well, and as the earliest vower of tithes. He is not the first mentioned tither, but the earliest spoken of as having made a specific promise to God that if he would do thus and so, Jacob would honor him with a tenth of his possessions. This vow leads to an instance of great patriarchal giving. These patriarchal fathers saw great visions and GAVE. They won great victories and GAVE. They desired God to do great things for them and GAVE. When material means were exhausted, they gave themselves.

Leviticus 27:30 states the first great part of the law of the Tithe. God has divided the Law of the Tithe into three great tracts of divine direction, each of them important, each of them in its own particular sphere and significance. The language in Leviticus refers to the first tithe. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy:

Let me take the word of God and hold the field against all champions on this thesis: That the tithe is holy unto the Lord and has never ceased to be that. Holiness is not a something that flits from one thing to another; but the thing holy unto God is holy for aye. There has been no abrogation, no passing away of this law respecting the holiness of the tithe, but Christ has fulfilled it with suggestions that ought to impel us to outclass the Jew in his giving under the law but alas for us, he has outranked and outclassed the Gentile brother; and when we compare the Mosaic church through the ages with the Christian church through the ages, it must be confessed that there is a large margin of obedience on the side of the Jew.

The law as to the second tithe is found in Deuteronomy 14:22-29. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth each year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and the firstlings of thy herds and flocks; that thou mayest learn to fear the Lord thy God always."

The third tithe is found in Deuteronomy 14:28: "At the end of the three years thou shalt bring forth all the tithe of thine increase the same year, and shall lay it up within thy gates." The voices of the Hebrew Fathers. After the return from Babylon an earnest effort was made by Nehemiah to secure fidelity and obedience to the law of the tithe, and in the tenth chapter of his prophecy we find his deliverance. The above passage shows that there was a thorough reform and a restoration from the laxity which grew up at Babylon, and which had obtained among the Israelites that remained in Canaan during the captivity. In the thirteenth chapter we have the sequel to all that goes before.

Malachi is equally fierce in his words, but has coupled with them a promise that God has made to the church for all ages to come: and that promise ought to be written in golden letters over the doors of every church in the world. The words of Malachi are these: "Return unto me, and I will

return unto you, saith the lord of hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? IN TITHES AND OFFERINGS. Ye are cursed with a curse, because ye have robbed me. Bring ye all the tithes into the storehouse, that there might be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of the ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed."

The Voices of the Fathers of the Christian church.

Paul the Apostle's Discourse on giving: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there shall be no gatherings when I come." "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man accordingly as he purposeth in his own heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver."

Jerome, A. D. 345-420. "What we have said of tithes and first fruits which of old used to be given by the people to the priests and Levites, understand also in the case of the people of the church to whom it has been commanded to sell all that they have and give to the poor and follow the Lord and Savior. If we are unwilling to do this, at least let us imitate the rudimentary teachings of the Jews so as to give a part of the whole to the poor and pay the priests and Levites due honor. If any shall not do this he is convicted of defrauding and cheating God."

Ambrose of Milan, A. D. 340-397. "God has reserved the tenth to himself, and therefore it is not lawful for a man to retain what God has reserved for himself. To thee he has given nine parts, for himself he has reserved the tenth part, and if thou shalt not give God the tenth part, he will take from thee the nine parts."

Voices of men eminent in the church.

Calvin, in those times of the French Reformation, had freely lifted his voice also, declaring, "We see how God complaineth that he was defrauded both of his first fruits and also of his offerings but if we inquire how the heathen behaved themselves toward their idols, we should find that they are willing to spend the most part of their substance on their superstitions."

Prof. Maz Nueller stated, "It is surprising that when there is so much profession of religious sincerity, a special society should be organized to impress upon the people the duty of giving to benevolence a tenth part of their income. Can there be a lower and simpler test of that sincerity? And yet when one thinks what this world of ours would be if at least this minimum of Christianity were a reality, one feels that you are right in preaching this simple duty in season and out of season, until people see that, without fulfilling it, every other profession of religion is a mere sham. I can hardly trust myself to think what the results would be if it were considered as not respectable to give less than one-tenth.

This proportion of the total income would amount in England alone to \$180,000,000 a year. You will not rest till people begin to see that to give openly is less selfish than to give secretly nay, till the giving of one-tenth of our income becomes the general fashion, so that a young man would as soon think of walking down the street without his hat, as to profess to be a Christian and not fulfill so humble a duty as giving one-tenth unto the Lord.

The law of the tithe is binding upon the Christian church according to the judgment of the Fathers and the

voice of the church uncontradicted for more than a thousand years. It is a sad thought that the faith of the Jews and the heathen should exceed ours. It was a proverb among the Jews—pay tithes and be rich. The heathen made the same observation that he who paid most to his gods did receive most from them. They saw God's judgment upon them for not paying him his tenth; they repented and restored the tithe and were delivered. But we Christians remain the only incurable infidels, and we refuse to pay God that which by a universal decree he has from the beginning reserved for himself. No enduring increase in our resources can be secured without systematic giving. The church can never capture the world for Christ so long as our gifts rest upon spasmodic emotions rather than upon conscience. Again, our giving must be in proportion to our income. The whole history of the Christian church does not show a single mission established or a single church maintained by appeals for each member of to give one dollar. The cry for an equal gift from each member of the church at once lowers the standard of the wealthiest members to a pittance; and forces upon the poor members the conviction that Christ does not demand of them the same amount as of the richest member. As I have studied over this matter, I am convinced that the church has made the same mistake that she would have made had she not fixed upon one-seventh of every Christian's time for worship, but had left every member free to set aside so much or so little of his time from business as might seem good to his own eyes. It is plain to all that, had not the early Christians set aside one day in seven for the service of God, and resolutely abstained from their ordinary work on that day, Christianity would never have become one of the great world religions. It grows equally clear to me that were the Christians, along with the devotion of one-seventh of their time to the Lord, to set aside also one-tenth of their income for his service, the world would be speedily evangelized.

Some answers to objections:

1. The church, if the tithing system were in force everywhere, would have too much money. Very well. Would the mass of the laymen who have nine times as much

as the church confess that they had too much money? Or is the work of the laity relatively more important than the work of God? Impossible. There can not be too much money provided.

2. Tithing is bribing God. Can God be bribed to receive what he has already promised to accept.

3. Tithing ended with the Old Testament economy. It did not end then, because it did not commence then, but long before; and was universal and not restricted to one people, nor to the Land of Promise.

4. We are to give according to our love to God. Some one calls this anarchy, pure and simple. Should there be no love, there would be no giving. This argument would logically release all from observing the Sabbath, provided they did not love God. Obedience to him does not rest on sentiment, but is demanded by the law itself, without reference to the existence or to the non-existence of love.

5. Abraham gave tithes for all posterity. Then why did tithes continue after the days of Abraham? And why did Nehemiah and Hezekiah labor so earnestly to preserve an obligation that had passed? Why then did Christ commend the Pharisees for giving tithes if there was still no obligation to pay them?

6. Tithing is oppressive to the poor. Why so? He who has but little has only one-tenth to give unto God, and his giving is in proportion to his income.

If Christians were the proper stewards of the money God has entrusted to them, the tithe would yield \$78,000,000 annually for the support of the GOSPEL. What a great day this would be for the missions all over the world.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine." Prov. 3: 9, 10.

"The silver is mine and the gold is mine saith the Lord of hosts." Haggai 2:8.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

217 E. Dubail Ave., South Bend, Indiana.

Sons of God, and Church Members. By Samuel Kiehl

Sons of God by faith in Christ Jesus are begotten of God with the word of truth (Jas. 1:18). It is written, Ye are all sons of God by faith in Christ Jesus (Gal. 3:26, R. V.), and, As many as are led by the Spirit of God, they are sons of God (Rom. 8:14). Dear reader, by what spirit are you and I led? Are we sons, or only church members? There is a vast difference between a nominal church member, and a son, or daughter of the Lord Almighty.

Church members who unfortunately may not have the Spirit of God dwelling in them, having a form of godliness but denying the power thereof, loving the ways of the world more than the service of God, are natural men and women, are not subject to the law of God, neither indeed can be (Rom. 8:7). Those whom the Lord adds to the church, those who take great delight in his service, are subject to the law of God, being led by the Spirit of God (received by faith in Christ Jesus) dwelling in them. They are spiritual men and women, consecrated members of the church of Jesus Christ (Matt. 16:18).

To such spiritual members the following comforting words are written for their encouragement, Come out from among them (the world), and be ye separate, saith the Lord, and touch not the unclean thing (sin); and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17, 18). Such spiritual exaltation the natural man cannot comprehend; he receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned (1 Cor. 2:14). But spiritual men and women, sons and daughters of the Lord Almighty,

rich in the grace of God, "fervent in spirit," are continually saying, The Lord be magnified (Psa. 40:16). They magnify him with thanksgiving (Psa. 69:30). They shout for joy (Psa. 32:11). Their hearts are overflowing with praise to his holy name. Their delight is in the law of the Lord, and in his law they meditate day and night (Psa. 1:2) They are doers of the word, not hearers only (Jas. 1:22). Praise the Lord for such spirit-filled church members. May their number increase daily. Let us pray the Father that a like spirit may immediately take full possession, not only of every Evangelist reader, but of every member of the Brethren church wherever located. We ask in his name.

Dayton, Ohio.

Ye men and angels witness now,
Before the Lord we speak.
To him we make a solemn vow,
A vow we dare not break,
That long as life itself shall last
Our lives to Christ we yield,
And from his cross we'll not depart;
We'll never quit the field.
We trust not in our native strength,
But on thy grace rely.
May he with our returning wants
All needful grace reply.
So guide our doubtful feet aright,
And keep us in thy ways.
And while we turn our vows to prayers,
Turn our prayers to praise.

Devotions in Private Life. By Rev. E. J. Bodman

(The Evangelist has repeatedly emphasized in its editorial columns and in practically every department of the paper the importance of devotions both in the private life and in the home life. We have believed that if a high type of spiritual life could be developed and maintained by the great mass of individuals of the brotherhood, the other perplexing problems would readily find solution. This view is very widespread and the supreme importance of a vital spiritual life is generally recognized. It is becoming a dominant note in most of our religious and denominational journals. We have discovered in "The Herald of Gospel Liberty" an article that gives such striking and timely admonition along this line that we are passing it on to our readers.—The Editor).

One of the strongest arguments in favor of devotions in private life is the attitude of Jesus Christ, who, realizing the tremendous importance of the work which had been given him to do, spent much time alone with his heavenly Father, in order that he might be fully equipped with power and wisdom successfully to cope with whatever problems or difficulties presented themselves during the day. Because of the large number of people who thronged about him, he would rise before it was day and go into some solitary place where he might spend an hour in communion with his Father. Again and again we read that after some great event such as the feeding of the five thousand, as recorded in the fourteenth chapter of St. Matthew's Gospel, he would send the people away while "He went into the mountain to pray." Now if the Savior could not do his busy work, condensed into those three years of active service, without constant and repeated retirement in body and in mind, that he might meditate and pray, we err in trying to meet our lesser responsibilities by any other method. Well has it been said recently, "We can do nothing before we pray." It is my personal opinion that there never was greater need than today for more systematic and prayerful study of the Word, and quiet waiting upon God.

Rev. John Timothy Stone, of Chicago, says:

"The turmoil and disorder we see all about us in our land and abroad the nebulous matter that clouds our clear vision into the distances,—all suggest the need of faith and service which have the receptivity, mentality, and spirituality of photographic plate. The great distances of the heavens and the stars of smaller magnitude are reproduced through the evidence of photography in the present magnifying power, which has opened a new heaven by the adjustments and appliances of the telescope. Thus today the Holy Spirit is showing us the distances and vastnesses and actualities of faith, through the far and near approaches of prayer, influenced and associated with the Word of God. The Bible writings are rich storehouses of nourishment for the spiritual life and no private devotions are at their best unless much is made of the Scriptures.

Now if the Word of God is related aright to the duties of each recurring day, and prayer is our passport into the Holy of Holies, we see at once the great and glorious privilege of private devotion; and it should be our aim that we allow nothing to interfere with these moments we spend alone with our God.

"My God, is any hour so sweet
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?

"Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When on the wings of prayer upborne,
The world I leave.

"No words can tell what sweet relief
There for my every want I find;

What strength for warfare, balm for grief
What peace of mind.

"Lord, till I reach yon blissful shore,
No privilege so dear will be
As thus my inmost soul to pour
In prayer to thee."

Again I wish to emphasize that the cultivation of the devotional spirit is essential in this complex life of ours. "The soul must have its quiet contacts with God."

There is special need, if we would hold our own against the world and make gains in Christlike qualities, of coming to a stop now and then, and, in the hush of the soul and the unobstructed presence of God, talking things over with ourselves. There can be no doubt of the rare blessings which may come to one, or rather which surely will come to one, in the way of inward peace, of exalted and satisfying emotions, and of fresh insight and broadened views, through just opening the mind and heart to God, and lying still in his arms as a child falls back in its mother's arms, and letting his peace calm the agitations of the mind and whisper his sweet secrets into the soul.

I am sure that you will agree with me when I say that "We do our appointed work best when we do it with the fresh strength derived from intimate fellowship with the Father. We get closest to men when we get closest to Christ. The Son of God faced not only the sublimest but the most difficult undertaking which the world ever knew; but he took time to rest, to meditate, and to be alone with him who sent him." In the strength of such a moment of quiet devotion, he went forth to meet his enemies in the garden; and I raise the question, Did ever King, Queen, Emperor or Czar go to his throne with greater dignity, more majesty or power, than was manifested by the Christ of Galilee when he went to his doom?

The late Phillips Brooks said, "The more earnestly you are at work for Jesus, the more you need times when what you are doing for him passes totally out of your mind, and the only thing worth thinking of seems to be what he is doing for you."

Fall River, Massachusetts.

The Indians' Twenty-Third Psalm

It is difficult to translate the language of the Indians as they almost universally use a sign language. From "The Bible and Missions" this translation of the Twenty-third Psalm is taken.

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me to where the grass is green, and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again, and draws me into his good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I will draw back not. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hand upon my head, and all the tired is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through life, and afterward I will go to the "big Tepee," and sit down with the Shepherd Chief forever.—The Herald of Gospel Liberty.

THE BRETHREN PULPIT

FREE MASONRY versus CHRISTIANITY

(A SERMON)

BY ALVA J. McCLAIN

(The following sermon by Brother A. J. McClain was preached in his own pulpit and later published in book form for distribution. He writes, "I have had requests from various parts of the Brethren church to present the enclosed sermon for publication in the Evangelist. . . . Opposition to oath-bound secret societies is one of the historic positions of the church. . . . I believe there is a great present need for frank discussion of the subject lest we drift entirely away from our original position which certainly was Biblical. The testimony of the sermon has been blessed to a marked extent, even beyond my expectations. Three men, two of them 32 degree Masons, have been led to sever their relations with the lodge, acknowledging that the facts presented are correct." The sermon, because of its length, will be published in installments. The sermon can be had at 5 cents a copy or 50 cents per dozen by sending to the author.—The Editor.)

I have two texts:

Matt. 12:30—"He that is not with me, is against me."

John 12:48—"He that rejecteth me and receiveth not my sayings, hath one that judgeth him—the word that I speak, the same shall judge him in the last day."

Will you listen carefully while I present three propositions?

1. **Jesus Christ is God** manifest in the flesh, and apart from him the true God can neither be known, worshipped nor acknowledged.
2. **Salvation is by faith in the atoning blood of the Lord Jesus Christ**, apart from all human works and character.
3. **It is the supreme obligation of every saved person to obey the Lord Jesus Christ in all things.**

These three propositions are the pillars of the Christian faith—the Deity of Christ; Salvation by faith in him; Obedience to his Word. Do you believe these three things? I am going to ask every person who does to stand? (Nearly the entire congregation stood.) Thank you! I knew you believed them, but I can preach to you better after that testimony.

About four weeks ago I called over the telephone one of the highest officers of the Grand Lodge, at his office at the Masonic Temple, in Philadelphia. I told him frankly that I was not a Mason and that I desired to obtain some authentic information regarding Freemasonry and what it stood for. This officer suggested three books by Masonic authorities. I told him that one would be sufficient, and asked which of the three books was best. Without hesitation he answered, "Get the Encyclopedia of Freemasonry by Mackey. It is, without question, our highest and best authority." He then referred me to a man at the Masonic Library. I called this man and asked him for the highest and most authentic Masonic authority. Without a moment's hesitation he answered, "Get the Encyclopedia of Freemasonry by Mackey!" I have that Encyclopedia with me here tonight. In the main, my analysis of Freemasonry shall be based upon its statements and claims. Surely, no Mason can question the fairness of this method.

The author of this Encyclopedia, Albert G. Mackey, is one of Masonry's most learned and famous men. Besides being a thirty-third degree Mason, he held many high offices in the organization. At the writing of this work he was "Past General Grand High Priest of the General Grand Chapter of the United States." Practically his whole life was devoted to research work on behalf of Masonry. His industry was amazing. A stream of books came from his

pen, among which are "A Lexicon of Freemasonry," "Manual of the Lodge," "The Book of the Chapter," "A Text Book of Masonic Jurisprudence," "Cryptic Masonry," "The Symbolism of Masonry" and "The Masonic Ritualist." This Encyclopedia, however is the crowning work of his life. He was engaged in its preparation for thirty years.

This Encyclopedia contains over a thousand pages, with articles upon almost every conceivable subject that is in any way related to Freemasonry. During the past four weeks I have gone through the book carefully and have read hundreds of its articles. I am impressed with the exhaustive manner with which the author treats the various subjects. Certainly I am not in agreement with the doctrines of the institution which Dr. Mackey defends, but that does not keep me from admiring his able scholarship, his painstaking research work, his sober and fair presentation of Masonic subjects. And my admiration increases when I remember the extreme difficulty under which Dr. Mackey was compelled to prepare his Encyclopedia. The authors and editors of other encyclopedias never faced such a difficulty. Dr. Mackey was expected to give the public the fullest possible exposition of Masonry and at the same time reveal **none of the secret work**. In spite of this difficulty, Mackey has produced a monumental work and all Masons may justly point to the man with pride. What the great church historian and encyclopedist, Dr. Philip Schaff, was to the church, this man, Dr. Mackey, was to Masonry.

My examination of Freemasonry tonight will be absolutely from the viewpoint of a Christian. I have nothing to say to Masons who are not Christians. If I were not a Christian, I would undoubtedly be a Mason tonight, as I was preparing to enter when the Lord Jesus saved my soul. I am speaking to those who own Jesus Christ as Lord and God.

I shall not assume to speak for Freemasonry tonight—**Freemasonry shall speak for itself**. By its own utterances, by its own words, Freemasonry must stand justified or must stand condemned. Matt. 12:37—"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

What does Masonry have to say for itself?"

1. MASONRY CLAIMS TO BE A RELIGIOUS INSTITUTION.

This claim is made not once in this Encyclopedia, but literally dozens of times in different articles. We have not the time to hear all these references. I shall ask you to hear just one. Under the article on RELIGION, Dr. Mackey discusses fully the right of Masonry to be called a "religious institution!" He says that some of the more "timid brethren" have been afraid to declare its religious character lest the opponents of Masonry should use this fact against the lodge. But he insists that the truth should be told. I now quote from the Encyclopedia (Pages 640 and 641):

"I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But, that I may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms."

Dr. Mackey then gives in full Webster's definition of "religion." The quotation is too lengthy to give in full, but

Dr. Mackey proves conclusively that Freemasonry meets every requirement of Webster's three primary definitions of religion, and sums up the proof in the following words:

"Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution? * * *

"Masonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it."

This should settle for all time the question as to whether or not Freemasonry is religious. According to its own claims, it is proper to speak of the "religion of Freemasonry." The man who contends that Freemasonry is **not** a religious institution is either childishly ignorant of the organization or else he is a willful deceiver! Masonry is religious—it teaches religion. But this fact does not necessarily condemn Freemasonry.

Now I desire to lay down a Biblical truth—an axiom of Christianity. Here it is:

There is only ONE true religion. That religion is Christianity. All other religions are false.

I need not argue that proposition. No Christian has ever denied it. But listen to the Word of the Lord Jesus himself on this point. Jesus said, "I am the door." What else? "All others that came before me are thieves and robbers." **That ends it!** "I am the door," he says. The door to what? The door to God; the door to heaven; the door to Eternal life! "All others are thieves and robbers." I did not say it—**The Son of God said it!** Do you believe it? Of course you do if you are a Christian.

We are now in a position where we can determine absolutely whether or not the religion of Freemasonry is false or true. Here are the propositions:

There is but one true religion—Christianity!

Freemasonry has a religion!

If it is Christianity, it is true!

If it is not Christianity, it is false!

The issue is perfectly clear. The logic of these propositions cannot be evaded. We shall now go to Masonry's highest authority and say: "You have told us that your institution is a religious institution. We believe you, but we would ask you one more question. "Is your religion Christianity, or is it not Christianity?" Freemasonry has answered this question—mark carefully the answer on page 641 of the Encyclopedia:

"The religion of Freemasonry * * * is not Christianity."

These are not my words! They are the words of Masonry's own Encyclopedia, prepared by one of the greatest Masonic authors, recommended to me as authentic by one of the highest officers of the Grand Lodge of Philadelphia! It declares Freemasonry has a religion, and that religion is not Christianity!

I have not condemned Freemasonry. Freemasonry has condemned itself!

Let us use a little logic here: If the religion of Freemasonry is not Christianity, then it is false! If the religion of Freemasonry is false, then it is not of God! If the religion of Freemasonry is not of God, then it is of the evil one!

Does any man care to stand up and say that a Christian can belong to and support an institution which teaches a religion which is not Christianity? If so, let him face the Apostle Paul, who said: "Though we, or an angel from heaven should preach unto you any Gospel other than that which we preached unto you, let him be accursed! As we have said before, so say I now again, If any man preacheth unto you any Gospel other than that which ye received, let him be accursed!" The curse of God is upon every religion out side of Christianity, Gal. 1:8-9,

I might pronounce the benediction and go home, but there is more to be said.

II. FREEMASONRY RATES CHRISTIANITY AS A "SECTARIAN RELIGION," WHILE BOASTING OF ITS OWN "UNIVERSALITY."

Again I quote from the Encyclopedia (Page 641):

"The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism * * * it is not Christianity.

"It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truths."

(Page 462):

"If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its **UNIVERSALITY IS ITS BOAST**. In its language, citizens of every nation may converse. At its altar men of all religions may kneel. To its creed, disciples of every faith may subscribe."

(The underscoring is our own.)

I came here tonight determined to discuss this subject of Masonry deliberately and calmly, but I tell you my blood boils at the audacious blasphemy of such statements and claims as I have read! Can you, as a Christian, sit unmoved by such a dastardly comparison between Christianity and Masonry? Christianity is a sectarian religion! Christianity can be compared with Mohammedanism, Buddhism, Brahmanism! Masonry cannot be compared to these religions! Christianity teaches a sectarian creed! Masonry teaches a creed of fundamental religious truth!

Do I need to tell this audience that all these great swelling words are a lie? If you want the truth, just reverse all these statements! It is the religion of Masonry that is sectarian! Christianity is the universal religion! It is the religion of Masonry that belongs down in the market place alongside of Buddhism, Brahmanism and Mohammedanism! Christianity belongs above them all!

Oh, you Christians here tonight, is our Christ only a sectarian Christ, deserving only of a place alongside of these false prophets? Is that Blessed Faith which he came to inaugurate by his sinless life, his atoning death, his resurrection from the dead—is this faith, after all, only a sectarian faith like that of Mohammed and Buddha? I tell you, NO! But let the Bible answer:

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, and all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." —Dan. 7:13-14.

"Behold the Lamb of God which taketh away the sin of the world." —John 1:29.

"And I, if I be lifted up from the earth, will draw all men unto myself." —John 12:32.

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:2.

"God highly exalted him and gave unto him the name which is above every name, that in the name of Jesus every knee would bow * * * and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." —Phil. 2:9-10.

"They sing a new song, saying, Worthy art thou * * * and every created thing which is in the heaven, and on the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory and the dominion, forever, and forever." —Rev. 5:9-14.

Philadelphia, Pennsylvania.

(To be Continued)

Send
WHITE GIFT
OFFERINGS to

THE SUNDAY SCHOOL

H. H. WOLFORD
General Secretary-Treasurer
Ashland, Ohio

The Call of the White Gift Offering

By Prof. H. H. Wolford, General Secretary, National Sunday School Association

The time of the year has come when we celebrate the birth of our King. The spirit of Christmas is the spirit of worship and adoration. The Wise men of the East came with worship and adoration expressed by their earnestness in making the long journey to see the Christ child. It was expressed not only by their worship but also with gold and frankincense and myrrh. They went away rejoicing because they had had the opportunity of seeing the Christ in person. It is not given us to see him in person but to see him in the spirit and to feel the presence of his life within ours. It is not our privilege to present gifts to him in person but to give to the furtherance of his cause among men. Especially is this true for our Sunday schools. During the past years the gifts of our schools have permitted the National Sunday School Association to do much for the building of the kingdom. The church has reaped much from the sowing of the Sunday school. Hosts have been brought to Christ through the teaching of the Word. In order that the Sunday schools may be more efficient direction toward unity of effort has been necessary. By your gifts workers have gone out to help wherever needed. This work is to be more far-reaching during the present year in the holding of institutes. We are therefore asking that you continue your liberality this year to the extent of fifteen hundred dollars for this purpose. For expenses of printing and officers at least three hundred dollars will be needed.

Your gifts have also given opportunity for expression of religious teaching in missions and the chair of religious education. Our gift of one thousand dollars to Kentucky missions is to be continued. Reports in the Evangelist, which you have read, indicate the far-reaching results of the work among the mountain people. Our gift to the College toward the maintenance of the chair of religious education

is also having its far-reaching effects in the training of young men and women for larger services in the church. For this we continue our gift of twelve hundred dollars. This makes our budget for the coming year four thousand dollars. The directors of the Bicentenary Movement suggest that the minimum should be twenty cents per member of the church. We leave to you the method of securing this amount. The method used in former years of calling for a White Gift offering has proven effective and a source of joy to all Sunday school workers and pupils.

This appeal in the Brethren Evangelist is directed especially to the superintendents and officers of our schools. In past years your co-operation has been wholehearted and enthusiastic. The officers of your Association have appreciated this very much. Without your help the work could not have been done. We solicit again this year the same interest and response as in the past. Your gifts this year should be sent to our new treasurer, Mr. Ira D. Slotter, 44 West Third Street, Ashland, Ohio.

With best wishes for a merry Christmas, we are your servants.

Budget of National Sunday School Association to be contributed through the White Gift offering:

Kentucky Missions through National Board, . . .	\$1,000.00
Chair of Religious Education through Ashland College,	1,200.00
For Institutes and field work under direction of National Sunday School Association,	1,500.00
For printing and expenses of officers,	300.00

Total, \$4,000.00
Ashland, Ohio.

The Teacher as an Evangelist. By the Editor

The Sunday school is perhaps the most effective agency in the service of the church for bringing souls to a personal acceptance of Jesus Christ as their Savior. It is the secret back of the success of many great evangelistic campaigns. Evangelists recognize the importance of securing the full measure of its influence to their success, and lay their plans to that end. No wise Gospel herald will fail to use every legitimate influence to bring about a decision on the part of every unyielded life—youth or adult—in the Sunday school when in the midst of a campaign. And every school ought to have continually a number of such scholars,—not forever the same ones, but it should be alive enough to be ever gathering new unchurched folks into its membership as others are being led to Christ and into the church.

But it is not the ideal way to leave all the evangelism of the Sunday school up to the special evangelistic preacher. Every teacher ought to be an evangelist to his own class and every Sunday ought to be decision day. No teacher is really fitted for his task who has not the evangelistic zeal. He has no true vision of the teacher's mission, who does not see in it the responsibility of applying every lesson to the heart and conscience of those taught. Perhaps most teachers understand this to be true in an intellectual way, but many have no heart keenly alive to the responsibility. They have a desire to see their pupils brought to Christ, but have allowed a certain formality and lack of passion to creep into their teaching, and an atmosphere that lacks in serious-

ness to prevail in the class room. Under such circumstances the members of the class cannot be brought face to face with the living Christ. He feels no special prompting or urgency for attempting it, and so the matter is neglected. But if he did, he would be hindered by the atmosphere being so cold and almost out of harmony with such vital and spiritual things. And he seems at a loss to know how to change conditions and to create a favorable atmosphere that will make possible the presenting of Christ's claims in an effective way.

There are many things important if the teacher would be an effective evangelist to his class. He will need to know something about methods; he will need to know human nature, and especially the particular personalities before him; he will need to know the truth that must be imparted to bring about the change of heart; he will need to have tact, sympathy and sincerity; and many other things will be found helpful. But most of all he needs and first of all he must have, if he is to be successful, an evangelistic fire kindled in his heart. He must be deeply concerned about the spiritual welfare of every member of his class, and desire greatly to awaken in each soul a spirit of earnestness concerning his personal relations with Christ. The teacher who is not thus aroused will not accomplish the purpose of his teaching. The torch that is aflame can be used to kindle many fires and cause great conflagrations, but if it has no fire it has no use. So the teacher whose heart is burning

with a passion for souls can be used of God to make divine love real to many as they gather under his instruction, and to spread the contagion of evangelism to many other teachers of the Gospel. Many a great campaign of evangelism has had its birth in the heart of some humble teacher of the Word, where was burning a desire for the saving of

souls. We may not expect to start a great revival, but we ought to be deeply concerned about starting and maintaining a revival in our classes. The measure of this desire will determine to a large extent the measure of our success, and without it we are unfit for the task of teaching.

Send Home Missionary Funds to
WILLIAM A. GEARHART,
Home Missionary Secretary,
906 American Bldg., Dayton, Ohio

MISSIONS

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
Financial Secretary Foreign Board,
1330 E. Third St., Long Beach, California

ANOTHER GRIBBLE LETTER

Johnstown, Pa., Nov. 11, 1921.

Dear little friends:

I wrote to you last from Daddy's home at New Cumberland. We spent eight days in New Cumberland and vicinity, visiting Daddy's relatives, and Mama speaking in various churches near there. There is no Brethren church at New Cumberland and most of Daddy's relatives belong to a small denomination known as the "Church of God." It seemed very different at New Cumberland than it did when we went away for Daddy's dear mother went on the 25th of August to be with the Lord. I missed my dear "Nanny" whom I loved, though I scarcely remembered her except from her letters and her pictures. Mama and I would like you to pay very much for dear Daddy, who probably does not yet know of his mother's death, but who may learn of it about Thanksgiving time.

On Monday, November 9th Mama and I left New Cumberland. We changed cars at Harrisburg where we had been invited to dinner by kind friends. There were a number of relatives and friends, both old and new at the station to see us off, and especially to bid me good-bye, as they realized that they might not see their little niece and cousin again for years to come. One of Daddy's aunts came all the way to Altoona with us, and went back on the next train. When we reached Johnstown Brother Ashman was there to meet us and I was soon introduced to his family of five children, who were all so kind to me. I went to school with Mary the next morning, but although I sang my little songs, the teacher forgot to give me any lessons. Last night I went to church and enjoyed it very much. Sometimes when Mama is talking she forgets some things that she ought to tell. Last night she forgot to tell them about the human leopards in Africa, so I just spoke right up and reminded her of it. I couldn't understand why people laughed. When Mama comes to see you, you must ask her to tell you about them. It is such a long story to write.

This afternoon we are at Brother Wood's and we are going to speak at Morrellville tonight. You see I feel the responsibility of helping Mama while I am with her, which will not be long.

I am going to send you a letter from my dear Daddy. Soon, very soon now, I must cease to write to you as I have done, because I will be going to school in Denver and living the life of a little American schoolgirl. I shall have much to learn and nothing to write that will be of interest to you. Still if you write to me, your letters will be answered personally.

Daddy's dear letters to me will now be published in place of mine, and I hope they will be as enjoyable to you as they are precious to me.

Mama and I are going to Conemaugh tomorrow night, and to Pittsburgh and North Brad-dock on Sunday.

If you write to me address me at, 1421 S. Grant St., Denver, Colorado.

With very much love from your little missionary who has come home to be educated in

order that should Jesus tarry she may go back to dark Africa as a worthwhile ambassador of the Cross. Ever faithfully,

MARGUERITE GRIBBLE.

FROM BROTHER GRIBBLE TO MARGUERITE

(The following is a portion of a letter sent us by Dr. Gribble for publication. Thinking that it may be of interest to our readers, we are giving space to it.—The Editor).

Kubu, 34 miles from Bangui, French Equatorial Africa, September 1, 1921.
My dear little girlie, Marguerite:

Now your daddy is going to write a letter for his little girl. It is a letter for her very own. Since the 20th of June, when we last saw each other on the boat at Bania, I have always written to Mama only, trusting that you and she might be together when the letters would be received. Now I realize that perhaps you and Mama may not be together even, as you will be going to school somewhere and Mama be traveling about to tell the people about the poor black people out here who know nothing about Jesus, and that Jesus loves them just as much as he does white people. So from now on, when I write to Mama, I will write to Marguerite also. But you must not look for letters too often, as from Bozoum we will have only one mail leave each month. So after you receive this letter, you can expect a letter from Daddy once every month. However, for some weeks now, he may be able to send letters oftener than once a month.

How Daddy would like to see and give his little girl a hug and a kiss. He knows that she will be a good little girl and will love Jesus with all of her heart. He prays very, very much for her. Jesus loves our little girl very, very much, and even if she is tempted and sometimes fails and is a bit naughty, he loves her all the same, but he is grieved and very sorry that she was naughty. When our little girl sees other white boys and girls doing and saying bad things, she must not do as they do, but set before them a good example of being good. It was because of sin that Jesus died. Sin is so awfully bad that in order that we might be saved, Jesus had to die in our stead. Now we are saved, not because we do good, but because we believe on Jesus who died to save us. And then we try to be good and not sin so as to please him. For even if he did die, he is not dead now, as you know that he rose from among the dead and is now in heaven, and that some day, possibly very soon, he will come again and take all of his people with him to be with him forever. Will not that be good? Where Jesus is everything is nice and good. You know how much nicer America is than Africa. You know that out here we have dirt, dirt and more dirt. Then when you got to America the people had nice floors in their houses, had better food to eat, had everything nice, so that it would be enough to make any little girl think that she had gotten into heaven. But things are very much nicer and better in heaven than they are in America. There everything is nice, and there is no sin and sorrow. And there we will

all be together, Mama, Daddy, Marguerite, Aunt Mae and everybody that Marguerite loves. There will be no saying "Good-bye" there and the shedding of tears. Our little girl knows more about what some of these things mean than many big people, as she is the little girl of missionaries. But she will be all the happier when she gets to heaven and finds there many black people who will love Jesus just as much as we love him, and who would not have been there if Daddy, Mama and others had not left the nice land of America and said "Good-bye" to their loved ones and told these black people about Jesus. You know about little Kobe. He is in heaven now and would have never known about Jesus if it had not been that that little party of missionaries came up the Sangha River two years ago and found little Kobe and told him about Jesus. So even if it is a bit hard to be separated from Mama and Daddy, and our little girl cannot have all the home privileges that most other little girls and boys have in America, she must not feel sorry, for God surely will take good care of our little girl and when she gets to heaven she will have great joy.

Ever since Daddy left you and Mama and Aunt Toddy at Bania, he has been traveling nearly all of the time. When he was not actually traveling, he was making boxes, packing, etc., in getting ready to travel.

Tomorrow, the Lord willing, Daddy hopes to arrive at Bangui and meet Aunt Toddy and other missionaries and learn how Mama and Marguerite were when they saw them last at Matadi or Brazzaville. And Daddy hopes to receive some mail from Mama and Marguerite also.

Since leaving Carnot Daddy has had some very hard trips, because now it is raining nearly every day. So far today it has not rained where Daddy was, but he hopes that it will not try to make up for it tomorrow, as he wants to ride the 34 miles to Bangui. 34 miles was not far for Daddy to ride in America on a bicycle when he was able to ride well, but it is quite a distance out here for him, as he is not as strong as he was before coming to Africa. Also the climate is harder. But Jesus gives all needed strength to do the things that need to be done, and Daddy is expecting him to give the strength to make the trip tomorrow.

Well, bye-bye for this time to Daddy's good little girl. Much, much love from

DADDY.

SERVICE

By Mary Holden Killingham

All cannot climb to heights of fame,
And write upon the sky their name;
All cannot speak in tones so loud,
That they shall sway the passing crowd.
All cannot sing with angel voice
And bid the broken heart rejoice;
All can faithful be; all can love,
And all can serve the One above;
And he who loves will serve the King—
Rich jewels for his crown will bring.

NEWS FROM THE FIELD

ASHLAND, OHIO

The following paragraphs are gleaned from the "Brethren Voice," issued periodically by the local congregation. At our annual business meeting this number of the "Voice" was authorized, to contain reports from the several departments, and it is from these reports that the items are taken:

"The past year is generally conceded to have been one of the best in the history of the church. Thirty-two persons were received into fellowship. Ten of these additions came by letter from sister churches; the other twenty-two represent new Brethren. These persons along with the older members seem to be growing in grace and the knowledge of our Lord. They have been faithful to the interests of the church, enabling us to register a uniformly good attendance at all services and to meet all our financial obligations with a small balance on the right side of the ledger. The several social meetings have been the means of cultivating closer fellowship and of developing a stronger church consciousness.

"The Sunday school experienced commendable growth along various lines. There was a total attendance of 6,836, making an average of 131 per Sunday. Because of splendid interest in the Building Fund the offerings went considerably above previous years, \$424.62 was given to that Fund; \$112.17 to the White Gift offering; \$302.29 to the regular fund—a total of \$839.08 or an average offering of \$16.14. A goodly number of scholars were received into the church, due to the efficient instruction of their teachers and to the wise and faithful efforts of our pastor. All classes of the Children's Division and the Intermediates, also, use the Graded Lessons. Monthly missionary instruction was supplemented through co-operation with the Church School of Missions. The second annual inter-class contest yielded worth-while results.

"The Woman's Missionary Society numbers 60 members, 13 of whom were received into membership during the past year and recognized with a special service prepared by several of our women. We met all the goals assigned by the National Board and pledged \$200 to the proposed \$10,000 Mission Fund. We exceeded our large financial goal of \$1,000. We now have \$1100 in the Building and Loan Association and in private loans and \$148.19 in the bank, making a total of \$1,248.19. This is styled our Church Furnishing Fund. The growth of the Society necessitated the forming of two divisions and we are proud of the Junior Division. Much is expected of the younger women. We were fully represented in the several conferences, and had two members in the School of Missions at Winona.

"The Christian Endeavor Society enjoyed a very good year. The membership changes considerably, due to the coming and going of college students, but about 65 young people were enrolled. They loyally supported the helpful meetings planned by the energetic prayer meeting committee. Regular meetings were maintained through the summer vacation with good attendance. The Society co-operated with the Church School of Missions, and gave \$75 to our Kentucky work. We are said to be one of the liveliest and best societies of the brotherhood.

"The Sisterhood of Martha and Mary was organized last November with 8 charter members. Through the earnest efforts of the girls 14 names were added, giving us a membership of 22. Twelve devotional meetings were held. Our mission study was taken with the Church School of Missions. Several social meetings and a bazaar were other useful functions. During the year we collected from

dues and sales \$45.96; \$10.00 of this amount was given to missions. We have the honor of being a banner sisterhood.

"The Building Committee is pleased to note the interest of the whole church in our building project. Encouraged with the support given we have perfected the plans for our new building, and are prepared to place them with detailed specifications in the hands of contractors when ready to receive bids.

"The Bicentenary goals were met during the past year, and Directors for each department have been active, and will continue so as the time approaches for emphasis in the interest of each.

Since this number of the "Voice" was issued our semi-annual communion service was held November 6, with 144 participants. We appreciated the presence of out-of-town visitors who shared with us the observance of these precious ordinances.

IRA D. SLOTTER,
Chairman Publicity Committee.

WASHINGTON, D. C.

Several weeks have passed since we have written for the Evangelist readers. We have been exceedingly busy. Twelve have been added by baptism since my last report. For years we have made a specialty of following up our "prospects" personally and very definitely. As a result we find that we have accessions throughout the year without waiting for special meetings, etc. This, we believe, is the scriptural way. Within the last fourteen months we have held three series of meetings, each lasting ten days.

We have conducted these meetings rather after the order of Bible Institutes. We believe in building up firmly as we go along. We are stressing the matter of teaching, thus strengthening the membership in those things that are vital and essential. Let God, by his Holy Spirit and his Word, do the adding to the church. In the first meeting referred to, we were favored with the leadership of Brother L. S. Bauman; for the second series, the Lord graciously sent us Brother I. D. Bowman. Both of these meetings have been reported. In the third series, just closed, last Sunday night, we had the privilege of listening to Brother J. Allen Miller, Dean of our Seminary at Ashland.

To the thousands who will read this it is needless for me to speak of Dr. Miller's teaching, or of his ability as an expositor. His presence and leadership with us for those ten days have been more helpful and edifying than we can express in words. And while there were no open confessions during the meetings, we know that the results obtained along spiritual lines were entirely satisfactory.

The attendance perhaps did not measure up to what we had expected, but when we consider the circumstances we had to meet we are not surprised. First, the Armament Conference with its celebrations kept some away; the thousands of visitors here causing people to go elsewhere rather than to church. Second, another church holding revival service's near us made some difference in our attendance.

Perhaps Dr. Miller will make some report concerning his visit. I'm quite sure that he was impressed with our great need of better equipment, especially to take care of our Sunday school.

We fully believe that if we could have the kind of building needed that we would soon more than double our attendance and membership, and keep right on growing. Brethren, once more let me ask that you all fervently pray that God may supply this great need. For years some of us have been thus looking to

him, and we still believe that he will bring it to pass. Several personal friends scattered over the states have suggested that we make an appeal and let the church at large be given an individual opportunity to contribute to the building of a representative church, here in the nation's capital. But so far at least, God has not led in this way. If that ever comes to pass it will not be through any appeal made by Brother Lyon.

If we are to have a representative church in Washington City, the brethren in Washington State must desire to have part in it just as if they lived within a few miles of the capital. Other denominations are building representative churches here, some of them costing hundreds of thousands of dollars. We represent, say, twenty-five thousand members, and if God should once lay it upon the hearts of our people to have such a building, what an easy matter it would be!

Who knows? It may be he will do that very thing one of these days! Won't you all at least pray with us that he may in his own way work out his pleasure in this matter?

Pray, pray, pray!!

W. M. LYON.

GOSHEN, INDIANA

The First Brethren church "News" of last week contains an article on the design of baptism by the pastor. Shortly after Conference the Goshen church put on a forward movement program with a number of goals. The goals were good ones, just what we should strive for at all times, such as, a deeper spiritual life, more reverence for the house of God, family altars in Brethren homes, tithing for a week. This goal should continue for fifty-two weeks in each year. The result of this week's tithing proves what could be done if continued. About sixty percent of the goals were won. Home-coming service was observed on November 14. It proved a full day. Our Sunday school attendance reached over five hundred being present. Our pastor preached the morning sermon and Brother E. L. Miller of Nappanee gave us a fine address at 2:30 P. M. A sumptuous feast was enjoyed in the basement at the noon hour.

On last Wednesday evening the church observed communion. Two hundred and five were present, not as many in attendance as the previous communion, but the weather was not ideal. On last Sunday without any special effort, there was a fine attendance, especially at the Sunday school. The Century, Sunshine and Berean classes each had more than fifty present. This to me is the ideal. Christians should go to Christian service without the many inducements other than the bread of life. It is said of our dear Savior that as his custom was he went to the synagogue on the Sabbath day. And if that was his custom, it too should be ours, if so be that we are his followers. And, by the way, if we are his followers in practice as well as word we will not forsake him to be numbered with the masses. In Evangelist No. 39, October 12, Brother Bame calls attention to a sermon just off the press by Alva McClain and says it is a mighty strong sermon. I ordered a dozen and expect to order some more. Every member of the Brethren church should read and re-read it. It contains the facts on the subject that all should know,—not only know but stand four-square for the truth contained in it. If you care to know the subject treated, refer to Bame's note, Evangelist, October 12, page 14. It is time some of us knew where we are at. May God help us to stand firm for the truth, even if we must suffer reproach.

M. E. HORNER,
Corresponding Secretary.

MIDWEST DISTRICT CONFERENCE

Convened at Morrill, Kansas, Tuesday, October 18, 1921.

Devotions led by A. E. Whitted, pastor at Morrill.

Address of Welcome by Brother Whitted.

Sermon of the evening by Brother J. F. Watson, (pastor of Beaver City, Nebraska). Morning Session, Wednesday, 9 o'clock.

Temporary chairman H. F. Stuckman, Falls City, Nebraska. Both Moderator Roy Brumbaugh, and Vice Moderator E. S. Flora, had moved from district.

Credentialed committee reported twelve ministerial delegates and twenty-seven lay delegates. Conference organized by electing J. F. Watson Moderator, H. F. Stuckman Vice Moderator and C. Studebaker secretary.

Moderator's address by chairman. (protem), H. F. Stuckman.

Address by Mrs. Charles Rush—"With the Children in the Sunday School."

Address by Mrs. Prichard—"Mission instruction in the Sunday School."

Address by Mrs. Dowell—"Securing Competent Teachers." These addresses were well prepared and brought strength and inspiration to the conference. Followed by discussion of the problems in the Sunday school.

Brother Watson was indorsed as District Sunday school chairman.

Wednesday Afternoon Session

This session was entirely taken up by the W. M. S., Mrs. H. F. Stuckman presiding, and Mrs. A. E. Whitted as secretary. Mrs. C. Studebaker led the devotional.

Report of national conference women's work by Mrs. Whitted.

Address by Mrs. Mae Smith Nish.

Round table discussion led by Mrs. J. D. Kemper.

Wednesday Evening Session

This session was given over to Brother Bame with his Bicentenary message and an offering of \$36.37 was taken for him.

Thursday Morning Session

Report of home mission secretary, E. E. Lichty, Carlton, Nebraska. An address on South America Mission by Mae Yoder of Falls City was very inspiring and instructive. A personal letter of Brother C. F. Yoder was read which gave one an idea of the wonderful opportunity for mission work in South America.

Brother Rush, pastor of Portis, brought a very touching address on "Our African Missions." Brother Rush certainly would like to go to Africa as a missionary but the condition of his wife's health has postponed their going.

The remaining time of this session was taken up with business.

The question of granting ministerial credentials to ministers who are not identified with an organized church was discussed. The voice of the conference was that they be requested to place their membership in some church and then grant them credentials.

Report of College Trustee, Frank Lichty. Outlining plans for a greater Ashland College and calling for support of all the members of the church. Brother Lichty was re-elected, and the district voted to pay expense of one trustee to the meeting of trustees in Ashland.

Thursday Afternoon Session

Address by T. F. Howell, pastor of McLouth, Kansas, "Will a Man Rob God?"

Address by J. D. Kemper, pastor of Carlton, Nebraska, church, "Making a Literature," which is one of the big tasks of the Brethren church.

Address by Claud Studebaker, pastor of Hamlin, Kansas, "Our Duty to Our Young Folks." One thing which is very sure we can not live long without holding our young folks.

Brother Yoder, pastor of The Church of the Brethren was introduced to conference, as

was also Brother A. E. Thomas of Warsaw, Indiana, who brought greetings from the Indiana conference.

Home Mission Board met after session to re-apportion district mission money.

Thursday Evening Session

The last session of conference opened at 7 o'clock with an hour given to the Sisterhood, followed by the report of Resolution Committee.

Brother Thomas brought the closing sermon on "Enoch the Man Who Walked With God," which was a fitting close to inspire to closer walking with him."

Though our conference is not large, it was good and the fellowship and inspiration of meeting with the brethren of like precious faith which is dear to the heart of every true brethren is a great help and encouragement for the task to be done. May the Lord give us a real vision of our "Whole Gospel Message" to a world which is seeking to get by with just as little as possible.

CLAUD STUDEBAKER, Secretary.

MARTINSBURG AND MCKEE

Martinsburg. A three weeks campaign closed last night. There was a fine attendance from start to finish. Brother H. E. Eppley of Huntington, Indiana was our evangelist. With great earnestness and power he broke the bread of life, admonishing, exhorting, rebuking and warning all to the higher and better life. There were five added. It may look like the meetings were not so successful but when we consider how busy the devil got and some people yet busier against the work, we consider the meetings brought us a great victory. The church is stirred to more fully realize the necessity of yet a deeper consecration to the work of the Master.

All the auxiliaries of the church are doing great and good work, and now we move on with a quickened pace and a more steady grip than ever before.

Rev. L. R. Holsinger of the Church of the Brethren, a real man of God, was our song leader. His work contributed much to the success of the meetings. Brother Eppley and Brother Holsinger make a great team in evangelistic work.

In appreciation of their work the church did not forget them in a financial way. We feel that the presence and influence of these two consecrated Christians has brought to us lasting good. The Brethren church in Martinsburg has come to stay. A fund is already started to remodel and enlarge the church building.

MCKEE—Vicksburg church. This church is doing excellent work. They have been struck hard financially in the last year because of work conditions, but we feel that the worst is over for the brethren are all at work again, and with sturdy energy and great force of character we are forging ahead. It is sure to bring victory.

Both churches have unanimously called the present pastor for another year, ending November 15, 1922. We are glad to serve them for they are absolutely loyal to the Brethren cause, and have shown the pastor every kind consideration possible.

J. I. HALL.

OAKVILLE, INDIANA

We are glad to report the work here again. We are still on the move however. Sunday school holding up well. We went through the summer slump season with banner flying. Several other things of note make us rejoice. We entertained the State Conference early in October. And that was a feast to our soul. Though we had to be "host" in many respects, the church in general co-operated so nicely in caring for the visitors that all went off like clock works. Oakville entertains the Conference every eleven years. Next time we certainly will do even better.

Then on October 9th, Sister Emma Aboud

began our revival campaign and her messages given with the Oriental setting interested the people from the start. The attendance was good throughout. On several nights we had to turn the people away by the score. Fifty extra chairs were placed and then we could not accommodate the Sunday night crowds, many coming an hour early to be sure of a seat.

Six splendid people responded to the call of God through Sister Aboud's messages. They have all been received into the church. We recently baptized a brother who made the confession last summer, and during the present month one brother whose letter was given years ago has been reinstated among us, for which we are glad.

Quite a number of our people have been on the sick list here of late, but we thank the Lord for a busy season past and a busy one ahead. We are now making a tour of the state, holding Sunday school institutes, and we ask that the churches where we have not already been, make ready for our coming. Mrs. Bracken Davis is working with us, and she is an expert at it.

Brother Kern our good superintendent, is out over the township visiting other Sunday schools each Sunday now in the interest of the Township Association, he being president. Brother Skinner is filling the office in a good way during his absence.

Several of the organized classes have been quite active and are working nicely. The Sisterhood girls are busily engaged in several projects. They hope to give a Missionary Pageant soon, and one commendable thing is the looking after some poor families in supplying food and clothing.

Our Thanksgiving service was quite well attended and the morning was spent in praise for the past blessings as well as for enjoyment of blessings now, in the Master's service.

Wishing God's blessings on you all.

W. R. DEETER.

INDIANA CAMP MEETING

An epoch-making event of no mean importance is the launching of a camp meeting by the Indiana Conference, to be held at Shipshewana Lake, about half way between the Goshen and the Brighton congregations. The foundation for the tabernacle is already in place, and the committee made up of Rev. J. A. McInturff, Rev. E. L. Miller, and the writer are planning to begin the erection of the tabernacle in the early spring. All funds should be sent to Rev. E. L. Miller, Nappanee, Indiana, who is secretary-treasurer. The Conference officers, Rev. A. T. Wirick, Rev. E. L. Miller, and Rev. C. C. Grisso, have been delegated to work out the program, the first named committee assisting, for the two weeks' meeting to be held. Thus a real Brethren affair is under way at that beautiful spot of water, trees and flowing wells.

No one can measure the far-reaching influence of such an enterprise on the life and future of our church. It is here where leaders in our own work will be inspired to make their work count mightily for God. It will be here that missionaries will be born—born from above. It will be here in this quiet dell that our own people shall be led to undertake great things for God. It will be a Brethren "Retreat" where prayer, Bible study, and inspirational addresses by our great preachers will send home our young people on fire for God.

There are not enough cottages there to take care of many of our families, and nearly all that are there are owned by Brethren people, and those expecting to be in this first camp meeting will have to arrange early for places to stay, unless you bring your tents. A number of new cottages will be built in time for the meeting. This is an invitation to get in the movement by securing a place, or a building lot while it is easy to do so. At least, plan to be with the Brethren next summer in their meeting.

G. W. RENCH.

MINUTES OF THE CONFERENCE OF OHIO BRETHREN CHURCHES AT DAYTON, OCTOBER 24 TO 26, 1921

The Brethren churches of Ohio met in conference at Dayton, Monday evening, October 24, with Moderator A. L. Lynn in the chair. In the absence of Vice Moderator H. H. Wolford the moderator asked Dr. Bell to preside in the opening services. Words of greeting were brought by Attorney O. E. Bowman of the convention church. A very gracious welcome was extended by the speaker with responses from Brethren Miller, Maus, Christiansen, Owen, Garrison, Riddle, Garber, Ankrum and Vanator.

After singing the Moderator brought the Annual Message to the Conference. Brother Lynn departed from the usual custom and gave a splendid inspirational address on the theme, "Lessons from the Apostolic Church."

A Credential Committee composed of Brethren Riddle, Starn, Keiser, Huette was then appointed and session closed with benediction by Prof. J. A. Garber.

Tuesday A. M.—Business Session

The morning session of Tuesday, October 25 was opened with "Prayer and Praise" by Elder Willis Ronk of Salem. Dr. Miller followed with an Exposition of the Word which was a splendid address on Deepening the Spiritual Life. Business was then taken up and a report received from the Credential Committee which showed that 63 lay and 27 ministerial credentials had been presented. A motion prevailed that a fee of 25 cents be collected for every credential before being received and stamped with the conference seal. Report was made by Committee on Revised Rules and Regulations of Ohio Conference and committee was enlarged to six members. The regular committee composed of Brethren Garber, Miller, Kinzie, Maus, Vanator, Sands are to prepare a Manual for the Ohio Conference.

Tuesday A. M.—Inspirational Session

The program was continued and four excellent addresses given at this time. Brother Roy Bumbaugh spoke on the theme "Pastoral and Personal Evangelism," Brother G. W. Kinzie on "The Pastor's Instruction Class," Brother B. F. Owen, "What the Church Owes the Community," and Brother Freeman Ankrum, "The Church Functioning in the Community." These were all live wire messages and will appear in the Evangelist, so no comment will be given here.

Congregation was divided, the women occupying the auditorium while the men retired to another room for pastoral conference and discussion of addresses previously given.

Tuesday Afternoon—C. E. Session

The C. E. Session opened with Prof. J. A. Garber, National President in charge. An address, "Covering Ohio with Christian Endeavor was ably given by State Secretary F. C. Vanator of Canton. In the absence of C. W. Abbott, Brother Garber called on several ministers and laymen to discuss the subject, "A Working Society." Many suggestions were offered which if put into practice will result in larger and better work on part of our C. E. societies. "Four-Square" C. E. was brought to the conference by Brother Garber in a very interesting and helpful way by use of blackboard clearly showing that C. E. is a vital living factor in our church work.

Again the congregation was divided, the women to meet in conference on W. M. S. work and the men to listen to Attorney O. E. Bowman gave a fine address on the subject, "The Challenge of the Kingdom to Men."

Tuesday Evening (Bicentenary)

The session opened with prayer and praise, followed by an exposition of the word by Dr. Miller. This exposition, given in plainest possible way, was one of the best numbers of the

program. Editor Geo. S. Baer spoke on "The Bicentenary in Ohio." This was a well thought out address, worthy of the attention of every pastor in Ohio. The closing address by Dr. Chas. A. Bame was given in his characteristic way and was a stirring appeal to make every effort, though it mean sacrifice, to put across the Bicentenary Program.

At the evening session the conference by unanimous vote authorized the sending of the following message to President Harding:

To His Excellency,

President Warren G. Harding,

White House, Washington, D. C.

We, the officers and members of the Ohio Conference of Brethren churches, assembled in the First Brethren church at Dayton, Ohio, thank God for your great leadership in the interest of World Peace, especially in the calling of the Disarmament Conference. We have confidence that you will use every available influence to bring the nations to a mutual agreement to disarmament. To this end you have our prayers and support.

REV. A. L. LYNN, Moderator,

REV. M. L. SANDS, Secretary.

To the above, the following reply was received, though after the conference had adjourned:

THE WHITE HOUSE

Washington, October 28, 1921.

My dear Dr. Lynn:

The President is very much gratified by your generous message of October 26th, and he asks me to convey to you and to all concerned an expression of his deep appreciation of this assurance of confidence and support. He is heartened by your prayers and your good will.

Since,ely yours,

GEO. B. CHRISTIAN, Jr.,

Secretary to the President.

Rev. A. L. Lynn,
Ohio Conference of Brethren Churches,
Dayton, Ohio.

Wednesday Morning (Missions)

Dr. J. A. Miller gave his third very helpful exposition of the First Epistle of John. Business was then taken up and minutes of previous sessions read and approved. Treasurer's report was read and approved.

Treasurer's Report

Balance received from Canton Conference,	\$ 1.13
Received from Ashland Conference Credential Fees,	43.50
Total,	\$44.63
Paid to E. G. Mason for printing and postage,	\$ 2.38
Paid to Brethren Pub. Co.,	14.00
Paid to Moderator Geo. Baer, expenses,	1.35
Paid to M. L. Sands, Secretary's Fee,	10.00
Postage and supplies, Secretary, .....	.72
Treasurer's book, .....	.35
Total,	\$31.80

Balance on hand,

The report of the treasurer of the Ohio Mission Board was read and adopted. Report is as follows:

Treasurer's report of the Ohio Mission Board, beginning October 1, 1920 and ending September 30, 1921:	
Cash on hand October 1, 1920,	\$ 60.07
Loan, Brethren Pub. Co.,	515.00
Total,	\$ 587.07
Received from:	
Ashland,	\$ 140.00
Ankenytown,	59.10
Bryan,	68.40
Buckeye City,	14.00
Camden,	10.00
Canton,	32.00
Columbus,	30.00
Dayton,	170.00
Fairhaven,	105.00

Fairview,	88.42
Fremont,	24.00
Fostoria,	7.00
Gratis,	51.00
Gretna,	48.00
Homerville,	16.00
Louisville,	72.00
Miamisburg,	24.00
Middlebranch,	30.00
New Lebanon,	20.00
North Georgetown,	8.50
Pleasant Hill,	48.00
Rittman,	8.50
Salem,	80.00
West Alexandria,	40.00
Williamstown,	30.00
Zion Hill,	80.00
E. F. Miller,	129.80
Interest on Note,	31.62

Total,

Total receipts for year,

Expenditures:

To Mansfield,	\$ 306.00
Columbus,	250.00
Fostoria,	257.00
Rittman,	125.00
Ashland Bank & Savings Co.,	150.00
Interest on note,	4.27
Printing,	9.00
Miscellaneous items,	5.09

Total,

Balance on hand, Sept. 30, 1921, \$ 831.83

Cash

Loan,

The Treasurer's report was followed by Mission Board Recommendations, Apportionments, and Schedule of Appropriations which were adopted.

Recommendation No. 1.

That the apportionment be approved as suggested, the only change being to increase that of Fostoria from \$1.50 to \$2.50 per quarter and to strike the name of North Liberty off the list, that church having been abandoned.

Recommendation No. 2.

With regard to the Mission Board support for the year 1921-1922, the following motion prevailed: Insofar as the present arrangements for pastoral supplies be retained, the present rate of support be continued; that \$100 be appropriated for work at Mt. Zion if needed; and, in the event of any pastoral changes the Board be permitted to use an additional sum not to exceed \$400.

Schedule of appropriations:

(1) Fostoria, \$260.00, or \$5.00 per Sunday when preaching services are held.

(2) Mansfield, \$500.00-\$600.00 provided resident pastor is secured; otherwise the old rate of \$250.00 applies.

(3) Rittman, \$100.00.

(4) Columbus, \$300.00.

(5) Mt. Zion, \$100.00.

Quarterly Apportionments

Ashland,	\$35.00
Ankenytown,	10.50
Bryan,	21.00
Buckeye City,	3.50
Camden,	3.00
Canton,	8.00
Columbus,	3.50
Dayton,	50.00
Fair Haven,	17.50
Fremont,	6.00
Fostoria,	2.50
Gratis,	12.00
Homerville,	4.00
Louisville,	18.00
Mansfield,	4.00
Miamisburg,	6.00
New Lebanon,	10.00
Middlebranch,	7.00
North Georgetown,	5.00
Pleasant Hill,	12.00
Rittman,	2.00
Salem,	10.00

West Alexandria,	10.00
Williamstown,	12.00
Zion Hill,	10.00

Brother E. F. Miller was re-elected a member of the Mission Board.

The Credential Committee reported 39 ministerial and 8 lay credentials, making a total of 119 received.

On motion a committee was appointed to bring in nominations for Board of Evangelists. The following men were selected: Willis Ronk, S. E. Christiansen, George S. Baer.

Dr. J. Allen Miller made a report for the Board of Trustees of Brethren Home and offered the following resolution:

Whereas, the Board of Trustees of the Brethren Home at a duly called meeting held at Winona Lake, Indiana, on August 1, 1921, petitioned the General Conference, asking that the Brethren Home become a co-operative organization as provided in Article VI, Section B of the Manual of Church Polity, and

Whereas said resolution was unanimously adopted by said National Conference in business session, and

Whereas contributions have been made to said Brethren Home by brethren and sisters outside of Ohio, and

Whereas tentative plans have already been had to purchase a farm near Flora, Indiana, where said home can be located,

Therefore be it Resolved:

FIRST: That the Ohio Conference endorse and confirm the action of National Conference in making the Brethren Home a Co-operative organization.

SECOND: That we give our unqualified support and urge the members of our several congregations to liberally support the movement for an early establishment of the Brethren Home at Flora, Indiana.

Signed by Ira Fudge, Jessie A. Garber, Orion E. Bowman, J. Allen Miller.

Resolution was adopted and ordered spread on the minutes.

Ministerial Examining Board reported one ordination during the year. Elder W. C. Teeter was re-elected a member of the Board for a term of three years.

The report of the Nominating Committee for Board of Evangelists was received and the following men elected: W. S. Bell, G. W. Kinzie, G. L. Maus, J. A. Garber, Martin Shively, F. C. Vanator, J. A. Miller.

Statistician's report by M. L. Sands showed a healthy condition of most churches in state. Statistical Report of Ohio Brethren Churches For Year 1920-21—From March to March

Churches reported in Annual,	34
Churches active in the state,	29
Churches reporting,	21
Church buildings owned,	20
Parsonages owned,	5
Union houses used,	1
Other meeting houses used,	2
Churches having services twice each Sunday,	12
Churches having services once each Sunday,	1
Churches having services every two weeks,	8
Churches having prayer meetings, ..	13
Churches having revival services, ..	18
Total accessions during revivals, ...	315
Total accessions during reg. services, ..	124
Losses for the year,	224
Net gain for the year,	215
Total membership, (Male, 1,418), Female, 2,138),	3,556
Total valuation of church properties, \$249,400	
Total valuation of parsonages,	15,210
Total valuation of all properties, ...	\$264,610
Total funds raised by churches, ...	\$46,864.73
Total amount paid pastors,	21,454
Subscriptions to Evangelist,	800

MORTON L. SANDS, Secretary.

(To be Continued)

In Memoriam--Vianna Detwiler

GONE TO HER REWARD

Vianna Detwiler, well known to all the readers of the Evangelist, died in Philadelphia, Pennsylvania, October 29th, at the home of her cousins, Mr. and Mrs. C. J. Heckler. She was on her way home, after an absence of about six weeks, during which time she was visiting in Ohio and Indiana. Word of her death came very unexpected to her relatives and many friends, as her last illness was of short duration. She wrote a letter home, in her usual cheerful way three days before her death.

We deem it useless to refer to her manner of life, as she is so well known to the readers of this paper. As is so well known she possessed a true Christian character and lived in absolute resignation to the Divine will at all times. Wherever she went, she carried cheer. Her many friends, from the Atlantic to the Pacific, will miss the sunshine of her smile.

Funeral was held in the Brethren church at Ridgely, November 2nd, conducted by the writer. The sermon on the text, "She hath done what she could," was preached by the Rev. William Lyon of Washington, D. C., who was associated with Sister Detwiler in part of her religious work. Interment in the Denton cemetery.

H. L. HOLSINGER.



VIANNA DETWILER

Traveller, Home Missionary,
Bible Teacher, Christian

"SHE HATH DONE WHAT SHE COULD"

Sister Vianna Detwiler was among the limited number of whom the above words could be truly spoken. At different times she was in the service of the church under the direction of the Home Mission Board. Always she was a hard worker, a consecrated servant, a sacrificing Christian. Her faith was unwavering. Her labors were productive of fruit and will continue to bear fruit long after her name is forgotten.

Surely the crown of life and a mansion were awaiting her arrival in the glory world. "She hath done what she could."

G. C. CARPENTER,
President Home Mission Board.

CALLED TO BE WITH HER LORD

Our beloved Sister Vianna Detwiler passed on to be with her Lord on Saturday morning, October 29th, at the home of her cousins, Mr. and Mrs. C. J. Heckler, Philadelphia, Pennsylvania.

Her departure was rather sudden and unexpected. She is not dead, but sleepeth. It is written, the righteous shall never die.

Funeral services were held at the First Brethren church, Philadelphia, where she was a member for a number of years, on Tuesday afternoon, November 1st, sermon by the pastor, Alva J. McClain.

After this service the body was taken to Ridgely, Maryland, accompanied by her sister, Mrs. J. A. Mitchell, and her cousins, Mr. and Mrs. Heckler, where services were held in the Brethren church on Wednesday afternoon, sermon by Brother Wm. Lyons of Washington, D. C.

The undersigned has been requested by the pastor, Alva J. McClain, and members of the family to write these few lines in appreciation of Sister Detwiler's life and service, partly because he has been in close touch with her religious activities for a number of years, and secondly, because she was a member of our church.

But it would be impossible for any one person to give even a sketch of her life work. It has been so varied, and covered so large a territory, and so many years of constant activities. Not only has she traveled this country from north to south, and east to west, but her two trips abroad, especially her trip to Egypt and the Holy Land, gave her a large life, with many opportunities, which she was not slow to embrace.

Beyond the question of a doubt, Sister Detwiler has touched more INDIVIDUAL LIVES in the twenty or more years of her activities, than any other person in the entire Brethren church, and it was ever a gentle and loving touch, was it not?

Paul Rader recently said in one of his inspiring sermons, How shall the world see Christ, if they can not see him in his followers? It was the foremost thought of Sister Detwiler to manifest the love of Jesus in all her activities.

Her sister, Edna, requests me to mention how triumphant was her departure, and how she always determined to make her Lord and Master first in everything.

Many times working for little or no salary at all that his name might be glorified and precious souls saved. Always spontaneously praising and thanking God our Father for everything, and with childlike trust believed and obeyed his word.

She preferred to go without eating rather than miss reading his Word. Each New Year she chose some new special verse for the year. Phil. 4:6 is so very true of her whole life.

It is written, honor to whom honor is due. Jesus said of Mary because she anointed his head with oil, that whoever this Gospel is preached in the whole world, this also that she has done shall be spoken of as a memorial of her.

Has not our dear sister also anointed his head, by giving the best she had, even her whole heart, body and soul? Is there anything nearer to the heart of Jesus, than the saving of a soul?

The writer has been in personal touch, and by correspondence with our departed sister for about twenty years, and is happy to be able to say, that in all that time he has never heard her speak harshly of anyone, not even under the most trying circumstances, nor have I seen her angry, except at sin nor have I heard her murmur about her lot in life. Like Paul, she had learned in whatever state to be content, if only her Lord was honored and glorified in her life.

Her life work and experience, the consecration and self-sacrifice, the many loving personal touches, her unwavering faith in the ultimate triumph of the Gospel, and the personal return of the Lord; her bright hope of a glorious future life, and her triumphant departure, these would make a large and interesting book of a real life, unto which the finest fiction could not approach for emotion and inspiration.

H. C. CASSEL, Philadelphia, Penna.

ACCIDENT, MARYLAND

The work here at Accident is going along as well as could be expected under present conditions. The attendance during the summer and fall has been somewhat above the average. At this writing however the attendance is not what it could be, but will doubtless get better as the weeks come and go.

Accident has its own difficulties to face. Its people are willing and at this writing are doing commendable work but they are handicapped because of conditions such as exist in all rural communities. There have been several accessions during the year and the future looks promising. We have added several new tithers and hope to enlist each member within the next year. We have paid our state apportionment in full and gave what we could to all other worthy calls. We are praying and working for the largest Thanksgiving offering ever gathered here. The good people are willing to give but with no sale for farm products and but little outside work to be had, their willingness cannot result in as much good as otherwise.

The Sunday school is doing very good under the leadership of Brother Frank Callis. There are so many things to discourage the superintendent of a rural school that one often wonders that the school can make the progress it does. However, with a bit more sacrifice and much prayer, we can accomplish much for the Master.

The Young Peoples' Society is doing commendable work. They very seldom miss a meeting time and each member takes an active part. Some day this society will surprise the brotherhood with the announcement of several splendid young people for missionary work. We have the material, the willingness and the preparation will soon be made. Pray that God may lead these dear people aright and that many may be born into the kingdom through their efforts.

The church and Sunday school has always closed here October the first, but we are keeping things open until King Winter gets in dead earnest.

The people here are very kind to the pastor and we hope to be able to prove our worthiness.

Pray that God may bless the work here and that the church which we love shall never fail but continue until he comes.

LYMAN B. WILKINS.

FROM FOSTORIA TO MILFORD

It just dawned upon me that I have not written a report of my work for the Evangelist since I left Fostoria. Since then a good many things have happened and it seems like a long time ago. Just before college began this fall I closed my pastorate at Fostoria. It was not quite a year from the time I began at Fostoria until I bade them farewell. In that time though the church made progress and development, the Sunday school increased in number and in interest. We held one revival meeting and received four into membership. We finally paid off the debt on the church and disposed of the old church building at West Independence.

As I look back now I am surprised that we accomplished as much as we did. But there is a loyal group of workers there and they know how to work to the best advantage. I certainly enjoyed my work among them and was sorry when it came time to part. But I felt like that it was for the best that they secure the services of another. No longer could I give justice to them and myself with all the work that I have at the college.

Two weeks after I left Fostoria or the first of October, I began my pastorate at Milford, Indiana. I had often heard about Milford but never had the privilege to preach to them before. Things were not in the best of condi-

tions as they had been for so long without a pastor. But we set to work and now things are moving along at a more rapid rate. Soon after beginning my pastorate here the tragic death of Silas Dubbs, one of our most active workers filled the entire community with sorrow.

November 13th we held our Rally Day Services. Our goal was 200 out to Sunday school, but when we awoke in the morning there was a strong wind driving a piercing snow our way. But in spite of the fact we had 106 out to Sunday school, and by the time that dinner was served in the basement we had a still larger number. Prof. A. L. DeLozier of the College was with us for this service. Five years ago he closed his pastorate here and so it was like coming home to him. He delivered the message of the morning and plead for the same spirit that was so manifested at Milford in her earlier days. In the afternoon a Rally Day program was given and in the evening the pastor delivered the message.

Thursday evening, November 17th we held our annual fall Love Feast. It was a very inspiring service and many speak of the benefits derived from this service. Just before the services we baptized a young lad, of thirteen, and took him into church relationship. November 20th we held our Thanksgiving Day services and the offering for Home Missions amounted to \$56.75, but we expect it to go beyond that. We had a good number out to Sunday school, but was not quite able to reach the mark of our Rally Day services. In the evening we united with the other churches of the town in a union service at the Christian church. A Gospel team from North Manchester had charge of the services.

The work is moving forward with certain stride. Our next big day is Christmas and then New Year's Day when we will begin our revival meeting with the pastor in charge and Brother Roscoe H. Wilson, of Plymouth will have charge of the music. The harvest is white and it is an opportune time to labor for the Master. Join with us in prayer that this meeting will see many gathered into the fold.

FLORIZEL A. PFLEIDERER, Pastor.

ANNOUNCEMENTS

A CARD OF THANKS

We wish to extend our deepest heartfelt appreciation to all the kind loving friends for their prayers, timely words and loving gifts during the past year to and in behalf of our dearly beloved Sister Vianna, who always loved to think of the love back of each act, word and deed as meaning so much to her. We earnestly pray that the blessing to all may be multiplied many, many times.

We also in this general way want to thank all for their letters and telegrams of sympathy sent in this our extremely sad hour of bereavement.

Lovingly,

EDNA M. DETWILER, SISTERS AND BROTHERS.

NATIONAL SUNDAY SCHOOL ASSOCIATION

Through an error in printed reports which were sent to Sunday schools previous to National Conference, questions which would determine whether or not a Sunday school was Front Line, were omitted. If there are schools, which were Front Line, who did not receive seals, will you write the Secretary for them? If yours was Front Line for the first time and do not have a certificate upon which to put seals, please request one.

We are planning for Institutes just as fast as we can. They will begin in Indiana in the near future. If any of the other workers are ready, let us know and we will begin initial correspondence. Programs will be furnished

and an outline of the work which is to be done.

H. H. WOLFORD, General Secretary,
Ashland, Ohio.

SUNDAY SCHOOL INSTITUTES

Mrs. Nora Bracken Davis and Rev. W. R. Deeter are making a tour of the Indiana Conference District in the interest of better, bigger and more efficient Sunday schools, and it is requested that the churches co-operate in every way possible to make the suggested schedules fit in to save traveling expenses in routes outlined.

We are trying to steer clear of all revival meetings; otherwise we feel you will help us carry out our program as far as it is consistent. We are coming to you without money and without price. Hand bills will follow at confirmed places and dates. Respectfully,

NATIONAL SUNDAY SCHOOL BOARD,
Per W. R. Deeter.

Business Manager's Corner

THE HONOR ROLL AGAIN

As it has been our custom to print the Honor Roll of churches only when a new church has been added to the Roll, it has been quite a while since it appeared last in these columns. Since it is not likely that any great number of churches will be added to the Roll in the future, and since the Roll has been run now for a period of four years, we have decided to discontinue the printing of the entire list of churches, but to make honorable mention of all churches that renew their list of Evangelist subscriptions in a way that entitles them to continue as Honor Roll churches and to make special mention of any new churches that may be entitled to this honor.

Brighton, Indiana

The newest church to win a place on the Honor Roll is Brighton, Indiana. To Brother C. C. Gisso must be given the credit for this really remarkable achievement. He increased the subscription list at this point practically TWO HUNDRED percent. It was done while he was engaged in an evangelistic meeting with this church, and he reports that it was an easy task. If our memory serves us correctly this makes the fourth congregation that Brother Gisso has helped to a place on the Honor Roll of churches. It is a record any Brethren minister might be proud to make.

Old Lists Renewed

In addition to the above new church added to the Honor Roll we are glad to report renewals from SIX old standby churches as well. These are, LaVerne, California, 3rd year, Thomas H. Broad, pastor; Fremont, Ohio, 4th year, Morton L. Sands pastor; Ashland, Ohio, 5th year, J. A. Garber, pastor; Tiosa, Indiana, 4th year, Sylvester Whetstone, pastor; Sidney, Indiana, 4th year, _____, pastor; and last, but not least, Nappanee, Indiana, 4th year, E. L. Miller, pastor. We call attention to Nappanee, because of the special attention they give to this matter. The Nappanee list is just a little larger each year, and the church is just a little more prompt each year in sending in the list. This year the revised list was sent full three months before the expiration of the old list and a check covering the full amount accompanied the list. This is an unparalleled record and we believe is worthy of special mention.

The lists of a goodly number of churches will expire within the next sixty days and it will certainly be greatly appreciated at this office if they will follow the example set by Nappanee as nearly as possible.

The Holiday Season is always an extra busy season with us and it will greatly help matters, if the churches will attend to these things promptly.

R. R. TEETER,
Business Manager.

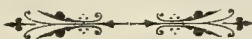
The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

An Introductory Thought to the Christmas Season



"Fear not, Zacharias; for thy prayer is heard. . . Thou shalt call his name John. . . Many . . . shall he turn to the Lord their God. And he shall go before HIM in the spirit and power of Elias, . . . to make ready a people prepared for the Lord."



May the spirit of the approaching Christmas season so grip the hearts of God's people that parents shall be willing to dedicate their sons and sons shall be willing to give themselves as heralds to proclaim the coming of the kingdom of God to many hearts.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

ASSOCIATE EDITORS: J. Fremont Watson, Louis S. Bauman, A. B. Cover, Alva J. McClain, B. T. Burnworth.

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Christ's Plan for the World

My theme is suggested from two sources. The first is the language of the Master, "As my Father hath sent me, so send I You into the world." The second is suggested in experience as I stand midway between a revival just ended and one about to begin. My application may be local and personal but my vision is world-wide. The Christian life is purely evangelical. We are heralds of the Great Evangel, therefore we should be intensely evangelistic. Show me a church that is not and I will show you a dead one. Show me a Christian that does not believe in revivals and I will show you a person that is no soul-winner and quite probably himself is dying of dry rot. The church should be like the fruit trees that blossom and bear fruit at one and the same time. We should constantly sow and equally constantly reap the ripening harvest.

At the very inception of Christ's ministry he announced a program for bringing in the kingdom of righteousness and peace. He never deviated from this plan for a moment. Moses wrote a code, prepared a constitution and organized a commonwealth. Jesus left politics out of his life. Joshua organized an army, drilled regiments for battles and won victories, peace, plenty and safety. Jesus was not militaristic. David enlarged the temple worship by drilling his singers and writing a litany. Jesus left neither song nor Psalm. Solomon dwelt in the most magnificent temple, wrought in literature, sent scholars broadcast to bring back knowledge and he compiled the Proverbs which is a handbook of right living. Jesus left no written word. He did not trouble himself with art, science or finance. He dealt with souls. His program was simple. He revealed to us that God was a righteous judge and demanded righteousness of his people. Jesus showed us the righteous life and how to live it. He revealed further that God was a loving father; we are his children. He is an all suffering God; a burden bearing God; a tender bighearted God and strong; he carries his children in his everlasting arms and our sufferings upon his heart.

For three years Jesus walked about Galilee and told this wondrous love story, the love of God for fallen man. Who am I that I should not tell it and why do you exist, my anti-evangelistic Christian, if it is not to be like the Master and that your biography might be summed up by saying: "He had a passion for souls."

The Master went about doing good. He loved everybody. Where there was need, there you would find Christ. Where sorrow, there was he. Where affliction, he was the physician. Where poverty, he made them rich by his presence. Where a wedding feast, he

was there. Where rich, he dined with them. Sinners, he did not shun them. He had his own intimate friends and chosen disciples, yet everywhere he went, he ministered to all. You cannot add one whit to his life nor improve on his program.

1st. The Christian in the World.

Jesus was representative. He set himself to the task of reproducing his spirit in his followers. He had an unlikely group to begin with, but he led them into the power of the endless life. His spirit in a man's life is like releasing a bird from a cage, or like the sun releases the seeds from winter's frost; and to those freed souls he said, "As the Father sent me into the world, so send I you," and he risked the whole enterprise on their love and loyalty. Dr. Drummond called the disciples, "Lesser Christs." These things shall ye do and greater things than these shall ye do, said Jesus. What did he do? Made small men big, bad men good, feeblings giants, he brought the life of God down into the hearts of men and fishermen became heroes and later martyrs. The timid yet spiritual John did for the memorabilia of Jesus what Blind Milton did for poetry. There is a latent heroism in every man and no one responds to the note of chivalry, to the appeal of the heroic, to the challenge of a big program, or to a true perspective of life like the child of God. Jesus trained these disciples until with sublime faith he sent them out to make other disciples. Where? Everywhere. Of whom? Everybody. He did not say, Be careful not to speak to that man. He has a grandchild that goes to Sunday school at the church across the town and they claim him and all the relatives as their field, although they do not work it. That would be as consistent as if, when the world is starving, a man should refuse to let his land be farmed because the man who wanted to farm it did not belong to his church. I even heard of a church that would not hold a revival in the town because the rest did not and they did not want to offend them. In short, they were just as good for nothing as the rest. Paul said, "Brethren, I would have you careful of nothing." The Christian must be a soul winner.

2nd. Test of Discipleship.

The test is love, going about doing good. The church is not a place where all hold the same creed, make the same testimony, sing the same hymns, always, recite same prayers, but an institution composed of Christian people. A Christian, whoever he may be, wherever he may be, is one who does Christ's work in Christ's way, under

Christ's leadership and in company with Christ's disciples. I cannot imagine a man wanting to be a Christian and not willing to associate with other Christian people. When Christ spoke about the importance of confessing him and not being ashamed, he was striking at the very heart of disloyalty on the part of those that refuse. Is that man loyal in a foreign land that is ashamed of his American birth? and who passes himself off as a Britisher and not a Yankee? Is that woman true who does not wear her husband's name in society? Is a man a patriot that will not stand by the flag in time of National peril? No. Then is a man a true Christian who will not come out and show his colors in a revival or soul-winning campaign? If he is, then the fellow who stays in the hospital when he should be on the firing line is the noblest patriot of all, and should get the biggest pension.

I think here of the absurdity of being neutral. I imagine this neutral friend in Belgium, when villages were burning, homes ravaged and the soldiers few and exhausted, coming along the trenches and saying, "Well, I am in sympathy with you, I wish you success." That fellow, out of genuine sympathy for the race that his kind should never be propagated, would be shot at sunrise for his sympathy. The test of discipleship is not in saying, "Lord, Lord," but in "doing the things that he says," and he did say, **Go and make disciples.**

3rd. Future Disciples.

If the disciples of the future be steady and true, loyal and brave, they must do two things, viz., love their Master and take their stand on full obedience to his commands. Burke said, "Civilization belongs to the noble dead, to the living and generations yet to come." We then surely have inherited our full share of the program of Christianization. I am disheartened by those who want to be carried to the skies on flowery beds of ease. I take heart only when I remember the faithful who have not failed all through the heat of the day. Furthermore, I shall not sit down and do nothing because I believe he is coming soon, but I will work the harder lest some be lost that I might have helped to save.

And then to think that God's plan for the evangelization of the world has been entrusted to us. Do you know that little story of S. D. Gordon's entitled, "His Plan"? Jesus is represented as being back in heaven after his earthly ministry and conversing with the Angel Gabriel, who asks, "Master, you died for the whole world?" "Yes." "You suffered a lot?" "Yes." "Do they all know about it?" "No, only a few." "What have you done about letting the rest know?" "I arranged with Peter, James and John and a few others to make it the business of their lives to tell others, and others and yet others to tell others until all have heard it." "But suppose after awhile Peter gets tired and John indifferent, and in the twentieth century all become so busy that no one has time to tell it to others? What then?" Jesus answers, "Gabriel, I haven't made any other plans. I am counting on them."

A revival in every church is an inspired slogan. If I fail to communicate him to others, I myself shall lose him. May the Master give us a divine discontent with our little successes until all have heard the good news, the new news, the glad tidings that "Christ Jesus came into the world to save sinners, of whom I am chief" and may he help each one of us to realize that it is his program that we keep ourselves saved by saving others. Let Blake say for us:

"I will not cease from mental strife,
Nor shall the sword sleep in my hand,
Till I have built Jerusalem
In this our own and happy land."

B. T. BURNWORTH, Lanark, Illinois.

EDITORIAL REVIEW

Don't fail to notice Brother McClain's announcement, "DO NOT SEND ANY PACKAGES TO AFRICA BY PARCEL POST." The reason,—too expensive at the destination.

Sister Mary A. Snyder writes a letter from Aleppo, Pennsylvania, reporting that though these people have been without a pastor they are endeavoring to keep up the work.

In the face of great discouragements Brother I. D. Bowman led the people of Gatewood, West Virginia, into a victory which resulted in eleven confessions and a prevailing spirit of unity.

The Maryland-Virginia District Evangelist writes an interesting report of his work in the St. Luke's parish with Brother Wisman, the pastor. There were six added to the church and influences set to going that promise to result in more additions in the near future.

Under the leadership of Brother C. R. Koontz, the Linwood, Maryland, congregation is enjoying the inspiration that comes fellowshiping with Christian people of neighboring congregations and Sunday school gatherings. They were also spiritually strengthened by a revival with Brother W. C. Benshoff as the preacher.

Brother Austin R. Staley and his wife settled in their new pastorate at Garwin, Iowa, under most encouraging circumstances, with the parsonage newly refinished, a flock of chickens in their possession and the people willing to co-operate under their leadership. Marks of progress are in evidence since Brother Staley's arrival on this field.

During Brother Claud Studebaker's first year as pastor of the Hamlin, Kansas, church, thirteen have been added to the roll, the audiences have increased and the auxiliaries have gone forward, according to his report in this issue. The recent meeting under the evangelistic leadership of Brother A. E. Thomas resulted in nine accessions.

Brother W. T. Lytle has accepted the pastorate of the College Corner church along with his Burlington charge. He describes the equipment of this congregation as being excellent for a rural church. A recent revival conducted by the pastor resulted in ten additions to the church. In a previous issue we made mention of the successful campaign at Burlington.

As a result of the evangelistic campaign recently conducted at Lanark by Brethren Coleman and Kemp, the church is the stronger by thirty-six souls and two converts went to other churches. The Lanark church under the leadership of Brother B. T. Burnworth has become one of the strong churches of the brotherhood, nearly two hundred members having been received during his pastorate.

Brother H. E. Eppley gives us some interesting side lights in connection with the meetings he recently conducted at Martinsburg, Pennsylvania, a report of which was published last week over the signature of the pastor, Brother Hall. Brother Eppley, having been a former pastor, was not a stranger to these people and they showed their appreciation of his services in a very substantial way. Nor did they forget his good wife.

Brother Bame's "Travel Flashes" report an evangelistic meeting held in the Morrill, Kansas, church where Brother A. E. Whitted is the popular pastor, and ten souls were born into the Kingdom. Our Executive Secretary visited the other churches of this district and gave the Bicentenary message. From this report of Brother Bame, and also from the treasurer's report recently published we observe that many churches are not coming across with their ten cent per capita offering for the support of the Movement. This may be due largely to oversight or neglect, but a man can't travel on excuses, whatever they may be, and we suggest that all who have the progress of the church at heart take care of this matter at the earliest possible moment.

If the theory of training popular in some quarters that would have the child do nothing that is disagreeable or against its wishes succeeds in developing a generation of unstable, non-dependable, jelly-fish type of people, we should not be surprised. Strength of character such as we received as a national birthright can only be had as a result of resisting, struggling, contending and overcoming. Most of the evil doing in the world is the result not of imperfect knowledge of right and wrong, but of undisciplined lives; the will has been weakened and judgment has been shaken out of balance by constant yielding to the desires and appetites of life. As the diamond can only shine after it has been cut and burnished, so the life can only glow with beauty after it has been tried and tested.

GENERAL ARTICLES

The Sunday School White Gift and Seminary Leadership

By President Edwin Elmore Jacobs

A short time ago, a gentleman from the State Office of Public Instruction of Ohio visited the College and addressed the students at the Chapel hour. In the course of his remarks, he said that the state was looking to such colleges as Ashland to furnish good influences and good citizenship as opposed to bad influences and bad citizenship. This was to be done, he said, by the training of men and women for good leadership.

This sentiment found a sympathetic response in our hearts, as we are a church college. Now if the state, Godless, as it somewhat is, feels this way about her church colleges, what ought the church itself to think of the College and seminary which it has ordained as an instrumentality to train her leaders? The facts are, such colleges and seminaries are, and of right ought to be, the very fountain source of able, trained, and consecrated leadership. If they are not this, then they are of small worth. And if Ashland in her own humble way can and does contribute leadership to the church, then several considerations follow.

First, prospective leaders ought to be sent this way. It is a sight not vouchsafed to many, to be able to sit morning after morning at the chapel hour and look into the earnest, bright, young faces of over one hundred young people. There are the earnest ones, always attentive. There are the more careless ones, oftentimes distracted by the smaller influences of college life. But a college president must be able to believe that all are to a greater or lesser extent, moved by a great ambition, or else why are they in college at all? And as I look morning after morning, I am made to wonder how many of these young people are going to be so true to the Brethren church as to give even as long and faithful service to her as their teachers have? Will some of them drop out, after the church has nourished them thus? What percent will teach in other schools, enter other professions, go into business, do nothing much, and how many will really serve the church?

Now we can only build with the material sent to us. This material, I fancy, is much above the average in quality and for this we are made glad. But the quantity? Not enough. We have some very good new men, but not enough.

And then, too, not counting the Seminary students, the church is not sending us enough so as to allow us to train for lay leadership. I do not know just the proportions of students from our own church as compared with that from other churches. The local community has taken advantage of our beginning of expansion but the church has not done so. It is earnestly hoped that with the improved plant which is now beginning to appear, the church will send more

of its young people to Ashland. Here every historic ordinance of Brethrenism is taught and practiced. Here, and here alone so far as colleges go, are the historic influences, sympathies, and the spirit and genius of Brethrenism not only kept alive, but cherished. Here, and at no other college, is Brethrenism as we understand it, inculcated and with it, high standards of scholarship harmonized, correlated, and maintained. For this and other reasons, future leaders ought to be sent to Ashland.

Second, the church ought by every right support its college and seminary. This is being done in part by the White Gift offering. The Seminary, at least at present, is closely tied up with the general work of the College and therefore comes under the same general rules that are applied by state and school authorities. If the College measures up to State requirements, then so does the Seminary, and if the College lacks prestige, then so does the Seminary. Hence it is highly important that the church looks well after the work of the College and Seminary. We seek here to train leaders for every department of the church. In this particular age, no college offering liberal arts advantages can hope to succeed financially without gifts. Ashland is no exception. The White Gifts from the Sunday schools help us in a very substantial way. Every thousand dollars given, represents twenty thousand invested at five percent. To collect twenty thousand dollars and invest it would be a very big task. Hence, it is a very fine yearly help that comes to us through the White Gifts. I earnestly pray and sincerely hope that the churches and Sunday schools may continue to find us worthy of the yearly support given through the White Gift offering.

Ashland, Ohio.

The road of "Keeping at it" leads to the land of "Dreams come true."

The facts are, such colleges and seminaries are, and of right ought to be, the very fountain source of able, trained and consecrated leadership. . .

Now we can only build with the material sent us. . . We have some very good men, but not enough. . .

Here every historic ordinance of Brethrenism is taught and practised. Here, and here alone so far as colleges go, are the historic influences, sympathies, spirit and genius of Brethrenism not only kept alive, but cherished. . .

The White Gifts of the Sunday schools help us in a very substantial way. Every thousand dollars given represents twenty thousand invested at five per cent.—President Jacobs.

FREE MASONRY versus CHRISTIANITY

(A SERMON)

BY ALVA J. McCLAIN

(Continued from last week)

III. MASONRY DOES NOT CONFESS JESUS CHRIST AS LORD AND GOD. THEREFORE THE GOD OF MASONRY IS NOT THE TRUE GOD.

Masonry has a god—you can't have a religion without a god. And this god has a name. Over and over in this book you meet with the initials "G. A. O. T. U." This is the name of the god of Masonry. The initials stand for the name "Grand Architect of the Universe." This is the god that the Masons worship at their altar. This is the god to whom Masonic prayers are offered. Sometimes other names are applied to him, but, according to Mackey, "G. A. O. T. U." is the technical Masonic name for him.

Now I shall present the Christian view of God. Every intelligent Christian is acquainted with it, but let us refresh our minds. I shall present it in three statements:

(1) **There is only ONE true God.** The one true God exists in three Persons—Father, Son and Holy Spirit! But there are not three Gods. There is only ONE God, indivisible in substance and being.

(2) **This one true God became manifest in the flesh and is none other than Jesus Christ.**

"In the beginning was the Word, and the Word was God, * * * And the Word became flesh, and dwelt among us (and we beheld his glory, glory as the only begotten from the Father), full of grace and truth."—John 1:1 and 14.

"Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father."—John 14:8-9.

"We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John 5:20.

(3) **The one true God cannot be confessed, acknowledged, worshipped, believed in, or prayed to, apart from Jesus Christ!**

Whosoever denieth the Son, the same hath not the Father, he that confesseth the Son hath the Father also."—1 John 2-23.

"All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him."—John 5:23.

This is the Christian doctrine of God. Let me sum it up briefly: There is one true God. This true God is revealed in the Person of Jesus Christ. Apart from Christ there is no true God. If a man confesses Jesus Christ, he is confessing the true God. If he worships Jesus Christ, he is worshipping the true God. If a man refuses to confess Jesus Christ as God, he is denying the true God. If he refuses to worship Jesus Christ, he is refusing to worship the true God.

Now we are ready for the question: "Is the god of Masonry the true God, or is he a false God?"

The answer depends absolutely upon Masonry's attitude to Jesus Christ! If Masonry asks its initiates to acknowledge and confess Jesus Christ as Lord and the true God, then Masonry's god is the true God! But if Masonry does not require its members to confess and acknowledge Jesus Christ as Lord and the true God, then the god of Masonry is not the true God! There is no escape from one of these two conclusions. Which conclusion is right is apparent to the merest novice.

Masonry has thousands of members who would never have entered it if they had to confess Jesus Christ as Lord

and God to get in—the Jewish members, for instance. But let Masonry speak for itself (Page 641):

"There is nothing in it (Masonry) to offend the Jew."

Do you know what this means—"There is nothing in Masonry to offend the Jew!" Let me tell you—Jesus Christ one day came to the Jews and said (John 10:30), "I and the Father are ONE!" The Jews promptly picked up stones to stone him. Jesus answered them, "Many good works have I showed you from the Father. For which of those works do ye stone me?" The Jews answered him, "For a good work we stone thee not, but for **BLASPHEMY, because thou, being a man, makest thyself God!**"

The Jews condemned Jesus Christ to death and delivered him to the Romans for crucifixion because he claimed to be their own God, the Mighty Jehovah! To this day the Jew regards Christianity as a blasphemous religion because we worship and confess Jesus Christ as Lord and God.

I tell you, if there is nothing in Masonry to offend the Jew, then Masonry does not confess Jesus Christ as Lord and God, nor ask its initiates to do so. And if Masonry does not confess the true God, then Masonry confesses a false God, let us be plain and call Masonry what it really is, by its own utterances, in the light of the Bible—**PAGANISM AND IDOLATRY!**

This is the exact teaching of the Bible. All worships and acknowledgment paid to any God apart from Jesus Christ is **IDOLATRY**. 1 John 5:20—"We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. **This is the true God**, and eternal life. My little children, **guard yourselves from idols.**" 1 Cor. 6:9-10—"Be not deceived, neither fornicators, nor **IDOLATORS** * * * shall inherit the kingdom of God."

But some one may say: "It is true that Jesus Christ is not confessed in the first three degrees, but he is confessed as God in some of the higher degrees!"

Well, I will have to take your word for it. This Encyclopedia contains articles on almost every false god of the pagan world, but it contains not even the trace of an article on Jesus Christ, the Son of God. This is a significant and ominous omission.

But suppose it is true that Christ is recognized as God in some of the higher degrees, such as the Knights Templar. What of it? Does that clear the skirts of the organization? Let me ask you a question: **Can you reach those higher degrees, can you become a Knight Templar without passing through the first three degrees?**" No, you cannot! That settles the question! Will any intelligent, enlightened Christian affirm that it is permissible to become an idolator first in order that afterward he may be a Christian? Will he affirm that it is right to first bow the knee at the altar of a false god in order that afterward he may bow the knee to the true God? Will Jesus Christ accept a confession of his deity from the mouth of a man whose lips are defiled with the confession of a false god? How foolish!

Suppose a Buddhist should come to me and say: "We have an organization we would like you to join. In order to take the first three degrees, you will have to acknowledge a god, but not your Christ. Afterward, we will fix up a place in the organization and invent some new degrees where you Christians can get together and confess your Christ!"

Suppose I should start an organization here in this church with secret work and several degrees. The first three degrees would eliminate the name of Jesus Christ and demand that every candidate confess a god named "G. A. O. T. U." We would accept Christians, Jews, Mohammedans, Buddhists. After they had passed the first three degrees, we would say, "Now, if you Christians want to get

together and confess your Christ, go up in a room by yourselves. You Mohammedans do the same," etc. "But don't drag your peculiar views into these three degrees."

That's what Masonry does! What a pitiful sop to throw to our Blessed Lord Jesus Christ! As a Christian, I spurn it!

But all this discussion is altogether unnecessary. The Encyclopedia (Page 782) declares that "**The Germ and Nucleus of all Masonry is in the First Three Degrees.**" And only last week a thirty-second Degree Mason, a friend of mine, said to me: "When a man has taken the first three degrees, he is as much a Mason as he can ever be! All the higher degrees are merely additions, superfluous."

Oh, the insult of it! To exclude Jesus Christ from the main building of Masonry, the foundation and basis of Masonry, and then to offer him a place in a side room along with Mohammed, Buddha and the rest of "the thieves and robbers." Masonry had better left him out altogether than to offer him this crowning insult! Even if some of his professed followers seem to be strangely blind, Masonry ought to have known that Jesus Christ would accept no place at all unless it be the place of PRE-EMINENCE. Colossians 1:18 declares that "in all things" Christ must have "the pre-eminence." Masonry refuses him the place of pre-eminence; therefore, Masonry is a Christless institution!

Masonry even goes so far as to mutilate the Word of God in order to exclude Jesus Christ. I have here another work by the author of the Encyclopedia. It is called "The Masonic Ritualist." Don't get excited—it is not "The Ritual." It doesn't contain any of the secrets. According to the author, it contains "all that may be lawfully taught in print of the degrees." It gives the prayers and Scriptuvers which are to be read in the opening and closing of the lodge. Every Scripture used is emptied of Jesus Christ, and there is a particular glaring mutilation on Page 271. I shall give the quotation exactly as it appears in the Ritualist, followed by the author's explanatory note:

"CHARGE TO BE READ AT OPENING THE LODGE"

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings."

"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also as living stones, be ye built up a spiritual house, an holy priesthood, to offer sacrifices acceptable to God."

(The passages of Scripture here selected are peculiarly appropriate to this degree. * * * The passages are taken, with slight but necessary modifications, from the second chapter of the First Epistle of Peter. * * *).

You will note that Dr. Mackey says, "some slight but necessary modifications" have been made in these Scriptures. What are these "modifications?" Let me read 1 Peter 2:5 from the Bible and you will see:

"Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

Do you see it? The name of Christ is struck out by the profane hand of Masonry? And mark you, this is said to be a "slight modification!" And still further, it is said to be a "necessary modification!" Certainly it is "necessary," because Masonry pretends to be able to approach God and offer service to him without coming through Jesus Christ!! There are in this "Masonic Ritualist" 28 prayers, and not one of them is offered in the name of Jesus Christ!

John 14:6—"No man cometh unto the Father but by me."

Now, I am ready to classify Freemasonry in the light of its own utterances and the statements of the Word of God.

Masonry admits that it confesses a god, but does not confess Jesus Christ.

Let me read you one passage—1 John 4:3—"Every spirit that confesseth **not** Jesus, is not of God. And this is the spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world already." These are not my words! These are the words of God. Do you dare, as a Christian, wear the emblem of such an organization?

Philadelphia, Pennsylvania.

(To be Continued)

The Sustaining Power of Christian Faith. By Mrs. C. E. Nicholas

The Christian graces—faith, hope and love—are inseparably linked together. We cannot conceive of a hope without faith, neither can we possess love without first having faith in the object of our love. If hope and love are wanting your faith is defective; your soul is out of harmony. The one who is wanting in faith has no evidence he is a Christian.

A full development of these graces rounds out the Christian life and such a Christian character attained in life assures one of triumph in death and a glorious entrance into life eternal.

What is this faith upon which rests the beauty of a Christian? Hebrews tells us "Faith is the substance of things hoped for, the evidence of things not seen."

By this we understand that faith has to deal with the invisible. It also implies that some invisible things are attainable. Therefore faith has to do with both the desirable and the attainable—the presence of Christ and the fellowship of the Father. So faith becomes a powerful factor in the present life.

It is comparatively easy to have faith in something we see and touch, but to accept the invisible, the unseen, requires faith of no small proportions, yet this is just what we must do. Faith, then, is accepting the unseen as if it were just as plain and real as the seen. Noah's faith in the invisible inspired him to build the ark. Abraham's faith in the invisible Hand led him up the mountain to sacrifice his only son.

All human actions are based on faith, it is the very foundation of commercialism. You believe a certain project

profitable, you believe a certain goal to be obtainable and desirable, you believe a thing to be good, you bend every effort for the accomplishment of your faith. Without this mysterious, this driving power you will sit still and do nothing. What sends the farmer forth to sow? It is faith that the forces of nature will give him a harvest. What inspires the seaman to venture on the mighty deep? It is the faith he has in his compass; it matters not how the waves may roll or his boat be tossed, he believes his needle will always point north.

Remove faith from between man and man and society and business will fall to pieces. The happy homes of our country are founded on faith, and where faith does not exist love cannot reign supreme.

Even knowledge would be very meager were we to know and believe nothing but just what we see and hear. In brief, it is the one great stimulant of life—the very mainspring of activity.

Just as faith both sustains and promotes every activity of the natural world, it becomes the sustaining power and inspiration of the spiritual. Paul tells us, "We walk by faith." Just as our natural eyes are needed to see to walk physically, so faith becomes our spiritual eyes. It is easy to walk by sight but it requires a great effort for human nature to walk by faith. It is easy to love the things we see but it is not so easy to love the unseen. This would not be possible were it not that faith comes from God. "Faith is the gift of God."

It is not the result of man's work but is given to us by God, otherwise we could never attain it.

"The beginning of true faith is the Word of God; it rests on Divine Truth; it is sustained by Divine Power, and it grows through Divine Influence."

The noblest aspirations, the most blessed hopes come from the faith which is not seen.

Faith in the absent Christ means more to soul development than if he were among us.

The disciples were materialistic and were even selfish, but when they came to believe in the Invisible, they grew to be true spiritual men. Thomas readily believed when he saw Christ; he was easily convinced when he had touched his wounds. The real test of Christian faith is believing without seeing and touching the wounds of Christ. Blessed are they who have faith in the risen Christ whom they have not seen. Their revelation comes from heaven. It is this faith that lifts the soul above material nature.

Many times we find it a difficult thing to serve God faithfully and do all the common duties as he would have us do them. Friends are taken from us; trials and afflictions are heaped on us; we are deprived of human sympathy for which we long; we question the why of all this, failing to understand that he is trying our faith in the unseen.

If life were full of sympathy, if the tasks were less irksome, if the trials and afflictions were fewer, if we could always have our friends, we would rest in life and not in the Immortal Presence.

Sorrow filled the hearts of the disciples when he left

them and they were tempted with unbelief, but through struggle their faith became strong. When our faith is tried it grows strong, just as the mighty oak of the forest, the greater the storms the deeper its roots. He is always present and we can only see him with an eye of faith. Faith in the unseen means soul-development. His love means more to the true Christian than if he walked visibly among his people.

The Christian faith sustains and upholds us as no other faith—it is the only faith that comes from God—a gift of God. It obtains pardon; it purifies the heart; it is fruitful of obedience; it overcomes the world and triumphs over death. Not only does it triumph over death but destroys it. "O death, where is thy sting? O grave, where is thy victory?"

Faith adds to our joys and peace in life; its sustaining power is proven in trials and afflictions. It consoles in the hour of death and sustains in the judgment.

Those of the true Christian faith face death with a degree of seriousness and the judgment with humility, yet with a composure and triumph that no other faith possesses.

It sheds light on the tomb and looks forward to the morning of resurrection and welcomes the judgment hour because it is the fulfillment of all hopes.

The power of the Christian faith is summed up in "All things are possible to him that believeth."

North Liberty, Indiana.

My Garden

By Mrs. Rhett O'Rourke

Once I knew a lovely garden, in the days of long ago,
A lovely little garden in a shady little place;
Where now and then a hummingbird went buzzing to and fro,
And lillies sweet and slender lent a charming touch of grace.
There were giddy little poppies, all in gay and gaudy gowns,
How they nodded softly whisp'ring when the sun was in the west;
And long shining rows of pansies, with such thoughtful little frowns,
Standing, dignified and solemn ev'ry one in velvet dressed.
There I gathered fragrant roses, with their petals damp with dew,
While I often stopped among them just to wonder and admire,
When the spicy pinks were blooming and the larkspur's ocean blue
Was contending with the golden glow and peony's red fire.
Now, the whole wide world's my garden and in many a sunny place,
Blooms a fragrant flower of friendship I shall cherish till I die;
Blushing roses, drooping lillies, thoughtful pansies lend their grace,
Where the gay and giddy poppies gaily greet the passers by.
Oh, the roses have some thorns, indeed, and the lillies droop and fade,
While the poppies drop their petals down to mingle with the sod;
But what joy will greet the morning, if in shining light arrayed,
I shall find them all transplanted in the flower fields of God.
So I gaily weed my garden, though I water it with tears,
When some bud that promised beauty, some unkindly fingers blast,
And I pray, that as I journey down the ever short'ning years,
I like them, may scatter rainbows, till my little day is past.
Mattawan, Michigan.

Whose Church

We would like to make every church realize how little personal concern a pastor has in their community after all. What he does, he does for their good. If the church will not work, he simply moves on to one that will. But they and their homes must stay right there with that church. If the church dies, it does not mean anything to him personally. He goes to become the pastor of one that has punch and vim enough to live. It is you, Mr. Layman, that stays in that community with a dead church. It is not his boys that go to the devil because there is no preaching and no Sunday school worthy the name—it is your own. It is your children, not his; and your home, not his, which suffer because of a breakdown of the religious work and the Christian atmosphere in your neighborhood. He and his family move on. And yet nine church members out of ten talk and act as if it were the pastor's church; and that it was the pastor's business to keep it going. And if they don't like him, or get a grudge at him, they take a knock at his work and his church to get even with him. It is not his church—it's yours; and your home and your family are at stake. And yet did you ever stop to think how insignificant a part of your time and thought and money it gets? Six days a week you are thinking of your business. It is only very occasionally that you think of the church or the preacher. They are no part of your week-day affairs. But there is that pastor of yours, devoting himself exclusively to your church and your community and the welfare of your children. That is more than you yourself do. He prays and plans more than you do for the larger and better things of your own neighborhood and your own home. Every day of every week, Sunday and all, they are on his mind and his heart. You and your loved ones are a continual presence in all that he feels and hopes and is. And this he does though he is an outsider, and comes into your community a stranger—and will, in a few years, go from it and all its enterprises. But you are going to live there and make your home there. Have you realized, then, how fine a thing it is for him to have such a deep concern for your church and your community and your children? Or have you just taken it as a matter of course—and never awakened to what you owe your pastor in friendship and co-operation?—Herald of Gospel Liberty.

THE BRETHREN PULPIT

Only Real Basis of Peace

Personal and International Goodwill Alone Can Bring It About

By George H. Jones

TEXT: Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.

(Sermon preached at the closing session of the Pennsylvania State Conference, Philadelphia, October 6, 1921, and later published in "The Daily Democrat," of Johnstown.—Editor).

The word with the greatest implications just now was a word in common use among the early Christians. It was the word Peace. There was a reason for it. Its antithesis was the universal condition.

Everywhere the panoply of war was flaunted to threaten subjugation in case of attempted resistance. Not only was this true universally among the nations, but from ages of habit the attitude of enmity had become the confirmed one. It had become a state of mind. And unfortunately there was no agency, religious or educational, that made any pretense toward reform. What educational forces there were had made their aim theological or military. The product of such schools was a theological warrior or a skilled swordsman or spearman.

Everywhere, on land or sea, this state of mind was evident. It was unsafe for a lone traveler anywhere. He expected every other traveler to be an enemy. Every man traveling always planned to travel in company with a group for mutual protection, even to the extent of hiring soldiers to be a body-guard. No groups of travelers approached each other without first considering the other as a possible enemy and attacking force. No vessel at sea ever sighted another without serious misgivings as to its character, until it proved otherwise. As a result all went armed or prepared by construction and equipment for flight or fight. It was an age of lawlessness and violence. Peace was a far off dream. Universal safety through good will was a chimera. Human nature was not inclined that way, nor was there in existence any agency likely to make it real.

Among the dormant forces, however, was the little Jewish kingdom. As a political or military power it was negligible. It had no vital union with the great Roman empire. It was like all other small nations, simply an opportunity for exploitation. But it contained the dynamics for a tremendous explosion. Its prophets foretold the Age of a Coming One. They called him "The Prince of Peace." His messages and conduct corroborated their testimony. He taught Peace. He made it the keynote of his preaching. He taught that its basis was internal, not external. That international goodwill was founded upon personal feeling, that an *entente* or right understanding of a permanent nature must rest upon such a foundation as he laid.

The process was simple. The Spirit of Truth must take possession of the person. This would safeguard all intercourse. Next, special manifestations to believers would follow. Experience would substantiate faith. But all would depend upon the obedience of the individual. No method of mass compulsion would do. The leaven must work through individual souls. This was the Master's method. "To teach all nations."

The World's Appeal

How can the nations disarm? How can we, the church of Christ, point out the pathway to a permanent peace to the nations of the world? Is the question so pressing that it needs immediate adjustment? Is there a universal desire for peace? In answering these questions, we have the basis

of right settlement. It is needless to assert that the biggest public question today is disarmament. That the greatest world burden, aside from the sin burden, is the burden of taxation to support and maintain existing agencies for war. It seems strange that such a condition should exist in this modern day and age. Yet it does. And the strangest part of the problem is, that the nations most concerned are the so-called Christian nations.

As far as we can see many, if not all, have engaged in the game of war for territorial gain or preservation. If on the first, they are not honest unless they are willing to strip themselves of unwilling conquests. If on the second, they need assurance that what rightfully belongs to them will be conceded. To the honest observer the present conference appears more like a desire to preserve and consolidate present gains and jockey for a favorable position to launch another war when in a place of vantage. If the international mind is still as far from God and fellowship with Jesus Christ as it was in 1914, all conferences are futile. Most of us are persuaded that the leaders are no more Christlike now than they were then. Nor is business that profits from war. We do not want to believe that it is simply the expression of warweary nations maneuvering for a breathing spell. Possibly our credits with these nations might be the lever with which we can purchase release for the Little Peoples, striving for a "place in the sun" and in this way make the world war a real blessing to the oppressed of all lands.

International Goodwill

We want to believe that there is such an attitude. We are hoping that the races and nations do not hate each other with the same intensity that was manifested during the conflict. The savagery of the recent war seems an impossible barrier to a right understanding, if conduct is to be taken as a gauge of attitude. The most vivid imagination of a decade ago would not have pictured the woes which were wreaked upon the defeated nations during the progress of the conflict. The will to do worse was only limited by the impotence of the conqueror. All the while we were teaching or attempting to persuade ourselves and all others that we had only the desire for self-preservation and future safety.

The statesman is now beginning his answer. We are somewhat fearful, in the light of past experiences. Diplomacy has a somewhat hypocritical air. It seemed to have a close relationship to duplicity in the last international peace parleys. The diplomat and statesman have been such good friends in the past that we are hoping, somewhat doubtfully of course, that they will be able to accomplish what the militarist failed at. But something **MUST** be done, we are assured.

Preparedness

"In times of peace prepare for war;" and prepare so well that no race, white or yellow; no nation, military or maritime, will dare provoke us. Such reasoning is common. Peace is best assured by Preparedness. A state of readiness like the presence of a huge policeman with the biggest mace has never been able to prevent crime, according to the police court records and the well-filled prisons we have. Elihu Root, in a speech made in 1909, at a banquet in New York,

said: "So long as selfishness and greed and the willingness and brutality to do injustice continue in the world, we must have the policeman; and the international policeman, whose duty it is to preserve order, is the army and navy. But the work of peace-loving men and women, the work of all those who love home, who desire that mankind shall be enlarged in intelligence and in moral vision, of all who desire to see science and art and the graces of life and sweet charity and the love of mankind for one another continue and grow among men, their work is to aid by that quiet, that resistless influence which moves men from savagery and brutality to peace and brotherhood. It rests with you men and me to exercise the powers that God has given us to move the conceptions of an honorable life away from the old ideas of savagery toward the new ideas of civilization and humanity, that in their progress gradually approach the supreme idea of Christianity."

Emanuel Kant on Perpetual Peace

As long ago as 1795, in his essay, "Perpetual Peace," Kant informs us that "there will be no universal peace until the world is organized politically," and the world cannot be organized politically, until unbridled race pride and greed are controlled.

Our great thinkers have told us that if we remove war and its probabilities, we remove from life one of its greatest forces. We must then create a moral equivalent for war. Professor Wm. James, who was never accused of being a Christian apologist, writes significantly: "The war against war is going to be no holiday excursion. The military feelings are too deeply rooted to abdicate their place among our ideals until better substitutes are provided. A permanently successful peace economy cannot be a simple pleasure economy. In the more or less socialistic future toward which we seem to be drifting, we must still subject ourselves collectively to those severities which answer to our real position upon this only partly hospitable globe. We must make new energies and hardihoods continue the manliness to which the military mind still clings. Martial virtues must be the enduring cement; intrepidity, contempt of softness, surrender of private interests, obedience to command, must still remain the hock upon which states are built. The martial type of character can be bred without war."

What Carnegie Wrote

Mr. Andrew Carnegie wrote: "We still hear war extolled at times as the mother of valor and the prime agency in the world's advancement. This is the answer: Men were first savages who preyed upon one another like wild beasts and so developed a physical courage which they shared with the brutes. Moral courage was unknown. War was almost their sole occupation. Peace existed for only short periods, the tribes might regain strength to resume sacred duty of killing each other again. Advance in civilization is impossible while war reigns. Only as wars become infrequent and long periods of peace intervene can civilization, the mother of true heroism, take root. Civilization has advanced as war has receded. In the past man's only method for removing obstacles and attaining desired ends was to use brute courage. The advance of civilization has developed moral courage. The pen is rapidly superseding the sword. Arbitration is taking the place of war. On the field of carnage men lose all human instincts in the struggle to protect themselves. The true heroism, inspired by moral courage, prompts firemen, policemen, sailors, miners, reformers and martyrs to volunteer and risk their lives to save the lives of their fellowmen. Such heroism is becoming more common every year."

Richard Watson Gilder, in his last speech at Lake Mohonk, read the following lines:

'Twas said: When the roll of drum and battle's roar,
Shall cease upon the earth, oh, then no more
The deed, the race of heroes in the land,

But scarce that word was breathed, when one small hand
Lifted victorious o'er a giant wrong
That had its victim crushed through ages long.
Some woman set her pale and quivering face,
Firm as a rock, against a man's disgrace;
A little child suffered in silence lest
His savage pain should wound a mother's breast;
Some quiet scholar flung his gauntlet down
And ricked, in Truth's great name, a synod's frown;
A civic hero, in the calm realm of laws,
Did that which suddenly drew a world's applause.
And one to the pest his lithe young body gave,
That he a thousand lives might save.

"Come, let us reason together," counsels Scripture. To supersede violence and guarantee international justice—and purify disarmament conferences—there is only one road. It is called Straight. Few there be that find it. The peace we seek is first personal, then universal. It is acquired in only one way. It is a tried and proven method. It is not hidden by duplicity. It needs no diplomats. It is a good old way. William Penn found it with his Indian contemporaries. It is still the open way. Let us fear lest behind closed doors it becomes the dark way. We must seek another's good, not goods, to maintain trust in each other. Peace is guaranteed by the Spirit's possession, not by the possession of possessions. Manifestation of such spirit is not brigandage. It is brotherhood. The same love that drove God earthward to reconcile is still the most potent force in the reconciliation of nations, as with individuals.

The old desert story illustrates the secret. The solitary Arab, ever ready for encounter, sees dimly a figure in the dust of the evening. "It is mine enemy," he thinks, in alarm. But as he makes ready for deadly strife, the man draws near. "It is my friend," he shouts, in relief. And as he throws aside the deadly weapons of defence, he claps the hand of the man whom he greets with throbbing heart. "It is my brother," he cries, in joyful tones.

"Not as the world giveth, give I unto you." The world scorns the Way of the Cross, but it has no other solution for its woes. The reckless speech, the unrestrained greed, the pride of race, the vanity of pomp, all breed war and defensive armaments. The possession of vast power in any human hands is a menace, unless the possessor is regenerated by a new birth. Such a birth will change disposition, nature and purpose. Justice, kindness and self-restraint are the only safe guardians of national and individual honor.

Such are only possessed in a real way by the man of God. Hence, our duty, supreme and chiefly, is the salvation of man, man by man. Let others try their ways, the world's ways. Be ours his way, so will we be assured of its security. "Let not your heart be troubled, neither let it be afraid."

Conemaugh, Pennsylvania.

WHEN TO TALK MONEY

Never try to raise money first and then shape the program of the work. Make the program of work first, then estimate the cost, then raise the money. This is important. The best of givers do not give to and will not give largely to a nebulous or timid program. Do not ask anyone for money until a clear answer can be given as to exactly what is proposed and the estimated cost.—The Christian Standard.

ANCHORED IN GOD

The man of faith is anchored in God. For him God is the God of reality. The whole truth, so far as he can discover it, is the medium in which the soul touches God. In his willingness to co-operate with God, he comes to be hopeful. He does not fear the foe without. He has been prepared to live the truth, to know the facts, to endure unfulfilled expectations and deferred hopes. He can sing with assurance: "My anchor holds."—The Christian Index.

OUR DEVOTIONAL

As a Man Thinketh

By Mrs. Elsie Rager

OUR SCRIPTURE

For as he thinketh in his heart, so is he (Prov. 23:7). The heart is deceitful above all things and desperately wicked; who can know it (Jer. 17:9)? Even so, the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue IS a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell. But the tongue can no MAN tame (Jas. 3:5-6-8). Out of the abundance of the heart the mouth speaketh (Matt. 12:34). Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12). But thanks be to God which GIVETH US THE VICTORY through our Lord, Jesus Christ (1 Cor. 15:57). And the peace of God which passeth all understanding shall KEEP your HEARTS and MINDS through Christ Jesus (Phil. 4:7).

OUR MEDITATION

Did you turn off the light, feeling quite sure you could reach your bed safely because you knew EXACTLY where every piece of furniture was located? Did you stub your toe in the dark? Did you bump your head with most painful results against the edge of the door? But I thought you KNEW exactly where you were going!

We THINK we know a great many things. We are SURE now, having been a Christian for years and many opportunities for practice, that we have overcome most all the bad that ever was in our heart. In fact, we may think that we were not so very bad in the beginning! So we TURN OUT THE LIGHT: (thy word is a lamp unto my feet and a light to my path Psalm 119:105) and—down we go!

Have we forgotten our Quiet Hour? Do we feel that we have already read so much that we can travel along safely,

for just a few days at least, without the few minutes with the Word? "Let him that thinketh he standeth take heed lest he fall."

Don't forget that we have an adversary and no matter what sort of LIGHT you have, from "candle to powerful "electric lamp," he will do his best to extinguish every spark of the LIGHT of the Word in your heart. Would you like to know the name and address of this PERSON who is so especially anxious to have you walk in darkness?

His name is The Great Dragon, that old Serpent called the Devil and Satan, (which receiveth the whole world Rev. 12:9), and his permanent address: Lake of Fire and Brimstone (Rev. 20:10). Again I say, "let him that thinketh he standeth take heed lest he fall."

"The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Moreover, by them is thy servant warned and in keeping of them there is great reward" (Psalm 19:7-8-11).

I heard recently of a young lady, who, being exceedingly nervous and restless, desired to find rest and quiet for her mind, somehow, somewhere. She had found a Prayer Book ("ready made prayers") and asked permission of the chaplain at this institution to have one of these for her own as she found them "soothing" to her restless nerves. I wondered why she didn't apply a liberal portion of Psalms. It seems to me there is no need or craving of the heart that cannot be satisfied in the Hymn Book of the Word.

OUI PRAYER

My prayer will always be, "Search me, oh Heavenly Father, and know my HEART; try me and know my THOUGHTS; and see if there be any wicked way in me and lead me in the way everlasting. Order my steps in thy Word and let not any iniquity have dominion over me; let the WORDS OF MY MOUTH AND THE MEDITATION OF MY HEART be acceptable in thy sight. In Jesus' name. Amen.

La Verne, California.

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

A Complete Endeavorer; If He Has A Vision

(An Address Delivered at the Los Angeles County Christian Endeavor Convention)

By Louis S. Bauman

(An address delivered at the Los Angeles County Christian Endeavor Convention).

No Endeavorer is complete,—no Endeavorer is truly equipped for service for God,—who is without a vision. In all the wisdom of Solomon, he never spake more truly than when he said: "Where there is no vision, the people perish." Where there is no vision, there is no purpose; where there is no purpose, there is no enthusiasm; where there is no enthusiasm, Christian Endeavor must perish.

Vision precedes achievement. All fine and effective work begins with a vision. The other day, I stood watching an artist painting upon a canvass. A touch, a smear, a daub, and a dash of the brush,—again and again, and soon the loveliness of a mountain fastness smiled forth upon that canvass. In spite of myself, I found myself going on a mental journey. I was wandering along a stream in which the speckled beauties were playing; I was climbing up the rugged cliffs where

"Aloft on sky and mountain wall
Are God's great pictures hung;"

I was lying in a summer dream beneath a grand old fir; I

was living with the birds and flowers. But, before the brush of that artist ever touched that canvass, that picture was born,—born in his brain. The picture was the result of his vision. Had that artist painted without a vision, it is likely that instead of my mental journey amidst the loveliness of nature, I would have much the same impression that an old gentleman once had when a young would-be artist showed him a picture that she had just finished. The old man exclaimed: "My! How natural! Why, it fairly makes my mouth water!" "Makes your mouth water!" she exclaimed, "The idea! A sunset making your mouth water!" "O, pardon me!" he replied; "I did not know that it was a sunset; I thought it was a fried egg!" Unless one has a true vision of the glory of a sunset within his brain, he had better not try and paint a sunset. No life can rise higher,—no life can ever be more beautiful,—than its vision.

The mighty men of God whose deeds live within the inspired record, were men who dreamed dreams and saw visions. It was the vision of a seed that should be as the stars of the sky and as the sand of the sea, that inspired Abraham so to live that he became the father of all the faithful. It was a vision of the sun, moon, and stars, bowing

before him, that steadied Joseph when lured by the beautiful wife of Potiphar, and kept him pure so that God could highly exalt him as the head of the Egyptian empire. It was a vision of a ladder that reached into the heaven, that encouraged the heart of Jacob to the faithfulness that made him the father of Israel. It was a vision of things "invisible" that caused Moses to lightly toss aside the crown of Egyptian greatness, and "account the reproach of Christ greater treasure than the riches of Egypt." It was a vision of "the Lord sitting upon a throne, high and lifted up," that made Isaiah cry, "Mine eyes have seen the King," and caused his lips to be touched with the coal that made him the peer of all the prophets. It was a vision of the glorified Christ that struck the Apostle Paul to the dust and drove the arrow of conviction to his heart, and sent him forth to make Gentile kings tremble, and to light the fires of the Christian faith in Europe.

Endeavorers, no matter how complete you may be otherwise, no matter how splendid your organization, no matter how bright your armor, no matter how devout your lives, if you go forth from this convention without a vision, you will go forth to fail of any great accomplishment for God. May God give you a vision so glorious that your souls shall not rest without attempting great things for God, and expecting great things from God.

It is vision that gives purpose and direction to your lives. The trouble with most folks in this world is, they have no presiding purpose woven into the tangled threads of their lives. They are drifters. Instead of being as a tug that drives with or against the stream with a purpose, they are as logs that drift with the tide. God help us to be tugs, and not dead logs. And what is true of so many people, is also true of many Christian Endeavor Societies,—they are merely drifters,—drifting along from year to year, without any great presiding purpose, and therefore without any great achievements. The story of the life of one of God's greatest of men, begins thus: "And Daniel purposed in his heart,"—the balance of the story reading like a fairy tale. If God would give me an answer to but one prayer for all you Endeavorers of Los Angeles County, I would pray to him to put purpose,—the purpose of his Spirit in your hearts. "Daniel purposed in his heart," and as a result of that purpose, a chain of gold was placed about his neck, and he was made third ruler of the most magnificent kingdom of all time.

Too many Christian Endeavor Societies remind me of a young fellow recently in the trenches of France, who was firing wildly and excitedly in almost every direction, and when some one asked him where his bullets were going, he replied: "I don't know, but they are leaving here!" That sort of fighting will never terrify an enemy. We are also reminded of the story of a pugilistic encounter between a white man and a negro. The negro was putting up a game battle, and was almost carrying the white man off his feet, when the white man suddenly discovered the negro's tender spot,—it was the negro's nose. So he gave all his attention to the negro's nose. Blow after blow,—blow after blow,—landed upon the nose already flattened by nature. Finally, the colored man could stand it no longer, and started to leave the ring. When they tried to persuade him to return, he replied: "No sah! No sah! I refuses to fight wif any white gem'man what don't scatter his blows!" It is concentration back of an indomitable purpose that wins. Scattering of blows loses the fight. It is vision that will bring purpose, concentration, and victory, and there can be no victory without vision.

Again, it is vision that gives birth to enthusiasm; and, without enthusiasm, no man and no organization of men, can accomplish results. The eleventh chapter of Hebrews furnishes us with a mighty record of deeds wrought through faith. And after all, faith is nothing more than a vision. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them." Without faith, which means, without vision, nothing

is possible. Faith is a potent factor because enthusiasm is born of faith. "Nothing is so contagious," said Bulwer, "as enthusiasm. * * * It moves stones and charms brutes. It is the genius of sincerity, and truth accomplishes no victories without it." "Every great and commanding movement in the history of the world," says Emerson, "is the triumph of some enthusiasm." Joshua Reynolds was once examining a picture that he wished to praise. "Capital composition," he said, "correct drawing, color, tone, light and shadows, excellent; but, it wants—that!" he added, snapping his fingers. Snap, or what boys these days call "pep," is indispensable to Endeavor that succeeds in its endeavors. Unless you have a vision, you have none of—"that!" (snapping the fingers).

One time, we heard the story of an old-fashioned church in a certain rural district, that was having what they used to call an "old-fashioned, Holy Ghost poured-down revival." The shoutings and the hallelujahs of this particular revival could be heard on a still night a full mile away, and many stay-at-home Christians who did not believe in that sort of a revival, were disturbed at night from their slumbers. (Wasn't that a real calamity,—to disturb the peaceful slumbers of church members?) I wonder what it would take to disturb them these days. However, a complaint was sent to a bishop of that denomination, who happened to be living in a nearby town,—a stately, staid, dignified, solemn old bishop! The bishop decided to visit the church in person. When within a mile of the church, he began hearing the "Hallelujahs," the "Praise the Lords," and the "Amens." So, going to the door, and looking in, he saw the little preacher, down in an aisle, with his face against the floor, crying to God for the salvation of sinners. All the strength of a good pair of lungs was being put into the petitions, and they were also emphasized by a continued pounding upon the floor. All the rest of the saints were likewise praying and backing the preacher with their loud "Amens," and "Do it, Lord!" Bye and bye, the praying ceased, and the little preacher arose. The congregation was then startled to see the good bishop suddenly stalk down the aisle to the front, and request time to say a few words: This was granted, of course. The good old bishop then upbraided them very kindly, however, for what he termed "most unseemly confusion," and reminded them that God is not deaf, neither is he the author of confusion. "And now brethren," said he, "let me remind you that Solomon built a house for the Lord, and it went up without the sound of the saw or of hammer. It went up in holy quietness, with reverence and with awe. The presence of Jehovah was in that temple. So build your temple here, in quiet meditation and holy stillness before Jehovah. God bless you!" "Bishop," exclaimed the little preacher; "you are all right, but you have the places mixed! We are not building the temple here tonight. We're out in the quarry, blastin' the rocks!" Christian Endeavorers, it is well to do things in order. It is well to have your seasons of quiet meditation. It is well to have your "Quiet Hour" in which just to sit in silence and listen to him speak to you. But let us likewise remember that there is a time for shouting in God's order,—a time for praise,—a time for "blastin' rocks!" Our modern cold-storage plants with steeples on them need a little of the warmth which the church possessed in the days when it was not considered a breach of good etiquette to say, "Amen!" or, "Glory!" God give us such a vision as will inspire in us a real enthusiasm for Christ and his church.

Long Beach, California.

(To be continued)

your
Christmas Seal  Christmas Mail

NEWS FROM THE FIELD

REVIVAL MEETING HELD FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE AT GATEWOOD, WEST VIRGINIA

We closed our meeting at Salem, West Virginia on Monday night, October 10 at white heat and began the most discouraging meeting that I have held this year at Gatewood, West Virginia. Some of the leading Brethren decided to tell me not to come because both the church and the community was divided over a serious trouble that they were then going through. The majority voted to have the meeting because if they would not have an addition, if I could but succeed in uniting the apparently hopeless division, it would be a great work.

1. The last meeting held just a few months before, they received some ten or twelve into the church, but just before it closed the evangelist and pastor had some misunderstanding that divided the church and the neighborhood and some of the best people in and out of the church were on both sides.

2. The "tongue" movement, coming in right after this meeting, had swayed some of our best people and some of the outsiders in favor of it.

3. In five and one-half months there were constant revivals all but the space of two weeks in the neighborhood. Most of the people attended all these meetings.

In the face of all this from the human side it looked absolutely hopeless that anything could be done.

Two things favored us. We had three weeks of as nice weather as I ever had in a revival. The mines were all shut down and the people had nothing to do, hence could attend. I told all inside and outside of the church that I did not want them to expect me to take any part whatever in their troubles because I was a friend of both the evangelist and the pastor and I could do more good by having nothing whatever to do with their troubles. This seemed to satisfy all.

The crowds began to increase from the start. The Holy Ghost was manifested in great power. The threatened accusations, church trials, and conference trials gradually faded. The Spirit of Christ began to manifest itself until about all agreed to drop all and try to forget it and inside and outside of the church about all the troubles gradually faded and were swallowed up in the love of God. Inside and outside of the church many said there never was such a power felt in that church before.

Almost every night we had an overflow crowd. Gatewood is known as a place of drunks and carousals at religious services, but with about one or two exceptions we had a wonderful holy quietness that was a marvel to many. While the additions were not so many, they were of the best type of people, and considering that three revivals of three weeks each were held in our church in less than a year and all the other churches had revivals, I consider this the greatest victory the Lord has given us this year. We had eleven confessions. Two school teachers made a confession the last night. One of these Brother Bame knows well as she played the piano for him at Mount Hope for two weeks—a splendid young lady.

They said since all is now united and the last year's meeting was the muddiest time they had had for twenty years, and this time the greatest trouble they ever had, they would give me a united call for a meeting next year, hoping that we may have a chance when conditions are better. We closed the meeting on Sunday night, October 30 with a wonderful

manifestation of the power of the Holy Ghost.

We went from there to Limestone, Tennessee. This meeting we will report in our next letter. I am yet open for calls for the early spring and summer, but am now tied up till the first of March. I also have one meeting late in the spring or early summer, but I have not fixed the exact date. I like to fix my dates six months ahead, as I can arrange carfare expenses better. Pray for us. This year most of the fields have been the most difficult that I have ever struck.

ISAAC D. BOWMAN.

1942 S. 17th St., Philadelphia, Pa.

LANARK, ILLINOIS

Our revival campaign conducted by Brethren Coleman and Kemp came to a close Sunday night, November 27th.

The visible results are twenty-nine baptized, two awaiting the rite, five received by relation and two going to other churches.

The sun only shone four times while these Brethren were with us. The roads were almost impassable, but we had good crowds, and the finest spirit of co-operation from the other churches, in town, we ever enjoyed. In fact one minister dismissed his Sunday evening service to attend ours. Had the weather been favorable we feel sure that the results would have been much greater.

The union service on Armistice day was well attended and a fine spirit prevailed.

On Thanksgiving morning we enjoyed a union service at our church. Rev. Spencer of the Christian church preached the sermon.

Our Sunday school enrollment is now 375. 198 members have been added to the church since Brother Burnworth has been pastor here. We now have 353 members. \$476 was raised to pay the evangelist and singer during the meetings.

Our communion service has been postponed for two weeks on account of the impassable conditions of the roads, as it would have been impossible for many of our country members to get in.

We feel that Brother Coleman did a great work for us and we were glad to have him with us this second time. The Milledgeville people came up the first Monday night and filled one section of the church.

Brother Kemp organized a "Sunbeam Chorus" of children that rendered valuable assistance at the meetings.

ALICE GARBNER.

TRAVEL FLASHES

Morrill

My last letter told of my projected trip to Morill, Kansas, and the other churches of the Mid West District. My engagement with the Morrill church came as a direct answer to prayer. For had it not been for an invitation very unexpectedly, I would scarcely have known what to do with time I had on hands. Uncle Sam and the wires can do a lot for us these days. We had one of the finest kind of meetings at this small Kansas burg. Had we ordered the weather, we would not have had better, perhaps. I was fearful for the roads, but we had as fine roads here without the rain as could be discovered anywhere—but oh, had it rained! But it did not. In eight days, we had the work finished, so far as converts were concerned. They all came on two nights. There were but ten, but among them were two splendid families, entire. Six were grown-ups and the others young folks. But when you remember that this town took the prizes as the best place in

Kansas to bring up children and that they were about all in the church, you will see why the results were not greater; they were not here to get. We had here, the best co-operation among the churches of the town I ever experienced. It was this group of preachers, Whitted, the Dunker preacher, the M. E., and a Baptist that got into the Associated News a few weeks ago, as the only male quartette of its kind in the U. S. A. They were all present at every meeting possible and sang several times. Besides, we here had a new "Working Agreement" experience. Two Sunday evenings, we worshipped in the large, new Church of the Brethren building and did the baptizing in their fine pool. No place on the map, so far as I know, could better get together and save the overhead expenses of two pastors and two churches. I commend to these brethren, that at the opportune time they try out this affair of two churches organized in their separate conferences, under one roof and representing just as they did before and yet making the saving for the cause, of all extra overhead. Whitted is a fine fellow to work with. He had so many of those Somerset county cooks and their descendants, that you know what he did for us, as to dinne's. Sam Flickinger made his splendid home, mine. Whitted has the respect and regard of his constituency and is doing a fine thing for these good people. I surely did enjoy this two weeks in Kansas.

Carleton

From Morrill we went to Carleton Nebraska with the Bicentenary Message. Here we were hindered the good hearing we had anticipated by the delayed appearance of another lecturer who appeared at the town hall, compelling our meeting to be held at an hour too early and so, we were all disappointed—pastor, speaker and the people who heard me. Kemper and his good wife are a fine pair for a pastorate, and we wish he were not both pastor and Superintendent of Schools. It may be for the best for this charge, but it is not the best for the man and his wife. The Lord ought to have all of their time and talent. Carleton has one of the nicest little churches in the brotherhood and some of the fine Dunker stock is here and they will keep the faith with the field they occupy as well as with the Movement, I am sure.

Traveling

Traveling North or South in Kansas is a terrible experience for one who has never tried it. It is far different from the older states where it seems railroads go every which way. My next appointment was not so far distant but I am sure I went every direction of the compass to get there, and when I looked at the map, I saw that I had literally traveled in the direction of four old-fashioned rail fence corners. We were on accommodating trains, too. That is, if you do not care when you reach your destination. Today, I am using 7 hours to get 135 miles: but the whole train will stop for dinner. To my next engagement, I will be riding on a first-class train, a trolley and a motor bus, to get less than one hundred miles perhaps. Getting up in the middle of the night to change trains, out at all hours of the night from a warm bed to a cold or stuffy coach may be all right for some folks who get enormous wages, but there is small comfort in making all these sacrifices to give an address when the offering of a good-sized congregation is a small pitance. Some pastors and churches do not show a very fine evaluation of the work we are trying to do for them. One rich fellow said I would not have come but for the money. I had the pleasure of telling him

that if I came for the money, I was mightily cheated.

Speaking of the monetary end of this game, I am frank to tell you right now, that unless there is a better response to our appeals from the churches, both as to the 10c and the free-will offering asked by the traveling secretary, there will be no traveling secretary next year and not all of this. I have no money to advance on this project and when I have to stop, I will stop, for a man can not drop and pick up a job just any old time, these days.

McPherson College

I have great delight in speaking to college and high school groups. So, enroute from Carleton to Ft. Scott, I made it my business to visit the Dunker college at McPherson. Here my successor as pastor of the First Church of the Brethren, Philadelphia, Dr. Kurtz, is the President. Dr. Harnly, a cousin by marriage, the standby of the college is the Science man. Here I had held, just 16 years before, one of my most successful revivals and they still referred to it as the most successful one ever held in their city. It was a great pleasure to see the school, grown into a prosperous college of near 500 students, radiant with life and vigor. My address, the heart of the Bicentenary Message, was well received, and I am sure that I did not hurt the fraternal relations of the churches in going there. Strange to think, however, that where we do not have enough churches to make any appreciable impression, that prejudice was stronger than any place I have been. But of course, that can be easily explained. They do not know us nor how much we are alike, due to isolation. No need for division or union where there are no two representations and no strife. One of the professors said if he did leave the Church of the Brethren, he would not think of uniting with the progressives. Nor would I if I were he. There would be no gain or loss in doing so and the same reason he would not join us would serve me. If I left ours, I would not join theirs. It would be like leaving Ohio to settle in Ohio. Dr. Kurtz said the message was just what they needed and I was glad that I went. I commend to all our traveling brethren that they make it a point to show all the friendliness that is possible, as they get opportunity. It can not hurt, and friendliness is Christlike.

Fort Scott

After a night with friends at Wichita, we went to Ft. Scott where we were scheduled to spend the Sunday. Here we were entertained beautifully by Brother and Sister Cone, pastor and wife, of this mission. I was impressed with their devotion and loyalty to the cause and mighty glad to find that their service is greatly appreciated by the folks they serve. Brother Cone has had a hard time with sickness visiting both himself and family, and the burning to death of his first born son. Cone is going to show what he is worth in Ft. Scott, if the Boards do not make it impossible for him to stay by cutting off too much of his salary. Ft. Scott mission is composed of God's common people and with their fine location and good church building, they will doubtless win, in due time. Brother Paul Miller seems to have a decided grip on the people of the mission and townspeople. It is fortunate that he is to return soon, for another revival that we pray will accomplish great good. Here we attended one of the most interesting Christian Endeavor sessions of the year, and we expect good things of the young folks of Ft. Scott, in the future. Two are already Life Work Recruits. Best wishes, Ft. Scott.

McLouth

Last night, we made the last place on our itinerary, at McLouth. Here we were anxious to come and see what a "working agreement" church was like. The main trouble, we discovered, was that there is no working agreement. They just work together without

much of an agreement. We were greeted with splendid audiences of Brethren of both branches, though our people were greatly in the majority. The message was well received by all present, and we pray that this experiment of working together shall not be marred by any unwise action by either party. As I told them to their own satisfaction and belief, someone will have to answer to God at the Judgment for two fires where one would do and two pastors when one could do the work.

Brother Howell is pastor here and is well liked. He did all in his power to make my stay happy, and I hope that he shall be used of the Lord for the enlargement of the borders of Zion. Here, too, the Mission Boards may bring on a crisis by withdrawing too suddenly their entire support. Sudden shocks are not good for any place.

Prison

Returning to get my train home, I had several hours at Leavenworth. Here was a chance to visit the federal prison. It was a sad sight. Here are 2045 or more men in the prime of life, serving time for violating the laws of the land. Here are some for life; some in sick wards, segregated; some in isolation wards, because they are too mean for even the association of prisoners and guards. But they have violated the laws of the land and there is not much mercy. Nothing like the Lord who pardons our sins and forgives our iniquities. How greatly does the mercy of the Lord shine out when we pass this way and see the harshness of inviolable law. God save the carelessness of the times with regard to the children that makes possible such hopelessness as one finds in prisons.

CHARLES A. BAME.

BURLINGTON AND COLLEGE CORNER CHURCHES OF INDIANA

We were called to the pastorate of the College Corner church to begin our ministry with these brethren October first, and have now begun our fourth year with the Burlington Brethren.

College Corner. This is no new field to us for we have served the church for three series of meetings in times past, first, eight years ago with Brother P. M. Fisher and also seven years ago with Brother Fisher, and last year with Brother L. A. Myers as pastor in charge.

Therefore, as Brother L. A. Myers went to Hudson, Iowa, it left these brethren without a pastor and as my time was only half taken at Burlington, and because of former acquaintances I was called as their pastor. It is indeed a pleasure to be associated with these brethren as they have one of the greatest opportunities as a rural church that exists, mostly on account of location, and then on account of the finely arranged church, and lastly because of the constituency. The building is furnished with a Deleo lighting plant, and a basement under the entire building. On the same ground now owned by the church is a vacated school building which is converted into a Community House where attention is given to the care of the social and athletic side of life. These, I am very sure, will enable these brethren to greatly use their every talent to the service of Christ and the church.

October 12, we began a series of meetings which closed on Sunday night, October 30. The result of this meeting was 10 adults by baptism, which was administered on Wednesday evening, November 2nd, at the baptistry at Peru, where we arranged with Brother Brower for the service. We are planning to hold a few services and close with communion the latter part of November. May the Lord bless us as in times past as we labor in this part of his service.

Burlington.—Many good things have been accomplished since our last report. There have been some added improvements. The basement has been plastered, a cistern attached

for water supply and the kitchen in the basement has been very handily arranged. These things have been made possible with the material aid furnished by our loyal Woman's Missionary Society, under the leadership of Sister Vella Hendrix. The Sunday school is making a very fine showing and coming to the place of doing its full mission under the leadership of Brother Earl C. Haun, as superintendent. We have just closed a two and one-half weeks' meeting as follows: On Monday evening, October 31, Brother G. W. Rench of South Bend, began a series of lectures with a large chart on the Lord's Return, which continued until November 7th, when Brother Martin Shively of Ashland, Ohio, came to us for 10 days, closing the meeting with communion service on Wednesday evening, November 16. During these meetings there were added to the church 17 by baptism and 1 by relation, a number of these were children from the Sunday school classes, the teachers of which classes have labored earnestly for their scholars to bring them to Christ.

Burlington and College Corner are planning for larger and greater things in service for the extension of the church. Permit me to say, no church can afford not to make some special effort to get Brother G. W. Rench or Brother Martin Shively to lead them in a series of meetings, because in times past and even now evidence is conspicuous that these men of God have messages which with the tactful presentation they give will make every department and also every member of the church feel and know the greater opportunities.

I have never labored with more congenial and helpful brethren. May God bless them and use them mightily in the service of the church is our prayer.

W. T. LYTLE,

Burlington, Indiana.

GARWIN, IOWA

It has been some time since Garwin has been heard from through the church paper, but we have not been idle by any means.

After closing our work as pastor of Homer-ville and Williamstown, Ohio churches, we drove the Ford across the country to Centerville, Iowa, where we visited with our parents for a few weeks. Then with Mrs. Staley's brother and family we drove to Lawrence, Kansas, to visit with her father. From Lawrence we drove to Garwin, arriving a few days ahead of schedule time.

The next day when we arrived at the parsonage we were greeted by several men and women who were already busy setting things in order. While some were papering and varnishing, others prepared an old-fashioned country dinner in the church basement. Before night every room was papered and varnished. Later in the week these good people visited the parsonage again. I suppose you would call it a chicken shower, for after they had departed we had a fine flock of chickens. These people sure know how to make you feel welcome.

The church work in general is steadily moving "forward." The Sunday school under the leadership of Brother Oscar Rank is doing splendid work. The average attendance for the first month of our work, was 85. The second month saw a small increase with an average of 88. All special days have been observed with good results. Sunday, September 18th the Superintendent of Iowa Anti-Saloon League gave us a fine lecture. The young ladies' and young men's classes have re-organized. They meet each month for class meetings. After the devotions and program the remainder of the evening is spent in a social time together.

The attendance at preaching service has been exceptionally good as we have been greeted by a house full at almost every service. Our fall communion was well attended, there being at least one hundred around the tables. The choir has been meeting each Wed-

nesday evening for practice and is doing splendid work. The Christian Endeavor is well attended and the topics are being handled in a fine way by the young people. One young man recently decided to stand on the Lord's side. We are hoping and praying that others will take the same stand.

This report would be incomplete if we should say nothing concerning the W. M. S., as they are doing splendid work. They meet regularly for their devotional services. Just last week they placed a fine new range cook stove in the parsonage. They begin their all day meetings next month. They also begin their mission study class at their next meeting. Mrs. Carter, who is an able teacher, will lead this study. AUSTIN R. STALEY.

EVANGELISTIC MEETING AT ST. LUKE

The name of the place in this report has a Biblical flavor and the people here are not dead to things spiritual. After closing the meeting at Quicksburg, Brother Wisman, the pastor at both Liberty and St. Luke, drove me across the country to the latter place. The scenery in this valley is beautiful beyond description, as is known to all who have had the pleasure of seeing it; and it stirs the heart to contemplate the mighty hand of the Creator in it; yet like in the Garden of Eden, the tempter stalks boldly, and sin separates numberless souls from primal fellowship with God, even in this beautiful valley.

We began the meeting at St. Luke on Monday evening, and as at Liberty, were greeted with a good-sized audience, such as would and should put to shame the Monday evening audiences in the average city church. True it is that the average country people do not have the privilege of worship as have the city folks, but at the same time that greater privilege seems to have the tendency to stimulate indifference. The rural people seem to be hungering more for the Gospel than the city folks with their superior advantages. The meeting with these people was a pleasure. They kept coming with increasing numbers and interest. The attention was undivided, and in their homes they greeted us with a genial hospitality that we cannot forget. The pastor and evangelist were busy about the Lord's work each day. We visited homes in the interest of souls, covering the territory between the two mountains, and thus became acquainted with conditions which present a great religious need. May I just digress for a moment to state that all through this valley, we find so many men out of Christ; mothers and daughters belong, but men and boys are not connected with the church. We think the explanation lies in the lack of adequate teaching in the Sunday school. I cannot discuss it here but the Brethren church must awake to her obligation to teach The Word to her youth in Sunday school. Father is out of Christ and the boy reasons: Father is a man; to be manly, I will do as father does. There to my mind, is the root of the whole matter; and I am praying that we can do something practical towards promoting Religious Education in the Maryland-Virginia district, to save the boys for Christ and the church. The digression above was the expression of the writer as a solution to the lamentable fact that so many men are out of Christ. Suffice it to state that we believe we have sown seed in our pastoral visitation that shall bear fruit in the future.

The visible results of the meeting were six souls added to the church; three young girls who dedicated their life's service to God; a young husband who takes Christ as his friend in the responsibilities as the head of a family; and a husband and wife who will be a great asset to the work. These people have musical ability; the husband having been song leader and the wife pianist. As they assisted us in the work we prayed for God to touch their hearts and they now sing the

songs of Zion with a new meaning. God bless them all! These visible results are not alone the encouraging features of the meeting; a number of others have stated their intention of uniting with the church, and we believe that this will be realized, to gladden the heart of the pastor, in the near future.

We held the communion service on Saturday evening preceding the closing of the meeting. It rained on that evening but there were present a large number of the membership, who partook of God's Means of Grace to strengthen their spiritual lives. And there were present also a large audience to whom we brought God's Word in reference to the ordinances.

We had our home with Brother Wisman and he being a preacher, they know just how to care for the evangelist. We enjoyed our home with them, and the kindness extended us in all homes. Brother Wisman has lived with and preached for these people for many years, and he is beloved and respected by all. Brethren, this is commendation enough for any minister. He is a Brethren and you do not need a microscope to detect it. God bless him and his family.

I want to state in closing this somewhat lengthy report, that the other denominations, Lutheran and Church of the Brethren co-operated with us in every way which made the meeting both pleasant and profitable to us, and we trust a blessing to them.

A. B. COVER, District Evangelist.

P. S.—We closed this meeting with such a crowd that some were seated upon the pulpit platform. The meeting should have continued, but closed to begin at Reliance, Virginia. We were gladdened and encouraged by visiting brethren from Mauretown and Liberty and Trinity.—A. B. C.

LINWOOD, MARYLAND

Since our last report to the Brethren Evangelist, we have been endeavoring to push forward the work of our Lord. There have been no "turning of the world upside down" nor are we able to see that there have been any radical departures from the "faith once delivered to the saints."

In this section we feel to a certain extent our isolation from other Brethren congregations, and in the absence of them we are trying to cultivate a brotherly spirit between a few of neighboring congregations of different denominations. Last June it was our privilege and pleasure to have Dr. Heimer, pastor of the Rocky Ridge Reform church, and about 70 of his folks with us; he delivering the sermon and his choir the music. In August we returned the visit, at which time we found them worshipping in a community tabernacle and an audience of about 600 to speak to. After such splendid fellowship together it is needless for me to say that the invitations are already standing for next summer.

In September we were invited to attend a Rally service of the Linganore Methodist church, at which time arrangements were made for us to pay them a visit during their revival service, and likewise them to visit us during our service. These carried out splendidly and both they and we feel that we know each other better and that after all the differences that separate us are not as great as the likenesses that bind us together.

Our Sunday school recently participated in a parade of Men's Adult Bible Class Students of Carroll county. It was the first venture of the county Sunday school officers and as a result there were over 1500 men in line, and the largest building (state armory) in the county was filled to overflowing to hear Hon. Upshaw, who spoke to the men. And two of the largest churches in the county seat were filled to overflowing with ladies. Our neighboring county, Frederick, had a similar, though larger demonstration the following Sunday. In the midst of so much Sabbath

desecration it does one's heart and soul good to see such a demonstration for Christ and his Cause.

Last, but not least, was our evangelistic campaign. Brother Benshoff, of Berlin, Pa., was unanimously called to hold us a second meeting. This of itself bespeaks for the soundness of his methods, and the quality of his work. On account of sickness in our home, I was not permitted to be with him in personal visitation as much as I would like to have been, but despite this handicap, Brother Benshoff sought to be instant in the pulpit and out; constantly preaching heart-searching messages for two weeks. As a visible result, one young girl surrendered her life to Christ, and the congregation was strengthened and stirred to a greater activity. We look upon the meeting as one of seed-sowing rather than ingathering. Both people and pastor express their gratitude to Brother Benshoff and pray that the seed sown may yield a bountiful harvest in the days to come. C. R. KOONTZ.

ALEPPO, PENNSYLVANIA

It has been a long time since this church was heard from through the columns of the Evangelist. These people have been without a pastor for twenty months past, but the young people have helped keep the Sunday school going. They also have a live and interesting Christian Endeavor.

November 13 the Sunday school gave a Rally Day program, which proved to be a great success. Much credit was due the women who so faithfully trained the children for their parts. A good crowd was out despite the very blustery weather.

The Sunday following, the 20th, Brother Crick from Virginia, preached a sermon here to each of the Greene county congregations in anticipation of accepting the pastorate. Aleppo was well pleased with him, and if satisfactory arrangements can be made, these churches may soon have a pastor.

I have been here Three Sundays, rendering what little aid I can. But my voice is so bad that I can not do much. I expect to have a home mission service next Sunday after Sunday school, and then Aleppo may show by her interest that she is still on the map.

MARY A. SNYDER.

MINUTES OF THE CONFERENCE OF OHIO BRETHREN CHURCHES AT DAYTON, OCTOBER 24 TO 26, 1921

(Continued from last week)

The Committee to formulate a Manual for the Ohio State Conference reported at this time. Included in their report were the Constitution and By-Laws, the Rules and Regulations pertaining to ordination of ministers and other matters which are necessary to carry on the work of the District Conference. This report was adopted and the Manual ordered printed for distribution.

On motion the nomination of departmental officers, Members of General Conference Executive Committee, College Trustees was referred to the Committee on Nominations for Board of Evangelists, which was to report later.

The election of Conference officers was then taken up and the following brethren elected:

Moderator, G. L. Maus of Bryan; Vice-Moderator, George W. Kinzie, of New Lebanon; Secretary-Treasurer, Morton L. Sands, Fremont.

Invitations were solicited for next year's conference and the very gracious invitation of Gratis was accepted.

A motion prevailed that delegates at large to National Conference be elected and nomination of same was referred to Board of Evangelists Nominating Committee.

This session was closed with an excellent address by Dr. R. R. Teeter on the theme, "Facts and Fancies." Since this address had special bearing on our publishing interests it gave the delegates much food for thought.

Wednesday Afternoon—Sunday School Work and Business

The opening number for Wednesday afternoon was the last address of the series on Exposition of the Word by Dr. Miller. But Dr. Miller was compelled to leave, so the time was given to Dr. A. D. Gnagey who gave a splendid address on "What the Sunday School is For."

Business was then taken up; the secretary was allowed the usual fee of \$10.00 and bills to the amount of \$17.45 were ordered paid.

This was followed by a report of the Resolutions Committee which was adopted and ordered incorporated in minutes.

Report of The Resolutions Committee

Whereas through the kind providence of God, we the members and delegates of the Ohio Brethren churches, have been permitted to enjoy another year of commendable growth and realize a deepened interest in aggressive endeavor in the Master's work, and to assemble again in annual conference under auspicious circumstances, therefore,

Be it resolved, that we express to Almighty God our deep and sincere gratitude, and pledge him our renewed devotion, and

Be it further resolved that we extend genuine thanks to the Conference Executive Committee for the arrangement and carrying out of the splendid program, to all who made their contribution to the success of the program and to the entertaining congregation and its pastor for their kindness and hospitality.

Whereas there has been a marked growth of world sentiment in opposition to war as a means of settling international difficulties and in favor of peaceful means in relation thereto, and,

Whereas President Harding has called a Disarmament Conference to be composed of the Principal Allied and Associated Powers and China to consider disarmament as a means of promoting world peace, and,

Whereas the Brethren church has held from its beginning as one of its principle tenets opposition to war;

Be it resolved, that we take courage in and give renewed devotion to our time honored principles, and,

Further, that we commend our beloved President for his efforts toward the securing of world peace, and especially in the calling of the Disarmament Conference, and that we pledge him our prayers and support.

Whereas religious education and leadership are so vital to the progress of the church and the Kingdom of God,

Be it resolved, That we urge our churches to co-operate heartily in the various projects relative to a greater Ashland College.

Whereas the Prohibition victory won at so great cost will be of value only as the laws are enforced, and

Whereas the liquor elements have organized a nation-wide campaign to bring National Prohibition into disrepute and to elect congressmen who will use their influence to weaken or annul enforcement legislation, therefore,

Be it Resolved, That we urge our people to remain loyal to the historic stand of Brethren toward the liquor traffic, and to co-operate heartily in every effort designed to maintain and increase the victories already won in this line.

Whereas simplicity and modesty of dress, and abstinence from worldly indulgences and amusements, as taught in God's holy Word have been the principles long held by the Brethren church, and,

Whereas there is a growing tendency to disregard these principles, therefore,

Be it Resolved, that this conference entreats all members of our churches to adhere faithfully to the instruction of Christ and his apostles along these lines, and to do whatever is possible to counteract these evil tendencies in the world.

Respectfully submitted by the Committee,
GEORGE S. BAER, Chairman,
FREEMAN ANKRUM,
ALBERT E. SCHWAB.

Prof. J. A. Garber addressed the conference on the "Sunday School Program for 1921-22." This address which was illustrated by use of the blackboard was given in a forceful way revealing the large and practicable program for greater work among the young of our beloved church.

Prof. G. W. Brumbaugh followed with a scholarly address on "Officer and Teacher Training."

Report was then received from Board of Evangelist Nominating Committee who brought in the following nominations:

General Conference Executive Committee, Prof. J. A. Garber, Elder G. W. Kinzie.

Trustees for Ashland College, E. L. Kilhefner, E. J. Worst, O. E. Bowman.

Delegates at large to National Conference, Guilford Leslie, Frank Weaver, N. A. Teeter, Wilson King, Norman Kimmel, Frank Painter, S. H. Keiser, David King.

Departmental Officers

Director of Religious Education, Prof. J. A. Garber, Ashland.

State Superintendent of Sunday School Work, Prof. H. H. Wolford, Ashland.

State Superintendent of Christian Endeavor, F. C. Vanator, Canton.

Wednesday Evening—Educational Session

The last session of the Conference opened with a spirited song service led by Brother Earl Huette of the convention church. After prayer by Brother Garber, the matter of the Laymen's Student Aid Fund already endorsed by General Conference was presented by the secretary and ratified by vote of this conference. This is a movement fostered by the laymen, and is to give aid to worthy young men who are expecting to study for the ministry at Ashland College. Solicitation may be made for funds among the churches of the district.

Brother E. M. Riddle addressed the conference on the subject, "Adequate Preparation An Urgent Necessity for Effective Service." This was a well thought out and well prepared address delivered with power and was worth a high place in mind and thought of all present.

Dr. Jacobs, President of Ashland College, brought the closing address of the Conference. Dr. Jacobs was enthusiastically received and delivered one of the best addresses of the entire conference. Dr. Jacobs reaffirmed his faith in the old Gospel truths and urged all present to put forth every effort to establish the work of the church upon the earth. He urged religious education as a means of help in this direction.

Moderator A. L. Lynn brought the session to a close with words of thankfulness and appreciation for all those who had aided in making this one of the most helpful conferences of this district.

MORTON L. SANDS, Secretary.

A writer in Popular Science Monthly computes that in an area the size of New York City Jack Frost "in one of his overnight rush jobs" uses more horsepower than that required to run all of the industries in the civilized world.

MINUTES OF THE THIRTY-THIRD CONFERENCE OF THE BRETHREN CHURCHES OF PENNSYLVANIA, Philadelphia, Pa., October 3-6

The opening session of the Thirty-third Conference of the Brethren churches of Pennsylvania was called to order by the Moderator W. C. Benshoff, 3:00 P. M., Monday October 3, 1921, in the Philadelphia First Brethren church.

The opening hymn was "'Tis so Sweet to Trust in Jesus," after which Elder E. F. Byers led the devotions, reading Romans 1:1-17. This was followed by a series of spirited songs. The address of welcome was delivered by Brother Horace Kolb. Elder H. M. Harley with very fitting remarks responded to this address.

At this time the conference was entertained by a vocal solo rendered by Mrs. Craig. An offering was lifted, amounting to \$12.17.

The Moderator's address was delivered by Moderator W. C. Benshoff.

The evening session was brought to a close by Secretary's Bame's inspiring address on "The Bicentenary Movement."

The Tuesday morning session was appropriately opened by singing "Break Thou the Bread of Life." Elder A. J. McClain read Philippians 27, followed by helpful comments and an inspirational prayer.

The courtesies of the conference were extended to the visiting Brethren, President E. E. Jacobs, Ashland, Ohio, and Brother W. S. McClain of the Pacific Coast.

The Credential Committee reported 21 Ministerial and 65 Lay credentials. Report was accepted and committee continued.

After the business session very beautiful memorial services were conducted in honor of Brethren Elder P. H. Beaver and Elder Stephen Hildebrand by Brethren W. C. Benshoff and G. H. Jones respectively.

Sunday School Session

President Albert Trent of the District Sunday School Association presided at the afternoon session. The opening song "How Firm a Foundation" was sung with much fervor. Elder E. S. Flora led the devotions. He read from Isaiah 55:11-12; Mark 8:28 and Luke 4. Brother Albert Dannenbaum ably discussed "The Calling and Dignity of the Sunday School Teacher." He emphasized the fact that the teacher occupies a difficult and paramount but important position. We are living in a day of specialization, therefore the teacher must specialize. A round table discussion followed concerning the various problems and remedies of our Sunday schools. A plea was made for more consecrated Bible study. Brother Trent presented his report of the Sunday schools of Pennsylvania district. The following persons were elected as a committee on Religious Education: Brethren Trent, C. E. Kolb, W. G. Gans and G. H. Jones. This session was closed by singing "Since the Fullness of His Love Came In."

The song services of the evening consisted of singing, "Open My Eyes That I May See," and "Christ Liveth In Me." Devotions were conducted by Elder John W. Porte using the 27th Psalm, commenting and prayer. After singing "Saved By the Blood," Dr. Jacobs brought a very timely and helpful message on "Marks of the Demands for a Christian Education." He said "The two greatest words in the English language are Education and Religion." An offering was lifted which amounted to \$17.27. The evening services were closed by an inspiring message, "The Unseen Things Eternal," by Elder Marcus Witter. He mentioned three things eternal—Son, Life and Inheritance. The benediction was pronounced by Elder Witter.

Faithfully your servants,
W. C. BENSHOFF, Moderator.
J. L. GINGRICH, Secretary.

(To be Continued)

BETHANY CHURCH, HAMLIN, KANSAS

The years do slip by rapidly. A little more than a year ago we loaded our car at Smithboro, Illinois, and shipped to Hamlin, Kansas. After a year of work with them I certainly have nothing but kind words to say to them and about them. Some things have occurred that seemed to be against our work, but God has overruled everything to his glory and the good of the church. I am sure we can report progress in every phase of our work. Our Sunday school is larger; Christian Endeavor is on the upgrade and our audiences are larger. We have received 13 into the church by baptism, all adults but one. This means a good gain for the church, but there are many more who ought to be coming to the church. Our evangelistic meeting began October 21, under the leadership of Brother A. E. Thomas who brought his characteristic enthusiasm and strong sermons each evening with afternoon meetings part of the time. We had good crowds, but we did not reach several families we had hoped and prayed for. Of course we must leave the increase to God. I think we were faithful in doing our part, both congregation and evangelist. Every one was very busy husking corn which kept some away who were looking for an excuse. But all felt we had a good meeting. We were privileged to baptize nine, all adults, and receive them into fellowship. One very enjoyable feature of the meeting was two all-day meetings with dinner served in the basement of the hall. The first Sunday was by the women and the day was given over as Mother and Daughter's day. The next Sunday was Father and Son's day. On the first day the men furnished the dinner and all the women had to do was to eat and enjoy it. It was a time of blessed fellowship. We closed on Thursday evening, November 10th with Holy Communion with the tables all filled and almost every member of the church present. It was a very sacred and hallowed service indeed, a fitting close for a campaign where good will and love seemed to pervade in every heart. I should have mentioned that on one Sunday was a Brethren rally and Brother Thomas preached the Brethren doctrine, which is too much omitted in these days, if we expect to build more Brethren churches. Too many Christians, preachers included, are crying, "Oh anything will do, just so you are conscientious in it." I believe "Obedience is better than sacrifice" today. In speaking of our auxiliaries, I forgot the W. M. S., which is just as busy as it can be. All I am uneasy about is that it may get lifted up with pride on account of its wealth. Our home mission offering will more than reach our goal, I'm sure. The Grace of our Lord Jesus Christ be with you all.

CLAUD STUDEBAKER.

MARTINSBURG, PENNSYLVANIA

At the invitation of these good people I began a revival meeting among them on November first. It was almost exactly six years prior to this date that we closed a most pleasant pastorate among them. It is needless to say that it seemed like being back home to be in their midst again. Some changes had taken place. Some whom we knew had passed away, while the young children of six years ago are now young men and ladies, some even married and in homes of their own. Some improvements have been made. The most noticeable perhaps being the fine roads all through the Cove.

Upon arriving we were assigned to the fine new modern home of Mr. and Mrs. J. E. Dilling. In this home is to be found everything for the convenience and comfort of the guest. It all looked fine but even these conveniences could not make one happy and contented if the fine Christian spirit of hospitality did not prevail. I was welcomed with these words, "Now you can just come and go when you like, and anything you want we will try and supply. We want you to be right at home

while with us." A fine welcome and they lived up to it every day of the three weeks we were there.

While this home was headquarters all other homes in the church were opened to us with equal hospitality. They literally served two Thanksgiving dinners every day and the pastor was included. Think of it, two such meals each day for three weeks. And they know how to do it in the Cove.

While they were thus showering their generosity and good will on the preacher, they did not forget his wife who had stayed at home. On the last Sunday evening the "Ever Faithful" Sunday school class called the preacher to the front and presented a basket filled with good things to eat and said, there is another basket and they will both be sent to Mrs. Eppley tomorrow. They have arrived. How fine. Thanks to all who had a part in this kindness.

The attendance and interest during the meeting were fine. The results will be reported by the pastor. We wish for this growing church only continued success. May the blessing of the Father ever be upon them.

H. E. EPPLEY.

Huntington, Indiana.

ANNOUNCEMENTS**DON'T USE PARCEL POST**

Until further notice, please DO NOT SEND ANY PACKAGES TO AFRICA BY PARCEL POST. The extra charges collected at the other end makes the expense out of all reason. All small packages should be sent by first-class mail, because this is the cheapest in the end, and the surest.

A letter from Brother Gribble says, "I shudder to think of the parcel post packages that may be coming."

It is hoped that in the near future a real parcel post service may be inaugurated between America and French African Colonies, but for the present, packages will have to go by first-class mail, and if too heavy, be forwarded by freight.

(Signed) ALVA J. McCLAIN,
Secretary.

THE TIE THAT BINDS

ROTUNDA-YORTY—On October 31, 1921, at my residence in Hagerstown, Md., Miss Helen M. Yorty of Philadelphia and Samuel C. Rotunda of Cornwall, Pa., were joined in marriage. May theirs be a long and happy wedded life.

G. C. CARPENTER.

BRADLEY-HARRIS—Nov. 24, Mr. Delbert Bradley and Sister Ella Harris were united in marriage at noon. A sumptuous dinner was served. The best wishes of the New Troy church goes with them to their new home in Grand Rapids, Mich.

J. H. ENGLISH.

ADAMS-HAM—At the home of the bride's parents, Mr. and Mrs. J. E. Ham, 2111 Smith St., Ft. Wayne, Ind., on Aug. 7th, 1921, Miss Gertrude Ham was united in marriage to Mr. E. L. Adams of Sapulpa, Okla., where the bridal pair have located on account of Mr. Adams being interested in the oil fields of that section. The friends of Mrs. Adams will note her address is Sapulpa, Okla., Route 2.

E. M. COBB.

IN THE SHADOW

SCHWEITZER—Mrs. Rebecca, wife of the late William Schweitzer, passed away on Oct. 21, after an illness of over three months. For two months she was confined to her bed and although she suffered much was patient through it all. She is survived by four sisters and one brother. She was a member of the Maple Grove (Eaton, Ind.) Brethren

church from which place the funeral was conducted by the writer assisted by Rev. J. J. Fred. Her earthly pilgrimage continued 62 years, 6 months, and 17 days. May the Prince of Peace smile upon those who mourn her departure.

Huntington, Ind.

H. E. EPPLEY.

SONNERS—Anna Elizabeth Sonners was born in Kosciusko county, Indiana to Ellick and Nellie Robinson on December 1, 1888. She passed from life to the spirit world, with scarcely any warning, on Saturday, November 19, 1921, while yet in the prime of life, death being due to neurasthenia of the heart. Age thirty-two years, eleven months and eighteen days. She was united in marriage to Jason Sonners on July 14, 1906, to which union were born six children, five boys: Irvin, Russel, Floyd, Nole, Virgil and one daughter, Berniece. All the children are living except Russel who preceded his mother nine months ago at the tender age of eighteen months. Sister Sonners united with the First Brethren church of Roanoke, Ind., December 13, 1913, and was a woman true to her God and faith, although like a good mother with the care of a family of tender ages she was not permitted to attend services as she would wish to have done. After moving from Roanoke to Huntington she placed her membership with the Huntington church where the funeral was conducted by the writer. She leaves, besides her husband and family, to mourn a father, mother, four sisters, and four brothers. The service was attended by both churches.

J. F. BRIGHT.

STOUT—On the 20th of November, we were called upon to officiate at the funeral services of John Stout, aged 71 years, 10 months and 1 day. The attendance was very large, showing the esteem in which he was held by those who knew him. He was a member of the Home Department of our Sunday school.

He leaves a wife, eight children and twelve grandchildren, to miss his association in this life, with the hope of eternal enjoyment in the world to come.

W. A. CROFFORD, Pastor.

BURKHOLDER—David S. Burkholder was born Feb. 17, 1862, died Oct. 2, 1921; aged 59 years, 7 months and 15 days. Brother Burkholder was a faithful member of the Rittman Brethren church and will be missed by those who knew him. He leaves a faithful wife and five children to mourn his loss. May God's richest blessings accompany Sister Burkholder and her family. Owing to our absence at the time of death, Rev. Platter of the Presbyterian church kindly conducted the services. The deceased was laid to rest in the Amish Oak Grove cemetery where his parents and kinsmen are buried.

O. C. STARN.

BUCK—Brother Samuel L. Buck, the son of David and Barbara Buck, died May 28, 1921, at his home in New Enterprise, Pa., at the age of seventy-three years. He was one of the charter members of the New Enterprise Brethren church, being treasurer ever since its organization in 1883. He was also a deacon for many years.

He is survived by his widow Mrs. Charlotte Buck, three daughters, Mrs. Jacob Ober and Mrs. Richard Lininger of Coatesville, and Mrs. Len Brumbaugh of Bellwood, and one sister Mrs. Amanda Ober of New Enterprise.

He lived a quiet unassuming, though staunchly Christian life, and was an earnest worker in the church at this place. He was much loved by all who knew him.

Funeral services were conducted by Brother Alonza Byers, assisted by Rev. D. T. Detwiler of the church of the Brethren.

CHAS. E. FYOCK.

BRETHREN TRACTS

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100 45 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

One hundred of each kind for \$1.25. Order now.

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- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



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"Peace on Earth—Good will among Men"
Our White Gifts will help to bring it about

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

Making Our Christmas Gifts White

Christmas time is the giving time. Everybody gives Christmas gifts, even though nothing more than a bag of candy or a souvenir card. This custom grows naturally out of the very spirit and origin of the day. Ever since God so loved the world that he gave his Son, that event has been celebrated by the giving of gifts. It is a beautiful custom; it helps to keep hearts tender and to disseminate the spirit of unselfishness.

Yet even in our giving there is no small amount of selfishness. We give to those who will give as much or more to us. We give extravagantly to those whom we love or admire, though they have their abundance, while we have little thought for those who are without friends and in need. We give to enterprises that are popular and in ways that are noticed, because of the credit we receive from men. We make our contributions and then call the reporter, and the fact is heralded abroad. It is good advertising; it helps our business, or secures us in our position. Doubtless much good is often accomplished even from gifts given selfishly, but not the most good, since they are not given where there is the greatest need. Yet whatever good may result, little virtue is due the giver because of his selfish motives.

Christmas giving above all other giving should be inspired by high motives, because it is done in honor of God's "unspeakable gift"—Jesus Christ. We cannot truly honor him with gifts that are given selfishly or grudgingly. Our gifts need not be large, nor intrinsically valuable, but they must be given in an acceptable spirit. "The great King regardeth not one gift above another so long as all are white." How can we make our gifts white? How can we give in a manner that will be acceptable, or in such a way as will do honor to the King of kings on his birthday?

We can make our gifts white by giving with gladness and cheerfulness of heart; "for God loveth a cheerful giver" (2 Cor. 9:7). Sometimes we give "grudgingly or of necessity," because we have not the courage to say no, or we fear the weight of public disapproval which we may feel if we refuse to give. Many people during the war bought Liberty Bonds, gave to the Red Cross, to the Y. M. C. A. and to other worthy causes because they feared not to; they gave "grudgingly" and of "necessity." Many gifts are turned into the Lord's treasury every year from no higher motives, but they are not white gifts; they are not the kind that pleases the Lord to whom they are supposed to be given. If we put ourselves in the situation of receiving gifts given out of necessity, we can readily understand how it is that the Lord Jesus does not value such gifts. It is the

gift that comes spontaneously, that springs out of love and is given unhesitatingly that is greatly valued and is highly acceptable in the sight of God and man. Such giving makes the gift white, and only when giving is done in that manner can it be truly said that "it is more blessed to give than to receive."

Again our gifts are white and acceptable when given with sincerity of heart—sincerely loving the Master, sincerely desiring to honor him and sincerely seeking to please him by meeting the needs which he reveals. Sincerity speaks volumes in behalf of the giver; Christ's ear is ever open to its cry. Any gift, however small, is acceptable that is given sincerely. But no gift that is given to be seen of men, however large it may be, is well pleasing in God's sight. Paul says, "though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing" (1 Cor. 13:3). No sham can stand in the divine presence; the sorry end of Ananias and his wife shows how fatal it is to attempt it. A gift has value according to heaven's scale only when the motive prompting it rings true to the passion that professed to inspire it. It is God's way. The Father was intensely sincere in his love for the world when he gave his Son. The Master was passionately sincere when he said, "I give unto them eternal life." And if we would give worthy gifts in honor of the King on his birthday, our hearts must be actuated by sincere love.

And giving generously and sacrificially we may give worthily and acceptably. Paul says in his wonderful twelfth chapter of Romans, "He that giveth, let him do it with liberality." Only such giving is acceptable in the sight of God. Heaven deals in overflowing measures. It is the Father's way, "for God giveth not the Spirit by measure," declared John the Baptist (John 3:31). It was in such manner that Jesus bestowed his rich grace toward man. He said, "I am come that ye might have life, and that ye might have it more abundantly" (John 10:10). Again, "These things have I spoken unto you, that my joy might remain in you and that YOUR JOY MIGHT BE FULL" (John 15:11). And in commissioning his disciples, he reminded them, "Freely ye have received"; then in the same breath he admonished them, "freely give" (Matt. 10:8). Stinted giving is not acceptable giving; the miser's gift is not a white gift. It is full-handed giving that has value beyond the measure of the gift; it is genuine liberality that causes virtue to adhere to the heart of the giver.

But liberal giving is not necessarily the giving of large amounts. Generosity is not measured by the size of the gift. The poor widow

who gave but two mites gave more generously than the money barons, though their gifts may have been a thousand times larger, because she gave at great sacrifice. Out of her poverty she cast in "all that she had, even all her living" (Matt. 12:44). Many a large gift placed in the offering basket, causing the steward's eyes to grow big with astonishment, shrinks into nothingness by the side of the price of a poor man's meal. The liberality of the gift depends on the ability of the giver. It is hard for us to realize this. We give our assent to the statement, and immediately estimate the size of a gift by its power in exchange. It is harder still to be really liberal, for we are so prosperous. It may be that the more we are prospered the more we give, but we seldom give in proportion to our prosperity. Our hoarded wealth piles high while our dedicated wealth remains a scanty supply. It is hard to be generous and be prosperous, for the really generous gift involves sacrifice. But it was such giving that called forth his benediction. The great King whom we would honor is not partial. He regards not one gift above another so long as all are white. But they must be white to be acceptable.

EDITORIAL REVIEW

Brother J. F. Watson writes that things are going nicely with him and that he is delighted with his work at Beaver City, Nebraska.

Brother L. D. Bowman adds his tribute to the memory of our late Sister Vianna Detwiler, a memorial to whom was recently published in this paper.

Don't forget the starving multitudes of Armenia in making your Christmas gifts. Send offerings to Near East Relief, 1 Madison Avenue, New York.

Brother Paul Miller writes concerning his leavetaking of the Spokane church and the splendid accomplishments which the Lord made possible to him and his faithful people while there. He is now in evangelistic work.

The corresponding secretary of the Oak Hill, West Virginia, church, tells of the meetings held in that vicinity by Brother L. D. Bowman, and recently reported by him. She states that this people are still looking for a pastor.

White Gift offerings should be sent to Ira D. Slotter, Ashland, Ohio. Brother Slotter is the newly elected treasurer of the Association and our knowledge of his painstaking care enables us to say that your remittances will be accurately recorded.

What can you say for your Home Mission offering? Has it been sent to Brother Gearhart? And are you proud of it? Brother Wilkins says for the Terra Alta, West Virginia, church, "Our Thanksgiving offering was the largest in the history of the church (\$79.79)."

The Altoona, Pennsylvania, church is rejoicing in the satisfactory progress being realized under the leadership of their new pastor, Brother Earl Flora, and especially in the success of their recent evangelistic campaign with their pastor as evangelist. Twenty-one souls were added to the church.

"S O S" say the College Gospel Teams. They are wanting to hold meetings over the week ends and at holiday seasons and have not enough places to go. Brethren churches within reaching distance of Ashland, take notice. See the reports in this issue. These groups of young preachers are worth bringing into any congregation. Write Florizel Pfeideper at the College.

Brother J. L. Gingrich, the enterprising and growing young pastor of the Masontown, Pennsylvania, church, reports the work in good condition. The Sunday school shows a splendid record for the past summer and interest is being directed to gathering funds for a new church. Brother Gingrich recently conducted a revival in a near-by community, resulting in twelve confessions.

A splendid report of the Long Beach church is afforded us by the pen of Brother N. C. Nielsen. The work in all its departments is going forward in an aggressive manner. There have been added

to the church recently forty-five members, most of whom came as the result of the campaign conducted with Brother Cobb as evangelist. Among these were some specially trained workers. The Sunday school under the leadership of Brother Henry Wall is making excellent growth.

From Waynesboro we have word that the work is going forward under the able leadership of Dr. J. M. Tombaugh. The Sunday school is increasing in interest and attendance. A revival recently conducted by the pastor and participated in by some of the neighboring ministers was greatly appreciated by the congregation and resulted in many confessions. Sister Snider states in a personal note, Brother Tombaugh is doing a fine work here and we regret very much that he cannot be our resident pastor.

President Jacobs' "College News" should be of special interest to every Brethren this week. Among other items of interest is the examination of Ashland College with regard to its rating as an educational institution. Nothing would be more disappointing to the lovers of our college than to have it rated as a secondary school. We are hoping such will not be the result. But if it should, nobody would be to blame but the members of the Brethren church. It is our school before it is the local community's school and we are first of all responsible for its present condition. The community has done a fine thing for the school and it is now up to the brotherhood to do its part toward the enlargement of its only college. Surely the least we can afford to do is to meet the educational requirements as set forth in the Bicentenary Movement.

EDITORIAL SQUIBS

For vastly too many people the Christian religion is a profession rather than a life, a system of belief rather than a type of conduct.

Have you ever noticed how ready people are to suspect evil in connection with some happening that seems mysterious or some conduct that they do not understand. Usually our scandalous gossip can be traced to some evil-suspecting brain and loose tongue.

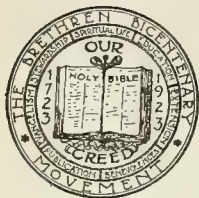
The optimist is one who, even in the midst of the darkness or the pelting storm, can see with faith's eye the coming of a brighter and better day, and gives himself with hope and high heart to the realization of that promise.

In the past men who were leaders and makers of war were the ones whose memories were perpetuated by the rearing of great monuments. Henceforth if we are consistently to cherish and encourage the principles of peace, we must erect our monuments to the patriots of peace.

As the deep current is not affected by every little ripple or breeze that blows, so neither is the life whose soul flows calmly and peacefully in the depth of God's love and grace turned about or disturbed by every frivolous and silly fashion of the gaudy world, nor by its passing show of pleasure and delight.

The Challenge

The needs are so great at this Christmastide! There are multitudes to feed, to clothe, to relieve of their suffering and to heal of their diseases. There are many times more hungering for the Bread of Life and dying with sin-sickness. How shall we meet all these needs? We seem so small and our supplies so inadequate. We are like the lad with his five loaves and two small fishes, so insignificant are we in comparison with the demands of the clamoring throngs. "From whence can we secure so much bread?" And in our perplexity we say, like the disciples, "Send them away." Our only solution to the problem is to evade it. Where is our compassion? Where is our faith; Where is our memory of the wonderful power of our Lord to enlarge our powers and to multiply our supplies? We are not held responsible for the supply; only for the distribution.



1723 THE BRETHREN 1923 BICENTENARY MOVEMENT

Dr. Charles A. Bame, Executive Secretary



"My Christmas Gift"

"Christmas Gift!" Were you ever awakened on a Christmas morning with that cheering word? Very few such mornings in my youth that these words were not the awakening words from slumber. It was the voice of father, who seldom got a Christmas present from his children, calling us to the gift he had for us, distributed at the table after the Christmas morning meal. How ungrateful were his unthinking children who so sorely neglected the thing that would have made his heart happy! How happy would we now be, had we the father to give a present! But he has gone to his reward and we are sure that there is a way to make his heart happy even now. Could he speak to us, he would doubtless say, "Give of your best to the Master." So, I believe we shall. I do not need to tell what is needed. Recently, Secretary Wolford gave in full detail, the objects of our National appeal for Christmas. To further Sunday school work and make it more efficient; to further the work among the Kentucky mountaineers; to make possible the training of the youth of our churches, in college and out,—all these are so worthy and pressing that I shall not appeal. I shall only remind us.

YOU WILL GIVE

Of course you are going to give Christmas gifts. Not so many, nor so foolish, perhaps, as you have given in more plentiful years, but you will give, and if someone does not remind you of it, you will perhaps buy a lot of tinsel that will almost entirely miss the true spirit of Christmas. Red lights, tinsel, candles, candy, nuts and what not, that will perhaps, make the kiddies sick and miss the thought of the Giver of all good and perfect gifts. Now, I do not presume to tell you that you shall not give some of these things if you desire. Children and especially grandchildren expect it; but I am going to say that if you do not make a "Christmas gift for the King and his work, you will disappoint another Father—the Father in heaven. I can almost imagine him reaching over the battlements of heaven and saying to you, "Christmas Gift."

"INASMUCH"

If you do not know how you can make happy the heart of the Master, remember he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." The cry of the needy is his cry. The disappointment of the discouraged is his burden. We can lift it if we wish and will. If we do not give, we leave his cry unheeded and "we did it not unto him." How wonderful is this identity of our Master with the suffering and needy! Of course, had he not made the appeal, it would never have been made, among men. Withal, it is 2000 years since he made it and still men are foolishly spending millions of dollars for tawdry tinsel on his birthday, while the worthy appeal of the Christ for the needy, cold and hungry goes unheeded by millions of our fellowmen. What will you do with the Master's appeal, this Christmas?

20c PER

So far as the Bicenentary appeal goes, we are asking for just 20c per member. Of course that is a miserly sum to ask for the Lord's work. Miserly for the three issues at stake. It is not enough; it is not meant for a maximum; it is enough only if our people will not give more. We can skimp, and stretch, and leave undone; we can neglect to do the bigger things, if you will not give more. But we pray that you will.

NOT MAXIMUM

I have said a good many times since last Conference, that we would not ask a dollar more than was needed for the Lord's work. We shall not. But to date, too many churches have not listened to our appeals. Too many have missed the mark set, and we shall need to do less. This is a terrible habit of some of our churches. It sure does seem that the one man supposed to be doing full time work for eight months might have to plow corn next summer, if more of the churches do not reach the goal of 10c per member set last fall, for his salary. If we ask for just enough and only half of the churches give and only one-fourth reach the goal set, "P. C."-in the sky will mean plow corn not preach Christ, sure enough, for him. I tell you this is serious business; yet not more so than the appeal for the White Gift offering. Others will be kept from doing the work set for them and Jesus will say, "Inasmuch as ye did it not unto them, ye did it not unto me." God save you from that. God help you to evaluate the things worth while, this Christmastide. "Give and it shall be given unto you."

YOUR REWARD

My brother, how do you hope to get a reward on the great Day of Days? Thousands of church members have never said a word in personal work. They have never personally, tried to save a soul from death; they have never prayed a public prayer; they have been entirely silent along lines where many Christians work. Now, many of these public workers are also the largest givers. Where will you come in when he comes to reward his servants? For many things, he can not reward you. For giving he will. Will you not seize your opportunity to do a thing that he can not and will not pass in that great Day of Rewards? Give, for the Lord loveth a cheerful giver.

WHY SO SERIOUS?

Will you listen till I tell you why I am so serious about this matter? Well, dear brethren, this is the first real attempt that we have made as a people to get really efficient. In trying to reach the ends of this Movement, we are making a real endeavor to get on a basis where even though small numerically, we need not be ashamed. If we have an accredited college; a well-equipped Publishing House; a Brethren Home and efficient workers on home and foreign fields, we can put our heads as high as any people. We need not be ashamed, denominationally. But if we try, and then, fail, we can the more be ashamed in that we have asked for so little, denominationally and then, failed. I need not remind you that it is on the giver that the whole future of our efficiency depends. Directors and secretaries can not put this thing over. We can harmonize and direct and systematize and then, the remainder is for each to do his part.

THIS IS NOT NEW OR DIFFERENT

It is the same White Gift appeal we have been making for several years. You have been giving, too, bountifully. You will again. But my hope is that the Lord will get more this year, and tinsel, less. It is a hard year, indeed, but the Lord is not slack concerning his promises. "Try me," is his challenge, "and see if I will not open the windows of heaven

(Continued on page 12)

GENERAL ARTICLES

What We Ask, and Why We Ask It

By J. Fremont Watson

President of the National Sunday School Association

The Christmas season comes with the same spirit of expectancy as was present when in the "fullness of time" God sent forth his Son. God was giving to the world the greatest revelation of himself that men had ever enjoyed. He gave an "unspeakable gift," and ever since the redeemed of the Lord have caught the spirit of God's giving, and have been giving their all to him. For centuries we enjoyed in our selfishness a receiving Christmas and bestowed gifts selfishly, without thought of the true meaning of Christmas. Today we note an entirely different spirit extant in Christendom,—there is an effort to turn the world away from its selfishness to its Christ. Where true love holds sway in Christian hearts Christmas affords an opportunity to magnify Christ by giving him our best of self, service and substance.

Brethren Sunday schools have an opportunity to turn the tide of Christmas giving into channels for the promotion of the Kingdom. Wise are we that have at last learned that the Christmas season affords this opportunity. We have made possible the doing of big things because we have united our resources and directed our combined efforts in definite channels. This year our appeal comes with greater force because of greater needs. Someone has said, "Ask great things of God; expect great things from God." The same holds true in our call to Brethren Sunday schools.

WHAT DO WE ASK? That our giving this year shall match the devotion of our hearts to Christ. That since in some respects it has been a year of hardship, that our Christmas offering excel all former years and thus proclaim to him a greater faith. We ask that every school share in the task and rejoice with us in the triumph. **Do not let another school's generosity make up for your neglect.** We ask that

every school take a "WHITE GIFT" offering and make possible the securing of the necessary budget of FIVE THOUSAND DOLLARS. Brother Superintendent, what will your answer be? Will it be an assurance of hearty co-operation and support in helping to put across a worthwhile program? We have faith in Brethren Sunday school superintendents that they will do their best for a worthy cause and thus honor the Christ.

WHY WE ASK IT? There are three items to be considered in our call this year. They are not entirely new and thus have not the appeal of newness yet, nevertheless, they are urgent, and have all the appeal of a growing, healthy cause.

Religious Education—Various phases of religious education are being emphasized as never before. Because of this the Department of Religious Education at Ashland College, becomes a real need in the training of our young people. Greater demands will be made upon this department from year to year, and thus the needs will be greater.

Since this department is vital and necessary it is wise for us to supply its every need, that the best of work may be done.

Missions—The Kentucky Work will always appeal to many of our schools and meet with a hearty response in gifts for this worthy cause. Like every growing thing there will always be needs, even though there be a healthy response to meet them. Kentucky's appeal for help comes strong and should meet with a hearty response.

Field Work—For the first time in the history of our National Sunday School Association we expect to do a definite piece of field work. Every Conference District will be

The Honorable Warren G. Harding,

President of the United States.

Dear Mr. President:

As an organization that has for two hundred years stood uncompromisingly opposed to any or all warfare, its members consistently refraining from bearing of arms in any capacity the BRETHREN CHURCH, through its duly appointed committee, desires to express its sincere appreciation and interest in every movement that seeks to discourage militarism; and, with special reference to the Conference appointed to assemble in Washington, D. C., on November 11, 1921, the BRETHREN CHURCH does also, in His name, send

GREETINGS—

to OUR PRESIDENT, and to all others who may, with you, represent the nations of the earth in so great a cause.

Believing that it is in conformity with the teachings of the great Prince of Peace, we the Committee of the BRETHREN CHURCH, desire to express for the Church at large, our willingness to be used in full and hearty co-operation with any movement that may have a tendency to relieve the nations of the World of any part of the awful burden of militarism; at the same time feeling constrained to warn our country, through you, that, according to His word, wars shall continue even unto the end, when He shall come, for

whose return we pray,—He who alone can bring peace to the troubled world—The Prince of Peace.

(Signed)
Peace Committee.

LOUIS S. BAUMAN,
W. C. BENSHOFF,
W. M. LYON,

(We have no reply to the above letter to the President by the Peace Committee, but to a letter sent by the local congregation of Washington, D. C., we are privileged to publish the following reply which the President made to Brother Lyon, the pastor.—The Editor).

THE WHITE HOUSE

Washington, November 28, 1921.

My Dear Dr. Lyon:

I have thought perhaps you would like to have a written acknowledgment of the greetings and resolutions which were presented to me on behalf of the First Brethren Church of Washington. It is very pleasing and highly encouraging to have these cordial expressions of approval and good wishes for the big work which is now in progress in our capital city.

Very truly yours,

WARREN G. HARDING.

Dr. William M. Lyon,
636 South Carolina Ave., S. E.,
Washington, D. C.

given help during the year. The Board of Religious Education is at present working out a program for the various field workers. As soon as possible they will hold institutes in every district. An effort will be made to help every school to come up to the National Standard. Thus we go forward with the hope that we may excel all our former attainments.

During these Bicentenary years we must write large as a denomination; we owe it to the founders of our brotherhood. We must redouble our effort and enlarge our tasks all along the line of service. God is expecting us to define Brethrenism in new terms during these years. Brethrenism

is vital and necessary to interpret God's message in all of its fulness to men. Brethren Sunday schools have a unique sphere to fill in evangelizing the youth entrusted to our care by giving them a full Gospel. Great is our trust; great is our opportunity, and great is our God who will give us the victory. Let us make the most of the Christmas season, that we may give in proportion to our ability, and thus lend a healthy impetus to the work as outlined above.

Make your "White Gift Offering" a monument to your faith in him, who is, "God's Unspeakable Gift."

Beaver City, Nebraska.

"Our Sunday School's Interest and Responsibility in Kentucky"

By William A. Gearhart

The Brethren church claims to be a WHOLE GOSPEL church, and as such she should be, and is vitally interested in the message the Gospel contains, and in the promulgation of that message. In the great commission which Jesus Christ gave prior to his ascension to his heavenly home, he commands his followers to TEACH the things which he commanded, to every creature.

Brethren Sunday schools are especially interested in teaching the Gospel to the Kentucky Highlanders for the following reasons: 1.—The lack of opportunity for instruction in things pertaining to righteousness, which condition has hindered the progress and development of Christian civilization in the mountain regions. 2.—The eagerness of a large percent of these sturdy, vigorous and docile folks to learn more about the great plan of salvation through our Lord and Savior Jesus Christ. 3.—The marked change noticed in the moral, physical and spiritual development where an honest effort has been made to bring them the true Gospel. Some of the best people the world has ever produced came from the state of Kentucky, but let us remember that they were ardent believers in Christ as the Savior and Redeemer of mankind, and that some one was responsible for having brought the message to them.

This brings us to the second part of our topic, OUR RESPONSIBILITY. Years ago the Lord called Brother George Drushal and his wife to go into the darkest region perhaps to be found anywhere in the Kentucky mountains, and there to witness for him, and to help them to a higher plane of living. We are thankful that today Breathitt county in which Lost Creek Mission is located, no longer has the black record of being the most wicked county in the state, although there is much yet to be done before this county can be considered a Christian county. John Barleycorn seems to be using every means possible to extend the period of his life, and is dragging with him to his grave, scores of these highlanders who would, if they were given the proper environment and opportunity, develop into stalwart, zealous and reliable citizens. Who knows but that there are more Abraham Lincolns living in those mountains who will some day be a great blessing to mankind?

Brother Drushal with his faithful band of helpers at Lost Creek, and Brother Rempel and family at Krypton, have been endeavoring to spread the Gospel, but they can not go many places where the people are calling for help on account of their many duties in looking after the home bases and the immediate vicinity. It is a shame that we seem to find it impossible to give them the good tidings, especially when they are begging for help. Our responsibility is great because we believe this particular region of the mountain district has been given to the Brethren people to evangelize. Will we measure up to the expectation of our Lord in our efforts to make him known among them? Recently, the President of Berea College, which is a large Presbyterian school in the Kentucky mountains, has been traveling over the country in a campaign to raise a million dollars to ex-

tend their work. They surely think it a worthy proposition or they would not endeavor to raise such a large sum for extension work.

What can we do to extend our work? In the past year, considerable improvement has been made at Lost Creek. The Girls' Dormitory has been enlarged. A new dining room and kitchen have been equipped. Painting has been done and repairs made. Fences have been built. About 100 chickens have been donated by the Miami Valley churches for the benefit of the Institute. Brother Wesley Baker, a faithful member of the Dayton church and a plumber, leaves tomorrow for Lost Creek to install laundry tubs, laundry stove, hot water tank, etc., and all we will pay him is carfare for him and his good wife. Brother Baker was with us on a former trip, donating his services in order that the worthy work might be advanced. He placed a \$25.00 check in our Thanksgiving offering for Home Missions, and he is not a wealthy man by any means. Thank the Lord for such men as Brother Wesley. Brother S. A. Lowman conducted a very successful revival meeting recently at Lost Creek, a splendid report of which appeared in the Evangelist.

The National Sunday School Association, for a number of years has been donating \$1000.00 of the White Gift offerings made by Brethren Sunday schools at Christmas time, to the Missionary Board for the Kentucky Mission work, and they have voted to give the same amount this year. This liberal donation has enabled the Board to do more in this field than would otherwise have been possible. We trust the Sunday schools will again come to the rescue of the National Association, thus enabling them to continue the good work they have been doing. It will be a merrier Christmas for all if we give liberally to make the WHITE GIFT offering a splendid one.

Dayton, Ohio.

Making Them All Happy

Last December there were four hospitals in Merced County, California, where heroes of the war were regaining health and strength. The Juniors of the Red Cross in that county were planning to give the soldiers and sailors the merriest Christmas possible. Then came the inspiration! "Let's make a special gift for the loneliest man in the hospitals," suggested one of the Juniors, and that is just what they did. With the help of the hospital authorities they found him. They sent fruits, jams and jellies to all of the men, but the "Loneliest Man" was made happiest of all.

Giving to those in need is the kind of giving that is in keeping with the spirit of Christmas, and will both be pleasing to the Master and bring blessing to the heart of the givers.

Love is impatient of questions. When we begin to ask why we love we are in the way of losing love.

THE BRETHREN PULPIT

FREE MASONRY versus CHRISTIANITY

(A SERMON)

BY ALVA J. McCLAIN

(Continued from last week)

IV. BEFORE ACCEPTING ANY CHRISTIAN AS A MEMBER, MASONRY DEMANDS THAT HE DISOBEY JESUS CHRIST.

Obedience to the Lord Jesus Christ is the first and supreme duty of every Christian. Christ said in John 14:15, "If ye love me, ye will keep my commandments." 1 John 2:3-4 declares, "Hereby we know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him."

Now let me read you something that was commanded by the Lord Jesus in the most solemn manner. Matt. 5:34-35—"Swear not at all, neither by heaven, for it is the throne of God, nor by the earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great King." Our Lord considered this thing so tremendously important that he caused it to be written a second time in the Scripture (James 5:12). Nothing is more plain in the Bible. The government of the United States recognizes this and makes provisions for Christians who believe in following the precept of the Lord. No Christian is obliged to take a civil oath. He is permitted to make a simple affirmation.

Now suppose I come to the door of Masonry and knock for admittance. Almost the first thing demanded of me is disobedience to the Lord Jesus. Before I can enter I must swear "to conceal and never reveal" any of the secrets of Masonry—things I as yet know nothing about. It matters not that Christ has said, "Swear not at all." Masonry says, "You must swear." For the true Christian there is but one response, "It is better to obey God than man."

Practically every Mason admits frankly that the taking of oaths is necessary to become a member, but I have met one or two who denied it. They said, "It is not an oath. It is only an obligation." One wonders what to think when one Mason says, "It is an oath," and another says, "It is not an oath." Somebody is wrong! We shall let this Masonic Encyclopedia settle the matter. On page 539 Dr. Mackey discusses the "obligation of Masonic secrecy." He says the opponents of Masonry have brought five charges against this "Masonic obligation of secrecy."

"(1) It is an oath.

"(2) It is administered before the secrets are communicated.

"(3) It is accompanied by certain superstitious ceremonies.

"(4) It is attended by a penalty.

"(5) It is considered, by Masons, as paramount to the obligation of the law of the land."

Mackey says further: "In replying to these statements, it is evident that the conscientious Mason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversaries in relation to the mysteries of the Craft. But," he says, "It may be granted, for the sake of argument, that every one of the first four charges is true." The last charge, Mackey says, is indignantly denied! But the first four are true!

Thus it is that Masonry with impunity asks men to disobey Jesus Christ, but at the same time it insists sternly that all its own mandates shall be obeyed immediately and implicitly. Page 541:

"The first duty of every Mason is to obey the mandate of the Master" (not Christ—the Master of the Lodge). * * * "This spirit of instant obedience and submission to authority constitutes the great safeguard of the institution. * * * The order must be at once obeyed. Its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical imperative, 'Obey orders, even if you break owners.'"

Jesus Christ is the Owner of the Christian, but the Christian must obey regardless of the effect upon the Owner!

V. MASONRY TEACHES ITS MEMBERS THEY MAY REACH HEAVEN, LIFE AND IMMORTALITY BY A WAY APART FROM JESUS CHRIST.

If the Word of God teaches anything, it teaches that apart from Jesus Christ no man will ever reach heaven, see life or receive immortality.

John 14:6—"Jesus saith unto him, 'I am the way, the truth and the life; no man cometh unto the Father but by me.'"

1 John 5:11-12—"And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life, he that hath not the Son of God hath not the life."

Masonry ignores Jesus Christ as the True Way of Salvation. These books contain not the slightest hint which I can find that any Mason can be lost forever. But everywhere and always it is assumed that the Mason at death will enter the "temple not made with hands," receive eternal life and enjoy immortality in the presence of God forever. It is assumed in the funeral ritual. It is assumed in the Masonic prayers. It is taught in Masonic symbolism.

From the mass of testimony, I choose one quotation. Among its other paraphernalia, Masonry has a ladder which is brought into the lodge for the work of initiation, so I was told by a Thirty-second Degree Mason in good standing. On Page 375 this Encyclopedia gives the meaning of the ladder:

"The ladder is a symbol of progress. * * * Its three principal rounds, representing faith, hope and charity, present us with the means of advancing from earth to heaven, from death to life, from mortal to immortality. Hence, its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven."

This is the Masonic way into heaven. The initiate is to climb into heaven by the ladder of Faith, Hope and Charity. You say, "This sounds all right." But is it all right? Masonry has appropriated three beautiful words from the Bible, but what does Masonry mean by these words? Fortunately, we are not left in the dark. The Encyclopedia devotes an article to each word as used in Masonry. "Faith" is faith in God (the God of Masonry). "Hope" is the hope of immortality. "Charity" is that love which the Mason shows toward his brother Masons and fellowmen.

Will such faith, hope and charity save the soul of any man? You know it will not! If a man has nothing more than faith in God (and remember that the God of Masonry is not the true God), nothing more than hope for immortality, nothing is more certain than that man will be lost. The devils believe in God and tremble! All men hope for immortality. Most men show some charity.

There is only one faith that can save—that is faith in the Lord Jesus Christ! There is only one hope that is sure—that is hope in the Lord Jesus Christ! There is only one

charity which is recognized by God and rewarded—that is charity extended in the Name of Jesus Christ.

The faith demanded by Masonry is not in Christ! The hope taught by Masonry is not in Christ! The charity inculcated by Masonry is not in the Name of Christ! The ladder of Masonry is not the Way of Jesus Christ. The fact of the matter is that a man does not need a ladder to get into heaven! Praise the Lord. The entrance to heaven is not by a ladder.. It is by a Door!

Jesus said, "I am the door. By me, if any man enter in, he shall be saved!" Now listen: "He that entereth not by the door, but **climbeth up** some other way" (mark the words) "the same is a thief and a robber!" Any organization which ignores the Lord Jesus Christ as the door of heaven, and puts up a ladder of its own, is a thief and a robber! Christ said that!

The Way of Masonry is not the Way of the Cross. It is the way of human works and human character.

Speaking of the "working tools" of the "Entered Apprentice," Mackey says:

"The Common Gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Accepted and Free Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that 'house not made with hands, eternal in the heavens.'"—(The Ritualist, Page 39).

Oh, my friends, let me tell you upon the authority of God's Word that you can never get rid of your sins and vices with the "Common Gavel" of Masonry! You can never fit yourself for "the house not made with hands, eternal in the heavens." There is just one thing that can take away sins and make you fit to enter the blessed house—**THE BLOOD OF JESUS CHRIST!** Rev. 1:5—"Unto him that loved us, and loosed us from our sins in his own blood, * * * to him be the glory and the dominion forever and ever. AMEN!"

CONCLUSION

You say, "If Masonry is such a terrible institution, why don't other men condemn it?" They do! John Adams condemned it! Also John Quincy Adams, James Madison, Millard Fillmore, Charles Sumner, Daniel Webster. Of the great evangelists, Finney condemned it. Moody condemned it. Torrey said, "I do not believe it is possible for a man to be an intelligent Christian and an intelligent Mason at the same time." George F. Pentecost, late pastor of the Wanamaker church in this city, said, "I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences." He should have known something about it, for a Thirty-second Degree Mason told me last week that the church had a lodge of its own!

Why do Christian men stay in it? I can think of just four reasons why you find professing Christians affiliated with the Masonic Lodge:

First—Some do not know what Christianity really is. Many have the prevalent but erroneous opinion that Christianity and religion are one and the same thing. If an organization is religious and talks about God, they conclude it is Christian. Such people are sincere but untaught. Because they do not know what Christianity is, they see nothing wrong with Masonry. These deserve our sympathy. If there is to be any blame, it belongs to the pastors who have failed to teach them the truth.

Second—Some do not know what Masonry really is. It is possible that some here may scoff at the idea of a Mason not knowing what his lodge stands for. Nevertheless, it is true that there are thousands of Masons who are not acquainted with the religious position of Masonry as an institution. I have met Thirty-second Degree Masons who frankly admitted that they had never read even one Masonic

authority such as this Encyclopedia. Within the past month I have actually found Masons who even denied the existence of such works! Yet the Masonic Temple of this city has a fair-sized library of books on Masonry, many of which are accessible to the non-Masonic public! You may think that such ignorance is impossible. Not at all! You find it in every organization. I think I could find members of the Brethren church here at this place who have never read a book setting forth the position of the denomination, and who would be unable to state it! It is the same in every church, whether Presbyterian, Methodist or Baptist. If such ignorance can be found in organizations where public instruction is given several times each week, it is not surprising to find it in Masonry. The average Mason is like some church members. He only does what is absolutely necessary to become a member and stops there. His knowledge of Masonry is based upon his little experience in a local lodge, and he never makes any effort to ascertain exactly what is the religious position of Masonry as a great institution. Permit me to say in all kindness, that the gentleman who rose at the beginning of this sermon to protest against the charge that Masonry is not Christian is an illustration of what I am saying. He has admitted before you all, in answer to my question, that **he has never read even one Masonic authority!** We have no denunciation for such men, but in the Name of Jesus Christ we beg that they will investigate the institution to which they are giving their allegiance.

Third—A few professing Christians continue their relation with Masonry in spite of the fact that they know what Christianity is, and also what Masonry is! Such as these are without excuse! They are living every day in deliberate disloyalty to the Lord Jesus Christ who died for their sins! They deserve blame, not sympathy.

Fourth—There are some professing Christians in Masonry because they are apostates from the true faith. Some of the preachers in Masonry belong in this classification. They have relegated use thurthsm They have relegated such truths as Blood Atonement and the Deity of Christ to the place of non-essentials. They are virtually Unitarian in belief, and therefore it is not surprising to find them in an institution which in its three main degrees is Unitarianism, so much so that ex-President Taft, a prominent Unitarian, feels at home in it. The presence of such men in Masonry is an argument against it, not for it.

"But," you say, "there are good men in it. Washington was a Mason." Yes, and Washington was a slave-owner also. You are not to follow men. If you follow men you are heading for disaster. Christ says to the Christian: "Follow thou me."

I must close, though I have only begun. This Encyclopedia contains enough that is antichristian to keep me preaching for the next ten weeks every Sunday night. But I have said enough to condemn this institution forever in the eyes of you who know Jesus Christ and love him. I have tried to tell you the truth. Jesus Christ is the only hope for men. My only motive tonight has been to get you to be loyal to him. A man says, "It will hurt me if I leave Masonry now!" I know it will! But, oh, Christian, did your Christ fail you at the Cross because it hurt? By the Blood of his Cross I plead with you, "Come ye out from among them, and be ye separate. Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? Or what agreement hath a temple of God with idols?"

(The End).

2255 North Tenth St., Philadelphia, Pa.

I wish men had not been taught to dam up natural currents, to the overflowing and damage of their neighbor's grounds.—Franklin.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

I. D. SLOTTER
Treasurer,
Ashland, Ohio

Some Pre-Christmas Thoughts

By A. D. Gnagey, Editor Sunday School Literature

It is not too much to say that Christmas is the tenderest day of all the year. There seems to be something magic or charming about it. On this day, above all other days, explain it as you will, one feels a little kinder toward his fellow men. If at all sympathetic, one is more so at Christmas; it is then, if ever, that he is especially moved with compassion for the poor and unfortunate. Even the grouchy and the long-faced, the Scrooges, find it hard to resist the softening and humanizing influences of the day. No matter how merry Christmas may be, there is always an undertone of sympathy for those whose lives lack its joy. The anniversary of the birth of our Savior brings a degree of joy and peace into homes and into human hearts where peace and joy are, comparatively, strangers all the rest of the year.

The story which is told at the Christmas season is an ever-new old story. How many, many times it has been told, and often told so poorly, yet it has never lost its interest nor its peculiar charm, and it never will. It never will because it means so much. It means that "God so loved the world, that he gave his only begotten Son." This is a fact that is ever pregnant with meaning. We never weary of it. We never can get over our amazement that the love of God for mankind should be manifested in a way so convincing and heart-conquering. When we read of the coming of the Wisemen and of the light that shone round about the shepherds with the message and the song of the angels of, "Glory to God in the highest, and on earth peace," we, too, feel like going with them to the manger and worshipping the one who was born our King.

Pagan or Christian Christmas—Which?

Some people tell us that Christmas is just a pagan festival, with a Christian name added to it. They say it is the historic development of the heathen orgies of the Saturnalia, and that it has been kept up in Christendom all through the years with the added name of Christ tacked on to it. If that is true, then there must be something, after all, in the name CHRISTIAN that has given it charm and attaches to it an abiding interest.

Christmas is a Christian festival, yet it is true that in America today there are those who keep Christmas in a pagan manner. Some people celebrate the Saturnalia. Some people celebrate the birth of Jesus. There is a difference. Just recently I became very much interested in reading an article by J. Edgar Parks, an article in two parts or chapters with these very suggestive titles, "How to Keep a Pagan Christmas," the other, "How to Keep a Christian Christmas."

It would not seem to be necessary to give any instructions as to how to keep a pagan Christmas, that is being done all too frequently without any directions as to how it may be done. A digest of the article referred to will give the reader an idea what is meant by keeping a pagan Christmas.

Declare a few times in the presence of those who gave you presents last year that you feel so poor this year that you do not see how you can give any presents at all this Christmas. As soon as the department stores are crowded and overflowing go down to the city and join the rush. Discover that everybody is so selfish in a crowd, and that you never saw such rude people, the way they push and crowd and try to get served first." Go in the evening if you pos-

sibly can, and tell the salesgirl what you think of her for her delay in getting you the change of your dollar bill after your ninety-eight cent purchase. Make sure that your goods are sent up that evening. You can not be expected to know how long the salesgirl has already been on her feet that week, nor how late the messenger boys have to work delivering parcels at night, nor how much the people could have been paid for making the goods you buy so cheaply. Besides they are presents and it does not matter so much how they wear; it is not as if they were for yourself.

Work hard in this way for three or four days, making sure to buy for each person something at least as good as that person gave you last year. When you get absolutely sick and tired of this rush, stay at home a morning and take out the store of presents you got last Christmas which were of no use to you and which you have kept to give away this Christmas. But be sure you do not send the same things back to the people who sent them to you. At the last moment you will be likely to remember somebody who will be likely to expect something from you and whom you had almost forgotten. Run back again to town. Remember always to buy the same things that every one else is buying, the same "Christmas books" that no one was ever discovered reading, the same little useful bags that will serve as a kind of chain-Christmas-present, exchanging owners annually at Christmas for many years, the same useless nothings that the recipients add to their store of other nothings either to be packed away or to be daily dusted, the same Christmas bargains which the stores have bought by the carload for the Christmas trade.

So let the pagan festival be ushered in with one-half of the country standing desperately weary, ready to drop, working, selling, being rushed and scolded, delivering parcels, and the other half angry and dissatisfied because presents do not suit or there are still so many to be parceled and sent off. On Christmas morning send off any stray presents you may have, to those who have sent to you and from whom you did not expect anything. They will think that you sent them before you got theirs and that the delay was due to the Christmas rush. Then unparcel all your own presents, exclaim over them, pack them away, sweep up the paper and excelsior and have the first piece of real enjoyment you have had for weeks over a good, substantial Christmas dinner.

Now, is not such an observance of Christmas really pagan? I submit to you whether or not it is the way Christmas is being observed in thousands of homes and by as many people. No thought of God and of Christ and of your duty to the vast multitudes who know nothing of the real joy and peace and happiness which the Christmas season brings to those who know him whom to know is life eternal. There has been no expression of gratitude to God for the peace and good will about which the angels sang on the night of his birth whose anniversary we celebrate. No time for the early church service, no quiet waiting before God and the opening of the soul for the coming again of the Christ who was born a babe in Bethlehem nearly two thousand years ago.

Is it not a pagan Christmas? Surely it is not Christian, for the reason that it lacks every element which makes it Christian in the truest and highest sense.

How then shall we keep a Christian Christmas? The program does not exclude gifts, but it is arranged many

weeks before Christmas and every detail of it is executed seriously and thoughtfully and prayerfully, and yet withal, and for that very reason, JOYFULLY. Take a page in your notebook and write above it this sentence, "Love can make a little gift excel." All year long be noting down in it suggestions of the things the people you love would like: the toy train for the little son whose mother washed for you once a week; the new graphophone record for the neighbor's boy who is out at the mining camp for the first Christmas, and whose father was telling you about the pleasure he got in his loneliness out of that kind of music, which reminded him of better things at home. Note down in your book also the expressions of gratitude for the pleasure certain gifts have afforded those whom you remembered last Christmas.

All the year long be adding to your ideas, be planning for other people's surprises and joy and happiness. Do not let selfishness have a place in your thought while planning for the coming Christmas festival. When Christmas comes you will not need to buy a single, conventional trade-Christmas present. They will all be personal tokens of thought. They will all have been bought long before the rush begins. Before the first week in December they will be all ready except those upon which you are working yourself. Then you

will have a great time between that and Christmas planning all kinds of surprises, not the ones commercially paid for, but some that are personally thought out.

And with it all you have not forgotten God, you will not have left out the thought of Christ who only can make it a real Christmas; you will have entered the gates into his holy temple and worshiped before him; you will have read in the home the beautiful Christmas story from the gospels and the hearts of all will be in a spirit of praise and thanks-giving for the inestimable gift, even Christ. Your Christmas dinner will be the least of all the joys of the happiest Christmas you have ever spent.

It is not a matter of cost, it is a matter of love and thought and planning. Yes, "Love can make a little gift excel." Do not forget the little love letters, one to the author of a book which has been so helpful; one to the invalid who thinks herself of no use to the world, telling her how much she means to you; one perhaps to your doctor or minister or your telephone girl, for kindness, thought, courtesy, inspiration during the year.

And last of all, but not least, a shining gift for the "White Christmas Offering" of the church whose spiritual ministrations have been the crowning blessing of the year.

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

The Whitest Gift for the King

Whether or not your church intends to observe the White Gift Service or not at Christmas time, yet there comes the realization that this Christmas season will be very poorly observed unless we present White Gifts for the King. I am also quite sure that Jesus will love to own and to bless us if on the anniversary of his birth, we not only do deeds of kindness and bits of service but also present him with rich gifts. Of course, it gives him joy at all times when we serve our fellows and do good to all around us. And at Christmas time our hearts open wide and we remember friends and relatives and the poor and sick and needy and we learn again the lesson that "it is more blessed to give than to receive." So we must not neglect to do these things this year—we must not fail to share with others our abundance of good things.

But, at the same time, it seems to me that Jesus too is looking for gifts from us. He who at birth had wise men present him with rich gifts of gold, frankincense, and myrrh, is expecting the richest gifts of our lives on this his glorious birthday. And now it seems very evident that the best gift of all we can bring is the gift of our lives completely surrendered to his will and dedicated to his service. It is this call for loyal workers that we wish to stress at this time.

How wonderful it would be if at this beautiful Christmas time dozens of young people would dedicate their lives to definite Christian service. We need not present the needs of the various fields of work. We are addressing our words to those who have accepted him as their Lord and Savior. We are talking to those who know all these things and yet have never felt that the "Go ye" verses of the Gospel were addressed to them. Won't you pastors who have reaped rich satisfaction by engaging in Christian work tell others about the glory of serving Christ? Won't you Sunday school teachers and parents and church workers do all in your power to help some young person hear and answer the call of Jesus to a life of service? Won't you young people who have heard the Master say "the harvest is plentiful but the workers are few"—you who have years and years ahead of you—won't you heed the call and pledge yourselves to definite Christian service? Christians everywhere, in the name of Jesus who calls us unto himself, let us unite in a great world-wide movement to win this world for Christ and gladden the heart of pastor, parent, friend, and Master by offering him on this his birthday your consecrated life dedicated to his service—The Whitest Gift for the King.

M. P. PUTERBAUGH, Life-Work Supt.

A Complete Endeavorer; If He Has A Vision

(An Address Delivered at the Los Angeles County Christian Endeavor Convention)

By Louis S. Bauman

(Continued from last week)

An Endeavorer, to be complete, must have above all, a clear vision of Jesus Christ. It is a wonderful thing when we say with Isaiah, "Mine eyes have seen the King!" In these days when "men's hearts are failing them for fear and for looking after those things which are coming on the earth," only those who can say, "Mine eyes have seen the King," have nothing to fear. In these days when men are talking about the failure of civilization, and many even declare that the church has proven a failure, those whose eyes have seen the King, know, that "He shall not fail nor be

discouraged, till he have set judgment in the earth." They know that while men are pouring out vials of wrath upon each other in terrible hatred, that God shall make the wrath of man fulfill his purposes and praise him at last.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
He rides upon the storm.

"His purposes will ripen fast,
Unfolding every hour:

The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan his work in vain:
God is his own interpreter,
And he will make it plain."

No matter what earthly sorrow comes to the true child of God, like Moses of old, he can endure, "as seeing him who is invisible."

The Endeavorer, to be complete, must have a clear vision of the plan of God for the age in which we live. Those who are not any too friendly with the church at best, and who love to spend time trying to show that after two thousand years of existence, the church has proven herself a dismal failure, need to be questioned very closely as to what they consider the mission of the church. Men often mistake the mission of the church. She may fail to do some things men think she ought to do. She can never fail to do that which God planned for her to do. God's plans do not fail. That which is true of God's "word," is likewise true of God's church: "It shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." If there is any failure, it is not the true church that has failed, but the false; it is not regeneration that has failed, but reformation; it is not Christianity that has failed, but civilization; it is not Christ that has failed, but man. Let us remember that the mission of the church on this earth is not political. Her mission is altogether a spiritual mission. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The mission of the church is not to solve the problems of the state. The mission of the church may fit men to solve those problems, but she must keep herself aloof from the problems themselves. I know this is not according to the popular "social gospel" of our day; nevertheless, it is according to the Word of God. The God-given mission of the church is to evangelize the nations, prepare a people for the coming of the King, and in the offering of salvation full and free to all men, leave those who reject the message of salvation without excuse in the day of judgment.

The Endeavorer, to be complete, must have a clear-cut vision of his work under God. "Lord, what wilt thou have ME to do?" Happy is the Endeavorer who has heard God's answer to that prayer. Paul was mighty for God because he had God's definite answer to that prayer. We need a vision of duty as clear-cut and as definite as that which called Paul over into Macedonia. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, Come over into Macedonia and help us." Never was there a day when so many duties confront the children of God as now. Never was the struggle between the opposing forces of righteousness and sin so bitter as now. Never were more doors of opportunity for Christian service thrown open than now. Never were so many ears open to Christian testimony as now. There is real fighting all along the line. There are strenuous tasks for us all. "Lord, what wilt thou have me to do?"

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling:
To be living is sublime.

Hark! the waking up of nations—
Gog and Magog to the fray!
Hark! what soundeth? Is creation
Groaning for its latter day?

"Will you play, then, will you dally
With your music and your wine?
Up! It is Jehovah's rally!
God's own arm hath need of thine.
Hark the onset! Will you fold your
Faith-clad arms in lazy lock?

Up! oh up! thou drowsy soldier—
Worlds are charging to the shock!

"Words are charging—heaven beholding;
Thou hast but an hour to fight;
Now the blazoned Cross unfolding,
On, right onward, for the right;
On! Let all the soul within you
For the truth's sake go abroad:
Strike! let every nerve and sinew
Tell on ages—tell for God!"

In these tremendous times, God has urgent need that every Endeavorer among you shall get a very clear vision of your personal work—your personal duty.

And, finally, the Endeavorer, to be complete, needs a vision of the final victory. When "the seventy returned again with joy, saying, Lord, even the devils are subject to us through thy name, * * * He said unto them, I beheld Satan fall as lightning from heaven." It was this same far-reaching vision of the triumph of Christ over Satan, that inspired the holy men of old to deeds of valor when they stood alone in the crowds of the world's sin,—that buoyed them up when the storms of human wrong seemed ready to engulf them. Endeavorers, be sure of one thing: Your work for Jesus Christ cannot fail. Not until you shall see all things in the glory of the world to come will you see the fruitage of your faithful endeavor for Christ. But remember, you are enlisted under a flag that shall never go down in defeat. "He shall not fail nor be discouraged until he have set judgment in the earth." The mailed hand is failing,—the mailed hand must fail! The nailed hand is winning—the nailed hand must win! Man's boasted civilization may crumble to dust. Man may exhaust every resource of nature to stave off the penalty of his sins,—sickness and death,—and sit in despair by the graves of the dead at last. Man will doubtless come to a full end of himself,—understand at last that he needs God,—that he cannot save himself. God will yet bring man to himself. Be not discouraged. Get the vision of victory and follow it.

It is true that after six thousand years of human endeavor, the only way in which the lion and the lamb will lie down together, is for the lamb to lie inside of the lion. It is true that man's inhumanity to man seems just as terrible as it did two thousand years ago. But dark as is the hour, there are many indications that the great jubilee of God is at hand. God's purposes will ripen fast now. Vast changes are sweeping over the world. Who would have thought several years ago that the most ultra-autocratic government on this earth in modern times, would actually change to an ultra-modern democracy within three short days. Yet that happened. The old world we knew seven years ago can never return to us. A new era is at hand. Shall it not be the Kingdom of God at hand? Shall this mighty upheaval of nations not end with the Kingdom of this world becoming the Kingdom of our Lord and of his Christ? If so, thank God that I have lived to see this day. But, be that true or not, get the vision of that Kingdom, that in God's own time, shall surely be. "Your labor is not in vain in the Lord."

An American was going to England, and on a boat in mid-Atlantic, he was speaking with an Englishman about America. "Yes," said he, "my country, America, is a great country. But there are many, many evils in it to be corrected. What my country needs is to become an empire under the rule of an Emperor." The Englishman expressed astonishment that an American should suggest the rule of an emperor of his country. "Yes," said the American, "that is what I mean,—an empire with the Lord Jesus Christ on the throne as Emperor!" Endeavorers, may nothing less than that be your vision of inspiration—America and the whole world, with the Lord of Glory enthroned as Emperor!

Long Beach, California.

"My Christmas Gift"

(Continued from page 4)

and pour out upon you a blessing." I dare you to try him. Do it, and see what happens.

A MERRY CHRISTMAS

Sincerely, I wish you a merry Christmas. In doing so, I have pointed out to you, the way to happiness. Hundreds of times, some of us have heard, "If ye know these things, happy are ye if ye do them." Now, that you have read of the need, you know what you need to do to have a happy Christmas. Do you not remember how your heart welled up in you when, once, or many times, you did your duty and felt the blessing of the Lord upon you? Well, do it again. There is nothing else in life like that. I want you to be happy all the time, therefore, I have no hesitancy in asking you

to give, for it is the way to happiness, or the word of God fails.

THE REFLEX OF IT

"It is more blessed to give than to receive." Out of the many things the Master said, the which to record all, would have more than filled the books of the world, Paul gets this gem. It is great to endow a college! How many hundreds and thousands are thus made happy by the gifts of good people. But the good people that gave are the most happy. Jesus said so. He who gives, does more than a generous thing for the other, he proves that he is bigger than the ordinary. A mule can give a kick; a dog can bite; but it takes a man to share his earnings with another. Verily, giving is Godlike. He gave his only begotten Son that we might be happy. What will you give that the Only Begotten Son may in turn be happy? A Merry Christmas!

NEWS FROM THE FIELD

LONG BEACH, CALIFORNIA

Following are some of the doings at the Life Saving Station at Fifth and Cherry:

The Annual Bible Conference held in July was the greatest we ever held in the Southern California District of Brethren churches. Here is what our Weekly Calendar, July 24th, said:

"A Great Conference"

"Beyond all question, we are drawing to a close today the greatest of all our Conferences. The testimony of blessings received, as we sat at the feet of Godly men and listened to them 'rightly dividing the word of truth,' comes from every direction. It has been a great privilege, indeed, that we have enjoyed, feasting at the Master's table this week. BUT—what next? It will be all in vain unless we shall go forth from this mountain top experience, down into the valleys of sin and sorrow and death—go with the Master to work with him, casting forth demons from men. We will be all the more responsible now since this downpour of wonderful light from the throne of him, whose we are, and whom we serve.

In the same Calendar this appears. And you will find the sermon the woman has reference to in the Editorial columns of The Brethren Evangelist, No. 42, entitled "Is the Old Time Religion Unscientific?"

A letter came to us through the mails this past week, and like many others we get, is amusing and yet sad. Here is a part of it, written by a woman:

"Rev. L. S. Bauman:

"Sir—I learn of your Sunday morning talk (July 17) through the medium of the Telegram.

"I am sorry for ministers. You are so very ignorant, and say such baseless things and 'get away with it' among a certain class, who 'bend the knee' to you, not God. You say:

"There is no contradiction between the word of God and scientific fact.' Where will you find that in the Bible? God and science are as widely separated as the poles. Every word since the days of Adam and Eve are a record of science. Every thought that man—the Adam mind—utters is the word of man, or the science of man. You say, 'The Devil has attacked the church for centuries.' Not so. The church is builded on scientific facts gleaned from the minds of men, and does the Devil attack himself? Hardly possible. The Devil is not going to harm his own kith and kin. God is not in your churches. He is too pure to behold iniquity."

Upon this letter, the reader can make his own comment. But note the definition of man—"the Adam mind." That is an ear sticking out, and some animals are best known by their ears. But what about the statement

so often made that this sort of folks "never attack other folks?" The poet said:

"O wad some power the giftie gie us, Tae see oursel's as ithers see us."

Well, we now know how we look to one poor soul in Long Beach. And after she reads this, she will know how she looks to us! Next!

During our pastor's absence at National Conference the assistant pastor, Percy L. Yett, had charge and did very well. He is now working for the Foreign Missionary Society.

Brother Homer Kent, one of our boys attending the Xenia Seminary, preached two excellent sermons for us while home on a vacation.

Brother Allen Bennett, one of our members, who is now attending the Los Angeles Bible Institute, expects to leave during the coming year for Africa.

Sister Srack, another one of our faithful members is now doing missionary work in Kentucky.

The church has granted Brother Harold D. Fry a two years' license to preach while attending the theological seminary at St. Louis.

Sunday, October 30th, Brother E. M. Cobb began a four weeks' revival, assisted in the song service by Brother Leo Pohlman and wife of the Compton Avenue church of Los Angeles. Brother Pohlman is attending the Los Angeles Bible Institute preparing as an evangelistic singer, and gave us very good service.

Sister Mabel Gray Porteous assisted as church visitor.

Brother Cobb preached the gospel with power and no uncertain sound, holding up the Christ and his love to mankind, and the only salvation through his shed blood, pleading most earnestly for sinners to accept him as their Savior: and for backsliders to return to a loving Father: and for church members who had their church letters in their trunks, if they believed as we do, to line up with us in the battle against the evil forces in these perilous times.

The result was that including those baptized before the revival 45 were received. A goodly number from the Sunday school, mostly boys, confessed Christ during the revival, and several that had been ensnared by the Devil, got loose and returned to the Father's house.

Among those who were received into church fellowship during the revival were Walter Scott Elliott, his wife and three daughters. Brother Elliott is a returned missionary from China. He was an ordained minister in the Presbyterian church. His reason for coming to us is, because of the stand we have taken on the fundamentals, and practicing the ordinances as we do. He attended the Moody

Bible Institute, and traveled and worked with Mr. Moody in his evangelistic campaigns. He was in mission work five years in China, at the same place where our Sister Foulke is working. He worked ten years for the American Bible Society in China, and represented the same society three years in France during the war, working among the Chinese. His wife is a graduate M. D. They have six children, two sons and four daughters. Mrs. Elliott's father was president of the Washington-Jefferson College. Recently Brother Elliott was asked by the head of the mission he originally worked for to return to that station.

We have been praying for somebody to help in the work in China, and it seems that the Lord has answered our prayers. We are now praying for the Holy Spirit's leading in the matter that the Lord's will may be done. Recently our pastor had a cablegram from Sister Foulke, saying, "Have opened three stations,—send workers and money."

Our Sunday school is growing steadily under the efficient and untiring leadership of H. V. Wall. The average attendance for November was 441, and expect to be in the five hundred class by January first. The contest for this quarter has worked splendidly and has developed some good personal workers among our scholars. Our goal for this quarter is one hundred new scholars, and a school with an attendance of five hundred by January first. We are now preparing our Christmas program which will be the most elaborate ever given by our school.

Members of the Senior C. E. with other Endeavors assisting, gave a program on Thanksgiving afternoon to about 500 inmates of the Los Angeles County Poor Farm. This society also holds meetings at Sailor's Rest Mission at San Pedro frequently.

Our pastor, as you know, expects to leave for South America December 30th, and we are praying and hearing public prayers for him that he may have health and strength and a safe journey, and that he may be led by the Holy Spirit in using discretion and good sound judgment on the field. We know that many prayers will ascend all over the brotherhood for him and his family. Brother Bauman is rather concerned about leaving his father, as he is in very poor health.

The church has extended a call to Brother E. M. Cobb to take charge of the work while Brother Bauman is absent, and he has accepted the call. We have also extended a call to Sister Mabel Gray Porteous as pastor's assistant for church and Sunday school visitation. Sister Porteous is an experienced worker and abundantly qualified for this work.

Sister Porteous has cast her lot with us for the same reason that the Elliotts did. She also comes from the Presbyterians. She graduated in 1916 from the Los Angeles Bible Institute with one of the highest records of scholarship in the Institute. She studied two years under Dr. Torrey, also Dr. Evans and R. E. Hunter. She was assistant for two years to Dr. R. A. Hadden at Bethesda Presbyterian church, Los Angeles, and also identified with mission work in Los Angeles and Long Beach. She was associated with Charles N. Crittenton in evangelistic work in Pomona, Santa Barbara and Los Angeles.

Since our last report we raised \$169.14 for evangelization of the mountain regions of Northern California, which is in as dire need of the gospel as any of the Kentucky mountain regions.

After the revival we raised \$2,000.00. \$500.00 goes to build a playground on the back end of a lot we own adjoining the church; \$750.00 for the Fillmore mission; balance for missions and the Bicentenary movement and Brother Cobb's remuneration for revival service.

Wednesday, November 30th, the evening before our communion, in place of the regular prayer service, our pastor spoke on "who should and who should not commune." We had the largest communion we ever held, about 275 communed.

N. C. NIELSEN.

PORTIS, KANSAS

We closed a three weeks and a half evangelistic campaign November 23th, under the direction of Evangelist R. Paul Miller of Los Angeles, California. We had considered a number of evangelists to conduct our revival this year, and it seemed as if all were unavailable for the time we wanted the meetings. However, in answer to prayer, Brother Miller was the one the Lord sent and he surely was the man for the time.

Three weeks before the meetings began we held cottage prayer meetings, two times a week, both in the city and country. The attendance out in the country was much better than in the city. The singing was not specially provided for, but we always had something special on that line. The wonderful uplifting and convicting messages Brother Miller gave were always the feature of the evening. Some said, "I feel as if I were converted over again. The souls that came to the front first were reconsecrations for a more useful service for Christ. And those who came to make the great confession of Christ as Savior were in dead earnest about it. They came with tears raining down their cheeks and with a ready mind to surrender fully to the Master.

There was a real spiritual battle on nearly all through the meetings. Even the children felt it. But thanks be unto God who gave us the victory through our Lord Jesus Christ.

Brother Miller conducted a short service of personal work and prayer at the parsonage before the regular service which was a real blessing to us. However not many men attended, but the mothers that came were greatly burdened for their loved ones that were lost.

Sunday afternoons Brother Miller gave lectures on "Isms." When he spoke on Christian Science the city orchestra played a short while before the lecture and there was also singing. After the lecture we had what we call our fellowship dinner in the basement which was a great blessing. Somebody brought something to eat and everybody took what they liked. The church building was packed to its doors.

On Thanksgiving morning Brother Miller gave a message on, "The Christ Life," which will be long remembered. The best of all services was the "Love Feast" the last day of the meetings; when twenty-four were baptized and received in full fellowship of

the church and partook of the holy service. It was the largest attendance at a love feast Portis ever had. About one hundred and seventy-five were present. One family came forty miles and said, "It was worth coming four hundred." It was nearly twelve o'clock when we left the church, and when we got home we could not retire for the great blessings that had come over us.

We are greatly rejoicing for what God has done for us. It was all born out of prayer. We are looking forward for great victories here at Portis during the coming year if the Lord tarries.

Yours in the Blessed Hope,
Mr. and Mrs. Charles W. Rush.

MASONTOWN, PENNSYLVANIA

Some time has elapsed since the Evangelist readers have heard from what is often spoken of as the darkest and dirtiest section of Pennsylvania. Masontown is not situated in a Garden of Eden, but regardless of the unsightly physical features and the dirty effects of the coal industry, there are many loyal Brethren at this place and that spells success. We are still on the map and are helping to make history for the future church.

We desire to join in the chorus of our fellow Brethren and say that we did not experience a summer slump. The Sunday school's attendance averaged 141 for the summer months. Rally Day was observed on October 30, with an attendance of 200. The various classes of the Sunday school united in holding the annual bazaar and food sale for the benefit of the "Building Fund" which amounted to \$300.00. On November 20, the church observed the fall Communion with the largest attendance in the history of the local congregation. The tables were all filled and a splendid fraternal spirit prevailed. Prior to the communion services the pastor had conducted a revival at East Riverside—a union church—with a visible result of twelve confessions ranging from the ages of 16 to 60. Every one expressed their desire to unite with the Masontown Brethren and all, with the exception of one, have been baptized. This makes a total of sixteen additions since Easter. Two of these came from a Catholic home.

Every one is now looking forward to the revival to be held in January conducted by Rev. A. L. Lynn of Ashland.

We solicit the prayers of the Brethren that a great harvest of souls might be realized. Knowing something of Brother Lynn's efficiency as an evangelist we are anticipating his coming with no little amount of joy.

We are very much gratified with the progress of the work at this place. The Brethren are co-operating very nicely and we expect to realize the various goals of the Bicentenary Movement.

Fraternally yours in his cause,
JOS. L. GINGRICH.

FROM SPOKANE TO LOS ANGELES

After five and a half years of work in Spokane during which time the Lord did a wonderful work there—over three hundred having been baptized, a new church built and mostly paid for, a congregation well-established in the truth and a well organized membership—we bade goodbye to a most loved people and work and entered the field for evangelism for the Evangelistic and Bible Study League. The last year we were with the church at Spokane they did a greater work than ever before. The best revival they ever experienced was held and they gave their largest offering to Foreign Missions, some seven hundred dollars, besides several hundred dollars to the Jewish mission work. We had as fine and spiritual official board as could be desired by any pastor. It was a great joy to work and pray with them in the Lord's work.

We feel sure that they will weather many a storm together and lead that church on to greater things. As yet we do not know who will follow us there, but these men are able to wisely choose God's man. Whoever has the privilege of serving in that place will have as fine spiritual body of people who are not afraid to make wrongs right or launch out on faith in great achievements or do anything else in the way of following a true leader. God bless them all.

After a fine big reception at which we were given a fine gold Eversharp pencil by my Bible Class, and a gift of money by others with which to purchase a traveling trunk, we said a tearful good-bye to those who seemed to be as dear as any others on earth.

Leaving Spokane on the 20th of September, we came to Los Angeles and located the family in a little home there and launched out into the field for the year's work. I will not see the faces of my dear ones for at least a year, which is the hardest sacrifice I have ever made for the Masters' work, but it is nothing compared with what he did for me.

R. PAUL MILLER.

ALTOONA, PENNSYLVANIA

It has been some time since the Altoona church has reported. After being without a regular pastor for some time, Brother E. S. Flora from Beaver City, Nebraska, came with us on the first Sunday of August, and has not only showed himself efficient, but has done much in helping the members to find their place, and we cannot help but think with the prospect of old, that the work in Altoona must prosper, for "They are a mind to work." This has not come to its fullest realization, perhaps, but we pray that it shall.

While we were calling a pastor we depended upon our prayers to God, to send us a man of his choice, and we promised that we would stand back of the one who would come. Notwithstanding the fact that we are only weak creatures, we will, by God's help, stand by him and help him to bring the most out of the Altoona church that it is possible to bring.

We have just closed a revival which was conducted by the pastor. The weather was against us, yet the Lord was with us. There were twenty-one made confession and united with the church. The meeting was a real revival in the church, which we very much needed, after being without a pastor for some time. Brother Flora brought the message straight from the Word, and those who heard him could not help but see where they stood in the service.

On the Sunday evening following the meetings we held our communion, which was on November 27. A large membership was present.

The auxiliaries are doing good work under faithful and efficient leadership. The Sunday school with Keagy Replogle as superintendent, is growing, having an attendance each Sunday of about 50 percent and more above the same day one year ago. We are very much crowded for room. The classes with the largest attendance lays between the Men's Bible Class and the class of small children. So far as we know now, our school is the only one which can claim the largest attendance in the adult men's class. The school is now preparing a program for Christmas.

The Christian Endeavorers are doing good work. We cannot help but mention the splendid work done by the Juniors. They are being trained for active service, which reflects praise upon their leaders.

We cannot overlook the most excellent work done by the sisters in the Missionary Society. They meet each Thursday for work and devotion, and while the rest of us are most forgetting ourselves, they have produced the finished product, which they give very liberally toward missions and aid toward the expenses of the church.

The midweek prayer meeting is also growing and considering the scattered membership, we have a good attendance. Our programs are varied, and through the leadership of the pastor they are made most instructive.

During the past year the prayer meetings were put to a test. One of the pastors of the city sent the members of his congregation, two by twos, to visit the different prayer meetings, on a certain Wednesday evening. Some very interesting figures were shown. In collecting statistics it was found that the First Brethren church stood first in the percent of members present together with those who took part. It is astonishing to find how few people turn out to these prayer meetings. One thing we notice in these meetings—Where are the men? It is found that about three-fourths of those present are women.

On Sunday morning, November 27, Brother Arthur Cashman who is in his third year at Ashland College preached a very pleasing sermon for us. We feel proud of our boys in college, and wish them Godspeed.

S. E. KING.

A FEW MORE WORDS OF TRIBUTE TO THE MEMORY OF SISTER VIANNA DETWILER

At a meeting at Ridgely, Maryland, some twenty-seven years ago, after I had baptized three of her brothers and two sisters, they wrote to Vianna at Baltimore to come home on a visit from school. At that time she was a good moral girl but had decided she would never be a Christian. After attending several nights' services her mother and I talked to her until late at night, the day before she returned to school. She promised us that she would pray over the matter that night and if she decided to be a Christian they would call me early the next morning so that she could be baptized before she returned to school. She said the next morning that she had settled the matter and wanted to be baptized. From that day until her death she was a devoted child of God.

Several years later she became very ill. Many thought she would surely die. My Brother J. S. Bowman and I anointed her for healing. By a small measure of faith she grasped a degree of healing. A few days later she had the family to write to ask the Tenth and Dauphin Street church to pray for her at a set hour and that they at the same time would pray at home. At that very hour she arose from her bed and rapidly recovered.

Seven years later she was again stricken down with the same trouble in my home at the Whole Gospel Mission. She had a harder battle this time to gain victory but again recovered.

She worked with us in the city for nine months without a dollar of salary. She was one of the most devoted and sacrificing workers that I ever knew.

Later she was with us again for three months and put up with many hardships and struggles.

I was in her home more than any other preacher in our church and perhaps knew her as well if not better than any one else.

I preached the funeral of her father and was asked to preach the funeral of her devoted mother a year ago, but could not well leave my revival and make connections to do so.

She was almost as near to Mrs. Bowman and I as our own daughters, and when Mrs. Bowman wrote me of her sudden death it was a real shock to me.

She was an expert in handling children and was an excellent Bible teacher for all classes of people. The latter day apostasy did not move her. She was thoroughly orthodox. She believed in the Virgin Birth, the Atonement, the verbal inspiration of the scriptures, the second personal coming of the Lord, the resurrection of the body and the Premillennial

reign of Christ upon the earth. And above all she lived the Christ life day by day in such a way that many others saw her good works and were induced to come and be saved.

May the Lord richly bless all the remaining members of the family and especially her Sister Edna, who will miss her most of all. They were very much devoted to each other.

May the Lord raise up some devoted one to take her place in the work of saving souls.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia.

OAK HILL, WEST VIRGINIA

Brother I. D. Bowman came to Oak Hill in September and held a two weeks' meeting, then to Salem and preached two weeks, then to Gatewood and preached three weeks. He baptized seven and two that made confession have not been baptized yet.

Brother Bowman worked hard and preached powerful sermons and our hearts were made sad because of the great numbers of unsaved who heard his messages and would not yield to the striving of the Spirit.

Since Brother Bowman's meeting in Oak Hill there has been a great revival at the M. E. church there with possibly a hundred confessions. One was reclaimed in the Brethren church, and some wait baptism.

A business meeting was held last night, December 3 at the church in Oak Hill and the church decided to try again to find a pastor. Hope we will be able to find one soon to take charge of the work at this place.

Pray for us. MISS ESSIE BOOTHE.

A TEACHER FOR KRYPTON

Brother John M. Humberd, an efficient and consecrated teacher of Flora, Indiana, has been secured to teach school at Krypton, Kentucky after the close of the public school, which is about January 1st. Brother Humberd rendered valuable service as teacher at Lost Creek last winter. He is making a sacrifice to go, but states that his heart is in the work and that his desire is to help to educate and Christianize the young people living in the highlands of Kentucky. Let us help Brother Humberd by praying that the Lord will abundantly use him.

WILLIAM A. GEARHART.

MINUTES OF THE THIRTY-THIRD CONFERENCE OF THE BRETHREN CHURCHES OF PENNSYLVANIA, Philadelphia, Pa., October 3-6

(Continued from last week)

Wednesday's work was begun by singing, "Since Jesus Came Into My Heart." Elder C. E. Kolb read the 23rd Psalm, gave helpful comments and offered prayer.

The Credential Committee made an additional report of 28 Ministerial and 77 Lay credentials. Report was accepted and committee continued. The following committees were elected:

Resolutions: Brethren L. B. Wilkins, J. M. Musser and Mrs. A. J. McClain;

Credentials: Brethren G. H. Jones, H. M. Harley and Schaffer;

District Mission Board: L. Z. Replogle, Wm. Kolb, Jr., Term expires 1924.

Ministerial Examining Board: Brethren H. L. Goughnour, L. G. Wood. Term expires 1924.

Board of Appeals: Elder W. C. Benshoff. Term expires 1924.

General Conference Executive Committee: Brethren M. A. Witter and C. E. Kolb. Term 1922-23.

Delegates at Large to General Conference: Brethren I. C. Wilcox, H. W. Barr, E. E. Fehnel and Sister Laura E. Trey.

District Representative on Board of Benevolence: Brother H. F. E. O'Neil.

College Trustees: Brethren Wm. Kolb, Jr. and I. C. Wilcox.

The report of the committee on "Constitution and By-Laws" was made but action was deferred until Thursday. A motion prevailed that the Conference pay the traveling expenses of Dr. Jacobs from and to the College. A song, "Revive Us Again," was sung after which the following report on Home Missions was given by Brother Trent. The report was accepted with the thanks of the State Conference for the splendid work accomplished.

Philadelphia, Pa., Oct. 5, 1921

To the Moderator and Members of the Brethren Conference of the Pennsylvania District.

Brethren:

Your Mission Board respectfully submits the following report of its work during conference year ending October 5th, 1921.

Under the continued blessings of the Master we have been enabled during the past year to secure permanent pastors for the principal mission points in our district.

Elder E. H. Smith has had charge of the pastoral work throughout the year at the Raystown mission, formally known as the Liberty and Bunker Hill churches in Bedford county.

Elder L. B. Wilkins has been in charge of the work in Terra Alta, W. Va., and Pleasant Valley, Maryland, since March 1st of the present year.

Elder M. A. Witter moved from Waynesboro to Kittanning, Armstrong county April 1st, and has been serving West Kittanning and Brush Valley since that date.

This has restored the confidence and hope of the brethren at all of these points which had become somewhat wavering under the irregular services by temporary and substitute pastors which was all the help we were able to secure for them during the past few years. The outlook at all of these missions is quite encouraging with every indication of their becoming self-supporting churches.

The following is a brief outline of our work and the present conditions at each place to which your Board gave financial assistance during the year:

Calvary, New Jersey, is in about the same conditions as in the past few years. Brother Orville Jobson of the Philadelphia church has been serving this congregation as pastor up to the time of his sailing for the African Mission field. Our contribution here for pastoral support to Calvary this year was fifty dollars. They paid us their mission apportionment of twenty dollars.

Jones Mills was given eighteen dollars assistance for meeting the expenses of an evangelistic meeting by Elder I. D. Bowman of the Bible League, which resulted in the addition of thirty members by baptism. This congregation is now under the care of Elder H. S. Myers of Scottdale, Pa. They paid twenty dollars on their apportionment for the current year.

Third Brethren church of Johnstown continues under the efficient care of Elder L. G. Wood. They, like others, have been disappointed in not being able to proceed with the erection of their new building as anticipated last year, owing to the industrial depression.

The work here is well organized in all departments. The Sunday school is larger than at any time in its past history. Twenty-eight new members were added during the past year. Our Board contributed \$276.00 toward pastoral support and they paid their apportionment of \$70.00 in full.

Raystown church is the name of the new congregation formed in Bedford county by the union of the Liberty and Bunker Hill churches. Elder E. H. Smith has been in charge during the current year. One of the old buildings has been taken down and the available material moved to the new location on the Raystown road where ground was secured on which to erect the new building.

They were anticipating holding the dedication service before the present meeting of our Conference but were unable to complete the building in time. The union of these two congregations has been agitated for some years and its final consummation, and the erection of a new church in a desirable location on a good road, will without doubt result in a growing self-supporting congregation in a comparatively short time. Your board contributed \$175.00 for pastoral support. They paid \$16.00 apportionment.

Terra Alta, West Virginia, and Pleasant Valley, Maryland were under the care of V. U. Flora, an Ashland student, who was teaching in the public schools of that section, until about February 1st of the present year, when Elder L. B. Wilkins was called to the pastorate, taking charge March 1st.

Last fall Elder C. C. Grisso of Indiana, held a series of evangelistic services at both places which resulted in twelve additions at Terra Alta and seven at Pleasant Valley. The work here, under Brother Wilkins' care is moving along quite successfully. Terra Alta is now self-supporting and recently they purchased a parsonage and paid for it at a cost of \$3500.00. We are therefore giving assistance only to the Pleasant Valley end of the field. Brother Wilkins just closed a short series of evangelistic meetings at each point which resulted in the addition of seven at Terra Alta and five at the other place. The total number of additions at both congregations during the year was thirty-nine souls. The cost to your board was \$100.00 for the services of Elder Grisso and \$201.00 pastoral support for Pleasant Valley. Pleasant Valley paid \$52.00 Mission apportionment and Terra Alta, \$42.00. We consider the results so far and the promising outlook for this field a most encouraging feature of our District Mission efforts. It is but a few years ago that we began work here in a small way by the aid of Brother Edwin Boardman of Ashland College during his summer vacations.

Armstrong County Field: No services were held in this field, from the time Brother Pfeiderer, an Ashland student, left to return to college at the close of his vacation period about a year ago, except the services given by Elder Witter in his preliminary trip to take a look over the field with the view of taking up the work, until the first of April when he moved to Kittanning and took charge of the field as permanent pastor.

His efforts have already infused new life and interest in the work at West Kittanning and at Brush Valley, notwithstanding the fact that an unusually serious industrial depression is prevailing in that section.

After business conditions again become normal here successful results will doubtless follow as the outlook apparently is most encouraging.

At Brush Valley they are erecting a new church on which the exterior work is practically completed and requires only the interior finish for completion with money enough on hand to meet the cost so far to date. They expect to dedicate the new building about Christmas time. Brother Witter just closed a short evangelistic service last Sunday evening at West Kittanning which resulted in ten additions, all heads of families.

This is one of the most promising fields in our district as it opens to us a fine section of territory for further development in the coming years. There are three Sunday schools connected with the work in this section; all well organized and growing. The Brush Valley school has been a Front Line school for some years. The school in Kittanning has an enrollment of over one hundred. There were seventeen additions on the charge since Brother Witter has taken hold. Your board has expended \$574.54 in the interest of the work here during the year. West Kittanning has

paid \$25.00 apportionment and Brush Valley \$40.00.

A total of 125 additions to the church have resulted at the various points to which your board gave financial assistance.

We are ready and have the funds to place a permanent evangelist in the district as soon as a suitable man is available or can be secured.

The response to the call for the apportionments has been most satisfactory. All of our churches and missions have met their apportionments in full, that can be considered active in the work, notwithstanding the serious industrial and financial depression especially throughout Pennsylvania.

We have calls for assistance to establish new missions at Parkersburg, West Virginia, Blairsville and Indiana in Indiana county in our own state as well as other places, that we cannot meet for lack of an evangelist.

The following financial budget has been tentatively outlined for the ensuing Conference year:

Armstrong county,	\$1,000.00
Third Brethren, Johnstown,	240.00
Pleasant Valley, Md.,	300.00
Raystown,	175.00
Calvary, N. J.,	50.00
Miscellaneous,	235.00

Total, \$2,000.00

Contributions Received During Conference Year Ending October 5th, 1921

Aleppo,	\$	
Allentown,	34.50	
Altoona,	70.00	
Berlin,	113.00	
Brush Valley,	40.00	
Calvary,	20.00	
Conemaugh,	100.00	
Highland,		
Johnstown, First,	271.00	
Johnstown, Second,	25.00	
Johnstown, Third,	70.00	
Jones Mills,	20.00	
Kittanning,	25.00	
Listie,	18.00	
Martinsburg,	38.00	
Masontown,	85.00	
McAlisterville,	5.00	
McKees,	33.00	
Meyersdale,	100.00	
Mt. Pleasant,	18.75	
New Enterprise,	30.00	
Philadelphia, First,	107.00	
Philadelphia, Second,		
Philadelphia, Third,	51.00	
Pike,	50.00	
Pittsburgh,	95.00	
Pleasant Valley,	52.00	
Quiet Dell,		
Raystown,	16.00	
Ridgely, Maryland,		
Salisbury,		
Sergeantsville,	28.50	
Summit Mills,	60.00	
Sugar Grove,		
Terra Alta,	42.00	
Uniontown,	71.00	
Vandergrift,	7.91	
Vineo,	7.00	
Waynesboro,	90.00	
Yellow Creek,	20.00	
Mrs. L. F. Strong,	2.00	
Interest on Savings Account,	37.06	

Total Receipts for Year, \$1,852.72

Expenditures for Conference Year, Ending October 5th, 1921

Armstrong County, Pastoral Support, \$	574.54
Third Brethren, Johnstown,	276.00
Pleasant Valley, Md., and Terra Alta, W. Va., Evangelistic Services, C. C. Grisso,	100.00
Pleasant Valley, Md., Pastoral Support,	201.00
Raystown, Pastoral Support,	175.00

Calvary, N. J., Pastoral Support, ..	50.00
Jones Mills, Evangelistic Services, by I. D. Bowman,	18.00
Bethlehem, Interest on Mortgage, ..	85.00
Printing and Postage,	26.77
Traveling Expenses,	9.88

Total Expenditures, \$1,516.39
Balance on Hand, October 6th, 1920, \$3,275.63
Received During Year, 1,852.72

Grand Total, \$5,128.35
Expenditures During Year, \$1,516.39

Balance on Hand, Oct. 5, 1921, ... \$3,611.96

Ministerial Aid Fund

Balance on Hand, October 6th, 1920, . \$ 93.17
Received from L. B. Wilkins, 88.00
Received Interest on Savings Acct., . 4.95

Total in Fund Oct. 5, 1921, \$186.12

In the absence of Brother O'Neil, Elder H. M. Harley read the following report on Benevolence. This report was accepted by a prevailing motion of the conference:

Faithfully your servants,
W. C. BENSHOFF, Moderator.
J. L. GINGRICH, Secretary.

(To be Continued)

WHO WILL SAVE A LIFE?

A great host of starving women and children in famine stricken Russia cry to you for bread.

According to official reports twenty-five million of these famine sufferers hold out imploring hands to you for crusts to save them from death.

Will you not help to save at least one life?

A thoroughly trained and universally respected organization of Christian workers—the American Friends Service Committee—stands ready to make your gift render quick and effective aid.

Herbert Hoover says concerning this organization: "Their work of famine relief in Russia has my fullest support."

And the American Relief Administration says: "Any assistance that can be rendered them will be aiding the most worthy cause that we know of in foreign relief."

Hunger cannot wait. If you will help save a life send your contribution today.

AMERICAN RELIEF FOR RUSSIAN WOMEN AND CHILDREN.

1400 Westminster Bldg., Chicago, Ill.

BRETHREN TRACTS

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 25 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

One hundred of each kind for \$1.25. Order now.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

Ashland College Gospel Teams

ANKENYTOWN, OHIO

I wish to give an epitome of the conclusions of our people regarding the College Gospel Team. It was a five-horse power team and every one was a puller. Leaden skies and rain-soaked roads did not prevent their enthusiasm from spreading like wildfire and making the old guard just stand up on their hind feet and take notice. The boys were chucked full of Gospel business, and the short time allotted failed to afford opportunity to make all the admiring friends a visit. As the present condition of our field is largely seed-sowing no immediate results followed, but I am persuaded no church in reach of the College can pull off a better or more enjoyable stunt than to have a Gospel bunch give "Old Nick" a real surprise. Come again, boys!

F. L. GARBER.

From the Pastor's Viewpoint

Whatever may be said concerning the College Gospel Team which was at Ankenytown during the Thanksgiving Vacation, or of its work there I believe that I should and must add a word. In that meeting two varieties of enthusiasm and two different phases of the same work met. This meeting was the third of such efforts put forth by the Ankenytown church in the last five years, so it seemed each churchman was anxious for the first meeting. On the other hand, the team members were fresh from the storehouse and anxious for the fray. Even a young pastor in a new field couldn't check such a forward march. When I looked into the church I saw an assembly of people whose homes were open and hospitable. In these the team as well as myself found most pleasant associations. I looked at the team and I saw four consecrated men. Throughout, a group devotional life existed, which was most beautiful; this I was permitted to enjoy. Each of the team members, Mr. Landis Bradfield, Mr. Charles Mayes, Mr. George Walton, and Mr. Herman Koontz had a pleasing means of presentation from the pulpit and a powerful appeal to the heart and life. The burden of every moment was to give the introduction which would lead young life to Christ. Walton and Mayes are real musicians, and were responsible for a grand outlay of instrumental and vocal music.

But was the team worth while to the pastor? Undoubtedly, yes. It has given an approach to almost every home in the community, it has shown to the young people of that community who are Christian that other young people stand with them, and it has presented Christ in a way which is applicable to every phase of life.

In view of those happy days we have placed a resolution in our private policy which gives an open door to "Ashland College Gospel Teams" in the future. As a gentle hint we advise such policy to all Brethren pastors.

Yours for Christ and the Work,

R. D. BARNARD

Pastor of Ankenytown Brethren Church.

The Gospel Team's Report

The Gospel Team that visited Ankenytown, Ohio, over the Thanksgiving vacation desires to give a brief resume of their trip.

The team landed on the field Wednesday noon before Thanksgiving. After we had been entertained for dinner in one of the homes, we spent part of the afternoon getting acquainted with a number of the people. Our first service was held that evening. Three services were held on Thanksgiving Day and a community dinner was served in the basement of the church.

Eight meetings were held during the five days that we were in the community. In every service there was evidenced a deep spiritual attitude on the part of all present. The attendance was indeed gratifying from the first, and increased as the meetings became more widely announced.

Results were evidenced by an awakened interest among the church people and others as well. A number of persons attended the services who had not been to church for years. To have accomplished nothing more would still permit us to term the meetings a success.

The several homes of the community took turns in entertaining us, and a more loyal and unselfish community of people would be hard to find. They always treated us to the best and made us feel that we were welcome to return.

Because of the loyal support shown us by the local people and the spirit of unity among the team members, we can look back to those few days and say that it was time well spent. We only regret that we could not have stayed longer and learned to know more of the people.

A MEMBER OF THE TEAM.

Gospel Team at Nankin, Ohio

My Dear Brethren:

I want to express my high appreciation of the services you conducted at Nankin on Sunday evening, December 4, 1921. You fulfilled all my hopes and desires in that service and the people of Nankin are the better for your coming. You gave an inspiration to the entire community as a whole and to the young people in particular. I heard many kind expressions of the work of the team, both as a whole and as individuals. Express mention was made of the clearness of thought and speech of each one. You proceeded, many thought, in a logical order and also spiritual—keeping the best until the last. It was a fitting close for the series of meetings. The impressions made will be lasting. You will be welcome again with a large hearing.

The Young People will meet next Sunday evening to organize a Young Peoples' Society which will be a united work of the community. Your presence gave an impetus, and the work is assured. Your enthusiasm is contagious.

I hope all the Young People of Nankin will catch it.

Again thanking you for the splendid services rendered and praying for you the richest blessings of God, I beg to remain,

Yours in Christ,

GEO. W. BROWN,

Pastor Orange Presbyterian Church.

WAYNESBORO, PENNSYLVANIA

It is a long time since anything was published about the work here. Since Brother Witter went away in April our work has been going on finely under the leadership of Brother J. M. Tombaugh of Hagerstown, Maryland.

We had Rally Day and Promotion Day combined on October 30th and began a three weeks' revival the same evening Brother Tombaugh conducted the meetings and was assisted several times by other ministers. Brother Carpenter, Brother Long and Brother Funkhouser of Hagerstown each preached a very good sermon. Rev. Matterness of the Reformed church here preached one evening.

We were all very much uplifted and revived and four souls were brought into the kingdom. The success of the meetings cannot be measured by visible results, as seed was sown that will bring much fruit later. On November 20th we observed the communion. This was the largest communion we ever held. One hundred and twenty-five partook and it was indeed a spiritual meeting.

Our Sunday school has been growing rapidly, and at this time we are preparing for a Christmas program.

The prayer meetings are well attended and all take part, as they also do in the Christian Endeavor.

The Woman's Missionary Society is doing

splendid work and at this time much interest is shown in a food and needlework sale which they will have on December 17. This has come an annual sale.

We are still looking for a resident pastor and pray that one may come to us in the future, and until then that Brother Tombaugh will be able to continue with us.

VIRGINIA I. SNIDER

COLLEGE NEWS

On Monday and Tuesday of last week College was under investigation by two committees from Columbus, one representing State University and the other, the State Department of Public Instruction. You may imagine that the examination was detailed and critical and the one saving feature the hope of the future. When it was stated that we were entering upon an era of expansion, that we were repairing the buildings, planning on the erection of at least one more, it was evident that the school was getting a better rating.

The oft repeated statement through the Evangelist, that it would only be a matter of time until we would be very critically examined by state authorities found verification this time. And there can be no doubt that such conditions will not only continue but be increasing unfavorably to a college that can not measure up. Hence, it is an ardent hope of all of us here, that the brotherhood will awaken to these facts and the financial askings of the Educational Interests of the Bicentenary. There are some portions of the church to be canvassed and Brother Bame is now in the field stirring up an interest for all of the projects of the Bicentenary and also keeping the interests of the college before the brotherhood.

We are managing our finances here and planning the future with the Bicentenary ash and with the canvass in unsolicited church fully in mind, if these two features fail then our plans will be materially altered much to the harm of the Seminary and college. Almost every day, as I confer with Bursar, I remind him that we are looking for Educational pay and the uncanvassed church to help mightily on the burden. So, let me remind all those interested that we are fully in need of the educational offering of June. Send it in at once and plan, as we love the church, to make possible the raising of the full quota on Educational Day June.

I hope to report later the results of the examination by the above named committee.

Two Gospel Teams were sent out over Thanksgiving vacation. Both report favorably on the work. Some of our own church not being able to use them, one team went to a nearby church of another denomination. They did a good piece of work for the season.

Dean Miller was absent over the week attending a meeting of the Board of Brethren Home in Indiana.

Professor Wolford and family attended the funeral of Mrs. Wolford's sister at Willoughby, Ohio, recently.

Professor J. A. Garber preached in church at Rittman, Ohio, last Sunday.

It was with sadness that the College learned of Mr. Ira Senseman's death. Professor Senseman was one of our loyal and successful graduates. It is a matter of pride to the college to note that he was teaching in one of the largest Chicago High schools, on de granted from Ashland. The College remembered him with flowers.

The local church is planning on a series of evangelistic meetings in the near future. The College will share in these.

EDWIN E. JACOBI

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Madonna of Seville (Murillo)

"HE SHALL SAVE HIS PEOPLE FROM THEIR SINS"

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EDITORIAL

The Incarnation A Revelation of the Father

The incarnation stands in the forefront of the great doctrines of Christianity. No statement of Sacred Scripture is more vital and indispensable than the words of John, "The Word was made flesh and dwelt among us." No message from heaven was ever received with more satisfying joy than the angelic announcement, "There is born this day a Savior, which is Christ the Lord." The heart never cherished a holier or more imperishable hope than that to which Isaiah gave expression, and the realization of which he foresaw,—a hope expressed in terms so lofty and spiritual that only lips subdued by reverence and hallowed by prayer can fittingly repeat them: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel"—God with us. The incarnation holds out to human understanding the keys to the character of God and his attitude and purposes regarding man's spiritual welfare for time and eternity. Without it the Christian conception of God would be impossible, and we could never know the high estate which man under the Gospel is destined to occupy.

In Christ Jesus we read the character of God. All that we know, and we are persuaded, all that we can ever know of God that is distinctively Christian, is revealed in the person and teaching of Jesus, the Son of God. He said, "I and my Father are one," thus identifying himself with the Father. What we see in Jesus Christ with regard to character, we see also in God. What we see in the Son with regard to attitude toward sin, we see in the Father. We know of the lofty character of God because of what Jesus taught and lived. He said concerning the Father, "He cannot be tempted of sin; neither tempteth he any man," and his own life before men was so pure and strong and spotless that he dared to challenge the world to convict him of sin. He was a true mirror reflecting perfectly the image of the Father, for he said, "He that hath seen me hath seen the Father;" and his will harmonized perfectly with the Father's, for he said, "I do always those things that please him." All the words which he spoke and all the works which he wrought he ascribed to the Father, and declared that he did nothing of himself. There was complete unity between the Father and the Son at all times and in every way, so that they were perfectly identified in character.

In Jesus Christ we see the character of God revealed in a three-fold manner. (1) Jesus loved men and did it so passionately, intensely and perseveringly that his love outshone all other love as the sun outshines the stars. Yet such love is not peculiar to the Son, for the Father loves with the same strength and persistence. Judaism knew something of God's love, especially for the nation of Israel, but in Christ it is revealed as personal, universal and infinitely great.

(2) Christ was holy and thus revealed the holiness of the Father. It is true that the Jews had long been acquainted with the idea of a holy God, but their conception of holiness savored more largely of ceremonial cleanness, than moral purity. Jesus enlarged and enriched the term. The spotless purity of his own blessed life told of the superb beauty of the Father's character and its transcendent strength. Jesus manifested supreme wisdom in dealing with men and issues and in this also he showed forth the true character of God. He had that wisdom that was based not only upon perfect knowledge, but also upon a conscience that had never been betrayed and a judgment that had never been thrown out of balance. Conscience loses its sensitiveness as it is permitted to tarry in the presence of temptation, and judgment loses its accuracy as it is allowed to vacillate between right and wrong. Jesus never tolerated temptation, never shifted from his true purposes, nor adopted the wrong attitude or means in any situation. His seeming foolishness with men as to method or aim proved to be the strength of his wisdom. The cross was destined ultimately to vindicate the wisdom of God and to become the power of God unto salvation. It is our faith in the moral wisdom of God and his ability to accomplish the best in the right way, that enables us to say, "All things work together for good to them that love God."

In Christ the incarnate Son of God we have revealed the Father's purposes and plans for man's spiritual future. God purposed to save man from grovelling in the dust of sin, and to that end he sent his Son into the world. The angel proclaimed "a Savior born," one who should "save his people from their sins." And John announced what proves to be the key to the entire Gospel, in those memorable words, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Jesus himself declared, "I am come that ye might have life," and again, "I am the life." Man was dead in trespasses and sin, and he was unable to save himself from the bondage of that death, so the Father in love sent his Son to be the Savior of the world. And it was the coming of the Son that made possible the revelation of the Father's great beneficent purpose for man.

It did more than that. It revealed the depth of divine compassion and the plan by which God expected to accomplish his purpose for he sent his Son that he might die and thus become the Savior of the world. It required a great sacrifice, but the Father was willing to make it, willing to give even the life of his Son that he might redeem man unto himself, if only man would accept his offer, believe in his gift, return to the Father's love and accept the Father's life. And how the recital of that story gripped the lives of men! Jesus

knew it would, for he said, "I, if I be lifted up from the earth will draw all men unto me." "No motive has drawn men with a more constraining power than the cross of Christ when regarded as the expression of God's love." Jesus gave himself willingly, but by every word and act he let it be known that he was sent from the Father to do the Father's will. In the Garden and on the cross he recognized that it was the Father's plans and purposes he was carrying out, and that it was for that cause that he came unto that hour. All these were parts of the great program of the incarnation. By these he was fulfilling the mission on which he launched, when the angel heralded his coming as the Savior of the world. And as we observe the world-enveloping influence of that supreme illustration of God's love, we can realize something of the importance, nay, the necessity, of the incarnation to the spiritual welfare of man, and how wonderful and glorious has been the revelation that the Father has made concerning himself.

EDITORIAL REVIEW

The clipping from the Hagerstown "Globe" shows that the Brethren Sunday school there has taken on a lively stride. Especially is Brother Carpenter to be commended for the surprising growth of his Men's Bible class.

Brother Oberholtzer, being always ready to give a helping hand wherever needed, has assisted the little band at Mt. Airy, North Carolina and has promised them continued pastoral oversight in connection with his Roanoke charge.

Sister G. E. Drushal reports concerning the many and varied gifts that have been received at Riverside Institute during recent months. She also mentions, among other interesting items, the starting of a new Sunday school, Clay Hole, several miles from Riverside.

Whatever other gifts you make at Christmas time, don't forget to make the customary White Gift to the Sunday School Association, which is giving support to the Kentucky work and to Religious Education in Ashland College. Send offerings to I. D. Slotter, Treasurer, Ashland, Ohio.

Brother Alvin Byers, assisted by his good wife, recently conducted a successful evangelistic meeting at North Georgetown, Ohio, where Brother Byers has been serving as pastor. The report of Brother Summers indicates that the people appreciate the good work of their pastor.

The Third church of Johnstown is still pressing forward with Brother L. G. Wood at the helm, as is evidenced by his report. Their building committee is at work with the plans for their new church. To show their appreciation of their pastor's splendid service the congregation recently surprised him on his birthday.

Brother G. T. Ronk writes that he can get away from his work in Des Moines, Iowa, to hold evangelistic meetings during January and February. Things seem to be at a standstill there until a place of worship can be located, but we commend Brother Ronk on being patient enough to give time for matters to be worked out wisely.

The work at Limestone, Tennessee is progressing nicely according to word from Sister Mary Pence, the faithful and hard-working pastor. She speaks with pride of a goodly number of loyal and active young people. The weather conditions during the recent revival were unusually annoying, yet Brother Bowman's splendid services were greatly appreciated.

The Berlin congregation, Pennsylvania, recently celebrated the fortieth anniversary of the dedication of their church. It is an interesting bit of history that we are permitted to give to our readers in connection with the report of this event. The church is at present under the able leadership of Brother W. C. Benshoff and is making plans for the building of a more adequate structure.

The architectural sketch of the beautiful new building of the First church of Johnstown, together with a detailed description of its plan of construction and the organization of the congregation is found in this issue. When once this edifice is erected it will be the most beautiful and most elaborate church in the brotherhood. They are soon to "go forward" with the construction. Brother Charles H. Ashman is the energetic and capable pastor of this congregation.

"What Would it Mean"

Recently we asked the question on front page, "What would it mean? If the firstborn of every home, or one out of every family, were dedicated to definite Christian service, and if one-tenth of every income were returned unto the Lord for the advancement of his kingdom?" We wondered after we had asked the question, if the challenge were too ethereal and had burst in thin air or if indeed it had hit some mark and had been taken up by some courageous soul. It did not seem at the time to be too high an ideal, for it was merely an ideal transported from the Hebrew religion. But in our swing from the legalism of the law we have come to consider with very little seriousness the things that were really vital. Moreover we have an easy way of passing over any ideal or requirement that strikes too heavily at our selfishness and love of ease and pleasure. It seemed likely, therefore, that in re-stating those old requirements as a challenge to the church of today, we might be shooting harmlessly over the heads of the mass of our Christian consciences; that the application of those old principles to men and women under the gospel of grace constituted an ideal too high to be gripping and moving.

But our attention was recently drawn to an appeal by a certain Catholic ecclesiastic for more school teachers for the parochial schools of the Cleveland district, stating that there was a lack of 300 teachers. Then this Catholic priest challengingly said "If each parish in the diocese were to give one girl a year to the religious life our difficulties would soon be solved." That challenge may not seem quite as high as the one we echoed, but it savored of the same spirit, and in fact might soon prove to be equally as high for a parish as small as most of ours. If we should average one new recruit from each parish every year, it would not be many years until practically every home in many of our parishes would be required to supply a boy or a girl. This was a challenge thrown out by a Catholic priest to parishioners to give their girls to a hampered life in the sisterhoods of that church. Ours is a challenge to a life of liberty, of individual initiative and abundant joy. Or it is a challenge to the giving, freely and gladly, of at least that portion of our income, which was divinely required of the Jews (And, if we shall seek a command rather than give generous obedience to the promptings of love, required of us too)—tithes and offerings. Is it too much to ask of life, or substance? Is the ideal too high?

Assurance in the reasonableness of the ideal was still further increased when there came in unsolicited certain very positive answers to the question. Would God there might be more, and from younger lives. This one from a veteran of the cross will inspire in other souls, perhaps as timid as the one that propounded the question, a greater certainty that even this—high as the ideal may seem—is no less than what the Lord doth require of us. Brother B. L. Gordon writes:

What Would It Mean?

"If one out of every home were dedicated to definite Christian service?

"It would mean that there would be an awakening in thousands of homes to a closer relation to God, and to the duties that devolve upon those who are indeed his followers. It would mean a brotherhood that was alive to every interest of the kingdom, and an abundant supply of workers in his cause.

"Then if every income were tithed it would give the funds needed to efficiently carry forward the work of the Lord, and this would result in the fuller consecration of lives to the service of the Lord and in that sweet fellowship that comes in the realization of having done one's duty. Oh! that the brotherhood might realize the blessedness of this fellowship! If every one would begin now to set aside a tenth for the Lord's work, what a mighty power would be set in motion for the advancement of his kingdom!

"Brother, sister, this means you. You cannot afford to give the Lord less than a tenth. I am getting old and am no more able to earn anything, but as I am failing I am paying that there shall arise a great multitude to take up the work of the kingdom and to bring the tithes into the house of the Lord—a multitude of consecrated souls of whom this is not asking too much."

GENERAL ARTICLES

The Annunciation, an Answer to the World's Heart-cry

By R. F. Porte

The song of Mary echoes through the anthems of the centuries. The Babe of Bethlehem reveals to us the great things done for humanity. He is the most illustrious personality among men. He is the Messiah of prophecy—the Christ of history—the Savior of the world. It is not enough to thrill over the story of his advent, we need the larger and satisfying interpretation both of his life and birth, as well as his death. His life is an efficient and magnificent fact, but if, coming into that life, his birth was but the birth of common humanity; if on that night at Bethlehem only a man was born: then he is on an equality with all humanity. But the account of the annunciation in Luke's gospel sets forth his miraculous birth by a virgin, with no earthly father; declared to be the "Son of God" (Luke 1:35).

The story of man's moral attainments is a long, sad story reaching back to Eden. There is nothing in the whole story that reflects any credit on man, or gives this generation any ground for believing that man can originate his own redemption. Man is eternally lost, apart from the miraculous work of God through Christ Jesus our Lord. The whole scene of man's sin is one blackness except for the efforts of a merciful God to redeem him and purify him from sin. It was but a short time after the fall of the race until God planned the work of redeeming the race. In the old covenant we read the promise of a coming Redeemer to be born of a virgin. Isaiah speaks of the coming Immanuel, and in the latter part of the book of Isaiah the work of redemption is mentioned as well as his Kingly right. In Micah 5:2, the very town in which he is to be born is foretold. It seems as these holy men received the truth of God in full faith God gave them more wonderful experiences. In the gospel we have the divine confirmation of all that the prophets had said concerning their coming Messiah and Lord. The One announced to Mary is the Messiah of the Jews and the Christ of the Gentiles; He is the world's Redeemer. Every redeemed soul owes a "Magnificat" to our Blessed Lord and Savior Jesus Christ.

It may be well to briefly call attention to the warnings that came to Israel against going into sin. The whole prophetic work of the Old Testament was a gospel for that age. When Israel refused to hear the prophets and accept their message as God's message they ceased to speak. This generation will do well to take heed that the light that is now in us become not darkness. It is a terrible thing to disregard God's Word, either written or spoken. The religion of Israel was not a religion of ritual, until Israel neglected to hear and obey God. It was a religion of faith (see 1 Peter 1:10; Heb. 11:13). Concerning Abraham the Scriptures tell us that "he believed in Jehovah; and he reckoned it to him for righteousness" (Gen. 15:6). When Saul disobeyed the Word of God by Samuel the prophet and did not destroy the spoil of the Amalekites Samuel said, "Behold, to obey is better than sacrifice, and to harken than the fat of rams" (1 Sam. 15:22). One of the very best expressions of the real character of Israel's religion is the fine passage in Micah 6:6-8. I mean to suggest that beginning with Israel's request for a king in order that they "might be as other nations," the declaration of God to Samuel, "They have not rejected thee but they have rejected me (Jehovah) that I should not be king over them," became more and more a fact. Israel forsook Jehovah and followed Baal. Only when great calamity visited the nation did they seek Jehovah only to go back into sin. In the account of Ahab's

inquiry whether he should go up against Ramoth-gilead from the prophet of Jehovah in 1 Kings 22:13, we find that the king is angered by the truth told by the prophet of Jehovah. Kings and people were very little impressed with the importance of God's word. Thousands prayed during the late war who have not shown any religious interest since. When the danger is past the crowd goes to the movies and the theatre or reads the Sunday newspaper and do not care for the truth of God. The history of the moral and religious life of Israel, is the picture of any people who do not hear and obey the Word of God. Science will admit the age of physical law and the Bible confirms the age of spiritual law. Sin means death now as it did in the days of Noah, and will continue until Jesus destroys him who hath the power of sin and death that is, the Devil. God closed the mouths of the prophets with the work of Malachi until the time he sent his Son with the last full revelation to the world.

The Messianic hope of Israel is well known to Bible students. "The scepter shall not depart out of Judah until he comes whose it is." History confirms that word by the fact that the Jews had their own king in the days of Jesus and until the destruction of Jerusalem by Titus. In the Old Testament the king was known as Jehovah's anointed. Messiah is Hebrew for anointed; Christ is the Greek. The Jews were led astray by attaching Messianic significance to their king. Their conception became an earthly one and resulted in the hope for a powerful earthly monarch who would restore the kingdom of David. The disappointment that Jesus brought is expressed in the words, "we thought it was he who should redeem Israel." The Jews missed knowing God's Messiah because their hope had degraded into a mere earthly conception. This condition of the Jewish people is but an illustration of their utter mistake of the divine plan as taught by their great prophets. There is good reason for believing that this generation may be liable to the same mistake and fall outside of God's plan for the world. The materialism of the Jews before Jesus' birth was not without its idealism but it was not a spiritual insight. There is danger lest we of this age seek the answer of our yearning hearts in something less than God's plan for our redemption. Let this people learn a lesson from the Messianic hope of the Jews lest we also fail of the Grace of God and not know God's Son as the world's only Redeemer.

There is a neglected book of the Bible written shortly after the capture of Jerusalem by Nebuchadnezzar, and the deportation of the king and nobles to Babylon. This "saddest wail in all literature" is intense in thought. The book of Lamentations begins by picturing Jerusalem as a princess, who has fallen upon evil days. She spends the nights in weeping. Her friends and lovers have fled. She has lost all her majesty and glory, and has become an object of contempt. In reading the book through, about four things appear through the oriental imagery. First, the pitiable condition, the misery of Jerusalem and her inhabitants. Second, the blow that this is to the religious beliefs of the Jews and their proud hopes. God has rejected his own people; he has become the enemy of the chosen people. Third, there is the recognition of the fact that these things have come upon Jerusalem because of her sins. Fourth, these sufferings were sent upon her by Jehovah himself. They are the chastisements wrought upon her because of her disobedience. The Book of Lamentations may stand as

an example of the heart cries of those who deplore the condition of their nation, but not without regard to the cause for these sufferings. It was these devoted hearts who longed for and prayed for the Deliverer whom they learned to know through faith in Jehovah's word.

The agonies of the dark night of sin between the close of the prophetic period and the coming of Jesus are told in secular and apocryphal writings. During this dark time only complaint about trouble and anguish of soul arose to the skies. From the abyss of sin no psalm of praise rises heavenward. This period was like the darkness before the dawning of the sun of a new day. These pages of history are the darkest with crime and cruelty; it was the time of the world's greatest need for divine light. Four centuries before Christ a wave of liberalism came over the Jewish nation and a strong attraction for Hellenism and the advantages of belonging to a greater world than Judaism. The settlement of the Jews in Egypt in the fourth century introduced them to the Greek language, which they adopted, and to the Greek ideas and influence from which they could not escape. Rev. Samuel Holmes calls attention to discrepancies in the translation of their scriptures; they altered passages which might offend Greek thought. Where the Hebrew writer in Exodus 24:10 says that the Jewish elders "saw the God of Israel," the LXX has, "they saw the place where the God of Israel stood." Palestine, lying between two great divisions of the Alexandrian empire, was the highway of the nations and a battle ground for invading armies from Egypt and Syria. The Greek influence came with a rush upon Jerusalem when Antiochus Epiphanes believed the Jews were opposed to Hellenism. In 175 B. C. the temple and city were ravaged and a pig was offered to Zeus upon the altar of incense in the temple. Pious Jews were hunted down in the caves of the mountains in order to stamp out the religion committed to Abraham. Matthias Maccabee a loyal priest, with his five sons undertook to defend the old faith but were finally overcome. In the writings of the Maccabees many references are made to the great falling away of the Jews in this new world religion. Josephus describes the Sadducees as resorting to Epicureanism (Antiq. 18:4) and as denying a future life. The book of Enoch 99:14, refers to the conditions mentioned by Josephus, "Woeful to them who reject the measure and the eternal heritage of their fathers, and whose souls follow idols." The Sadducees rejected the idea of future reward and punishments. Philo speaks of the free-thinking Jews and says, "they transgress the law under which they were born and brought up." Philo further testifies that there were Jews who scoffed at the miracles recorded in their scriptures, and disregarded the Sabbath and the rite of circumcision. About this time the Romans were being entertained in the Colosseum by 500 pairs of gladiators slaying each other to the delight of 80,000 spectators. Vast sums were spent upon gluttonous feasts. It is said that Vitellius spent the equivalent in our money of \$1,500,000 on one feast. Outside of the walls of Rome crosses were erected by the hundreds upon which Jews were crucified. This was a time when every Jew who had the religion of Abraham agonized in heart and soul for a deliverer. No wonder Simon poured out his soul in Luke 2:29. That faithful old Jew died for joy like the old doorkeeper of Congress, at the ending of the American Revolution.

The apostasy of this period among the Jews has not ceased in its influence even until now. No person will ever tell the loss to the church and the world from Jewish unbelief through an entire age. Among the Jews have been geniuses who have swept like falling stars into outer darkness, who might have flamed for God. The Jews have exerted their influence both in the field of thought as well as politics. The Jewish philosophy of the mediaeval period which denied the miraculous element of the scriptures, culminated in Maimonides who passed it on to Baruch Spinoza and his pantheistic philosophy. The philosophy of Spinoza was

passed through Hegel with his subtle logic and culminated in rationalism and higher criticism of today. W. Lee in his book, "The Inspiration of the Scriptures" says, "To Spinoza may be ultimately traced the source of every hue and shade of modern scepticism on the inspiration of the scriptures." I think it can be seen what awful results came because of Israel's unbelief in God. The poison has circulated among the nations more rapidly since the rise of democracy and the loosening of the moral and spiritual bands of society and brought socialistic and revolutionary opinions which are everywhere overturning the bases of governments. The leaders in all these movements are Russian nihilism, and international socialism and the later efforts of later Russian history, have been largely atheistic. Jews were dissatisfied with all law and order, unerring spirits who hate Christ and God, and who give no rest to the nations among whom they dwell. In other words, instead of heeding their prophets and accepting in faith the promises of God they turned to a materialism and worldly power. Israel was led astray by world philosophy until they wandered madly as in a desert, seeking water but finding none.

In the fullness of time God sent the angel Gabriel (Luke 1:26) to the virgin Mary betrothed to Joseph with the annunciation of the coming deliverer of whom she was to be the mother. "And the Lord God shall give unto him the throne of his father David." The account of the annunciation and the birth of Jesus brought great joy to the faithful. Wise men from afar tramped over the sands of the desert to pay homage to him. The Bible account clearly expresses the realization of great and faithful anticipation of the coming of Israel's Deliverer. All the hopes of the world were tottering upon a sandy foundation. There was need for a Master-builder to reconstruct and recreate the decaying world order. In the Christ rises a new humanity, which in and through him will give God the honor, which the man of sin kept for himself. The annunciation proclaims him the righteous King who shall bring the heart's desire to every true Hebrew.

Dr. S. Parks Cadman writing in 1918, speaks a truth that will meet the thought of every devout Christian as being true until the Prince of Peace comes in his kingdom and peace and righteousness are assured. "The annunciation of the divine birth may find the race dragged through the depths of a hell we were assured was no longer possible. . . The Gospel of the Incarnation has always raised humanity to the noblest heights, and quickened its moral capacities." The actual and personal realization of the presence of Jesus is the answer to a burdened world. The age in which Jesus came was strangely like our own today. The race was hastening toward certain judgment which the wise recognized but could not explain. Force was clamant and brutal, and so it is today. Religion had lost its restraining faculties, morals were at their lowest because the people did not believe God. The obedience of the people of Israel to God's word would have stayed their awful condition. The acceptance of Jesus as the Messiah would have corrected their soul's diseases as it did those who believed in him. We are expected to believe and obey, God will take care of redemption.

The annunciation was the beginning of the world's most wonderful event. The coming of Jesus and the gift of the Holy Spirit to the church saved the world from certain collapse. The church saved the fragments of the Roman Empire and converted the barbarians who had conquered Rome. From the wilds of central Europe under the influence of the Son of God came Luther, Malanethon, Erasmus, Wesley, Knox and Mack with many other great souls who bore the torch of Christian liberty and laid the foundations of strong governments. "If the salt have lost its saltiness it is good for nothing," hence Christians of this day must take warning from Israel's mistakes and realize that Jesus came because the world was lost in a maze of blackness

where there was no Light. The annunciation meant the coming of One who bore the precious seed of life and light and righteousness to the world. He came to plough this old world and plant in the penitent hearts of his followers the seeds of which should spring forth a harvest worth much.

The annunciation was the realization of the bow of promise when light should come to show men and women the way of life. The annunciation is the answer to the world's heart-cry.

Dallas Center, Iowa.

Pray for Revival in the Church--Local, National and World-Wide

How the Great Revival of 1857 Began

By Rev. E. Wigle in "Prevailing Prayer."

"In 1857, a city missionary in New York, bending low before God in prayer for the perishing souls about him, pleadingly cried: 'Lord, what wilt thou have me to do?' He daily reiterated the cry. His earnestness became INTENSE. His faith took hold of the promises, and he rose to the expectation that hundreds and thousands would be converted to God. He had no idea how this would be brought about. He resolved on a noon-day prayer meeting. On the twenty-third of September he was found in a room connected with the Fulton Street Chapel. He waited half an hour, when one person entered; shortly after another came in; then three or four others. With these six persons the prayer meeting proceeded and ended.

"One week after, in the same place, another meeting was held, at which twenty-four were present. The Holy Ghost was present too. It was resolved that a meeting be held the next day, at which a large number were present. This was the beginning of the Fulton Street daily Noonday Prayer Meeting. The room soon became too small, and they moved into the middle lecture room. God moved upon the people, and soon the cry of the penitent was heard. The fire spread. Men felt impelled to pray, as by an irresistible impulse. Christians, without respect to denominational distinctions, rushed into and filled all places opened for prayer.

"The UNION of Christians, engaged so intensely in intercessory prayer, struck the world with amazement. It was felt that this was prayer indeed. A love for souls sprang up. Sinners felt that it was awful to trifle in the place of

prayer. It was felt that Christians obtained positive and direct answers to their prayers, and when they UNITED to pray for any PARTICULAR person that person was SURE to be converted. The spirit of prayer increased, and in the fifth month from the beginning prayer meetings were held in churches, theaters, court rooms, public halls, workshops and tents, where crowds attended and filled the places. The interest rapidly spread to other cities—Boston, Baltimore, Washington, Richmond, etc.,—until the whole land received the rain. The most hopeless and forbidding were brought under its mighty power and saved."

Revival was NEEDED in 1857. It was given in answer to prayer. It is MORE NEEDED in 1922. It will be given in answer to UNITED (Matt. 18:19, 20), PERSEVERING (Luke 11:5-10; 18:1), BELIEVING (Heb. 10:23-25; 11:6) PRAYER! Let prayer bands be formed everywhere to PRAY FOR REVIVAL. Let nothing hinder! Observe Watch Night and the Week of Prayer. Pray in private, at the family altar, in the public congregation, everywhere, FOR REVIVAL IN THE BODY OF CHRIST! It is not too early to begin to plan for your Watch Night service. Who can tell what it might mean if there should be one such meeting in every Brethren church, earnestly praying for a great revival? What might it mean if every Christian church would thus unite in earnest prayer.

"Revive thy work, O Lord! Thy mighty arm make bare; Speak with the voice that WAKES THE DEAD, AND MAKE THY PEOPLE HEAR!"

Result of \$1,000 A Year Salary. Editor

The following story appeared in the December "Expositor" over the signature, "A Minister's Wife." We doubt if it could find its equal among the ministers' wives of the Brethren church, for as a rule the churches are beginning to see their duty of paying their pastors respectable salaries. But there are still some churches that need to get a vision of how to treat pastors as Christian churches ought to treat them. The church has ceased to talk of a minimum salary of \$1,000 a year; for several years the leaders among the laity have been talking a minimum of \$1,500, and most men in other walks of life find it impossible to live, keep a family and do creditable work on that amount. The times are hard now, but few minister's salaries are high enough to permit being cut, and some need raising in spite of hard times. Union labor everywhere is protesting strongly against their wages being reduced down towards where the pastor's salary has been, when at its highest. Pastors never strike and seldom protest, but churches should not take advantage of them because of that, but should pay them salaries such as their training, ability, work and circumstances justify,—salaries such as the church members need not be ashamed of when talking to outsiders or members of other churches concerning such matters. It is encouraging to note the tendency on the part of our churches to the increasing needs of the pastors and the larger vision of justice in regard to pastors' salaries that has been growing upon the churches of America. But for those that have not yet been moved out of their old indifference towards the minister's financial needs, perhaps this story will serve as a stimulant.—The Editor.

It all began in 1908.

I was a young girl, in a comfortable home. A graduate of high school, and a teacher with two years' experience when I met the preacher!

My parents and friends, none of whom were interested in church work—advised me to count the cost, and consider carefully, before taking a step that would separate me so completely, from all previous comforts. They painted pictures of bare rooms, shabby clothing, and drudgery, to one who loved beautiful things and comfort. But at twenty, one is a cheerful optimist indeed, and I brushed aside all objections as things too slight to mention, and married the minister.

It has been thirteen years since that day. Six children have come into our home, and been spared to us. God has blessed us with good health and we have never been really hungry nor cold. But there have been times when I believe the children would have been, had I not taken a post-graduate course in the art of dressing on almost nothing a year.

Our salary has ranged from \$300 to \$1,000 a year. It will not be so much this year but they hope to do better soon. The church is a country charge, the membership is small and times are hard.

Being in the country, we found it necessary to buy a car. And though it was a small one, we have been three years paying for it, denying ourselves many other necessities in the meantime.

Some may wonder how, after deducting the expense of keeping up a home, and feeding a family of eight, just how much is left for clothes. I can not give the exact amount, but I can assure you it is not much. In fact I do not know just how we should manage, if some of our parishioners did not get tired of their old clothes occasionally and pass them on to us when they buy new. Saying to me

at the time: "You are such a wonder M^rs. G., at making over clothes. Now I never have the patience to do it." No wonder! My own patience is almost worn threadbare at times, and words will come to my mind to say I know I would regret if I spoke. My pride is not entirely dead and how I wish I could say "I am tired of it too, and never intend to make over another garment." But my need is greater than my pride, so I accept the offering and am duly grateful.

I have washed, and pressed, and turned, and dyed, and pieced, and patched, and maybe cried a little, before some of the garments were suitably finished. But my children are always spoken of as well dressed. Some have even kindly hinted to me that they were too well dressed and that my only little girl of five, had more dresses than she needed; and in their opinion it was not necessary for a child to have so many clothes. All of which was very amusing if you happened to know that out of seven dresses, one only was of new material, the others all being made of cast-off clothing of our friends.

My oldest boys were each ten years of age before they ever wore a ready-made suit. I made all their previous ones from men's old suits. I never used my husband's for this purpose. His were always so threadbare even I could find no use for them.

I have made a child's summer coat from old white wool trousers. And hats from scraps in the piece bag. I made almost a year's supply of stockings at one place, when I found a neighbor who discarded all theirs when in need of mending, because "her children just hated to wear patched stockings." I have made everything my children wear but their shoes.

What do I wear? That does not matter. Anything some friend does not want. I had hoped for a new hat this fall. I had gone so far as to select one. But oh—there—were so many things we must have, and so I got out the old one,—given me three years ago when its owner purchased a beautiful new one,—and trimmed it over once

more. It really looks well, and I should be satisfied. Sometimes I think I am and yet when visions of the other one come before me, I am not so sure.

One would think by reading the foregoing, all I do is sew but it is not. We have never been able to have help in the home, except for four weeks at a time when the children came. And at one time, I did the work for seven after my baby was ten days old.

And then, you know, a minister's wife must help in church work, or she becomes one of those unfortunate women that are spoken of, as being "no help to their husband." So I have made calls when worn out with my day's work, taught Sunday school classes with a babe on my knee, been Christian Endeavor superintendent, Missionary President, with all that that means. Besides I am always on the program committee, being handy to the church, thus making it so easy for me to meet to practice.

I do not mean this to be as fault-finding as it sounds. I am simply stating facts. I love the work. I love the preacher and the children, and I love helping him make ends meet, so he can keep on in the work he loves best and is called to do.

I enjoy being able to produce a garment out of nothing, when he wonders how he can buy it. But I also believe I would enjoy being able to buy a few things ready made just once, and have time to draw a long breath of relief and play with the children.

I have not written this in a bitter, nor complaining spirit. The few sacrifices I have made I have made willingly and gladly as unto the Lord. If I could go back thirteen years, knowing what I know now, I would do just as I did before.

But if only some of the Lord's followers would sacrifice a little more than they do, how much more quickly would his gospel be carried to the ends of the earth.—A. Minister's Wife.

The Brethren Doctrines

By E. E. Roberts

It was with surprise and regret that I read an article in the Evangelist of November 23rd in which a dear brother questioned the orthodoxy of the church and invoked the "Shades of Alexander Mack." It is amusing, but sometimes painful to one like myself—a lineal descendant of those old Brethren to have some one far removed tell us what their faith and practices were.

Now their creed in a nutshell was this,—to discover what any text meant to those to whom it was spoken, when this was discovered, there was no room for personal opinions, but it must be accepted, and a literal obedience must follow. As to matters of expediency there was great liberty, and should be today.

While personally I am not enthusiastic over some things that are proposed as a means to an end, there is but one thing that causes anxiety to me, and that is a disposition to emphasize methods as the road to final success, at the expense of Divine assistance, which seems to me to be getting the cart before the horse.

I do not question the claim that education, organization, and methods may be of great help in the work. Neither do I deny that they may be a great hindrance. Education, if defined as a thorough knowledge of God's word, is an absolute necessity to every minister. But if it is simply a head education without regard to the heart, then it becomes a mighty hindrance. Paul says, "The wisdom of this world is foolishness with God" and as an educated man in worldly things he is a competent witness. This is true of methods and organizations. For many of them I have little use, because they savor so much of the human, so little of the Divine. Just fancy Moses and his co-laborers holding a conference on the Red Sea's banks as to the best way to cross.

Our brother mentioned the Bicentenary Movement, but why wait 200 years to get busy? We should be making the efforts every year, week and day. Every service should be evangelistic. Paul did not wait a special time but, "This

one thing I do," every day—all the time and so should we.

Brethren, is it not because we have placed so much stress upon methods and organization that the church has lost much of its spirituality? I would suggest to my brother that here is the secret of so few young men entering the ministry, either in our church or those of other denominations. A dancing, theater going, tobacco using, fashion following church will not lead young men to consecrate themselves to the Master's service, and those who do enter the ministry will do so because it is a clean, easy, respectable profession.

The Brethren church is sound on doctrine, but what she needs is a week of fasting and prayer for a baptism of the Holy Spirit. That received, there would soon be plenty of preachers for all the churches.

Philadelphia, Pennsylvania.

The Christ Seekers

By A. D. Gnagey

(Where is he? Matthew 2:2)

The Rabbis said that when the Messiah came he would be found sitting outside the city gates among the lepers. This prophecy literally came true for there he began to be recognized by many. Even from the beginning, he was to be looked for among the lowly, the despised, the outcast. It is just as true today. And the spirit of Christmas is oftenest found where there is little money or magnificence. The Wise-men looked in the wrong place when they stopped at the palace gates. They followed the star (nature) which led them to Jerusalem where Christ was not; there they consulted revelation which pointed out to them where he should be born. Nature unassisted by revelation does not lead to Christ. We look in the wrong place for the Christ-spirit when we let our steps be guided chiefly by traces of Christmas money-spending and elaborate plans for holiday keeping. It loves simple, quiet, humble places, and only the honest and sincere can find it.

THE BRETHREN PULPIT

Christmas Sermon. By H. F. Stuckman

"And on Earth Peace, Good Will toward Men"

Perhaps for generations the angels song has not carried with it so much significance as today. Seven years ago we entered into the greatest war the world ever knew. Three years have gone by and the attitude of the nations of the world is favorable to a lasting peace. The only difference of opinion seems to be in the proper method to carry it out. Through the ages there have been proposed three methods of procedure.

From the time I have been old enough to understand the statesmen of the world have contended that large armies and navies would guarantee peace. Behind these statesmen have been the men who profited largely in the manufacture of munitions. But a look into the immediate past reveals the fallacy of such a program. These men for the most part may have been sincere, but they were fearfully ignorant of the experience of the world in past generations. The fact of the matter is, that the greatest military nation of the world, up to the beginning of the war, was the nation that was responsible for the world being bathed in blood, and we who read history are of the opinion that this is always the case. The nation that has the biggest army and navy is the one who will enter into the conflict first. These military enthusiasts have had abundant opportunity to test their theory, and in the light of the past it must be pronounced a failure. The only results that have come out of such a policy have been enormous taxes, that are breaking the world down beneath their weight.

There is the answer of the politician. He tells us, as some have been wont to do, that we can have world peace, if we get together and arbitrate. History reveals only failure in such procedure. One of our leading statesmen had succeeded in getting some thirty nations to subscribe to such a program. But when the world's war began, these treaties were mere "scraps of paper." The statesman of one nation so expressed himself during the war. These same men teach justice and honor. They are honest; some of them well meaning Christians. But in the heat of argument every treaty that has ever been made has been cast ruthlessly aside, and forgotten.

In it there must be a third answer, for back of statesmen's ideals must be the hearts of the people, and nothing can prepare these hearts except the Gospel of Jesus Christ. It does not matter how high the ideals growing out of this present disarmament conference, if the hearts of the people of these nations are not right, it will all be a failure. Let me repeat it, it is only by following the ideal, given us through him who came as the Prince of Peace that we can hope to succeed. Such an attitude on our part will call for some radical changes in our thinking and acting.

We must change radically our idea of God. Too long we have clung to the Old Testament idea of him. It seems to better suit the purpose of the nations to think of him as the God of Vengeance, the Lord of Hosts, the God of Battle. How we liked to think of the armies of Israel going out to avenge their adversaries in the long ago. We have forgotten to a large extent that we are living under a new dispensation—one that reminds us that while it has been so in days gone by, it is no longer to be that way in these days. The Christian conception is no longer "An eye for an eye and a tooth for a tooth." In these days we are told to "Love our enemies, and do good to them that despitefully use us." If we view the history of nations during these past few years, we must be convinced that they have gone back to the twilight of civilization for their idea of God. His will for them was different because of their hardness of hearts. A

right conception of God will never be gotten until we get that conception from Jesus Christ. "He that hath seen me hath seen the Father." On that first Christmas Morn the world got its first glimpse of God through Christ, we need to get back to that revelation of him through Jesus before our relations between nations will be that of peace. Our conception of God must be just what Jesus reveals him to be; our idea of him must have its beginning and ending in Christ. How greatly would our standards have to be changed to conform to his law of love. How soon would there be a different feeling between nations if this law were to be adopted. How useless and shorn of power is a disarmament conference or peace treaty unless we live the gospel of love in our hearts. When one stops to think of the small place that it finds in the hearts of men, it is well nigh useless to think of any sort of program succeeding. If the nations of the world really want peace that is lasting and genuine, then let them get behind the program of the church for the evangelization of the nations. For until that perfect law of love abides there, all man-made programs will fail. He was indeed the Prince of Peace, but we have utterly failed to recognize him as such.

We must change our conception of nationality, if we are to have a world peace. Just now there is a great longing in the hearts of certain statesmen to ally the English speaking nations of the world into a great combine. This is so contrary to good judgment that some of the nations involved in the parley have threatened to withdraw and go home. As long as there is a tendency to ignore the great principle of the brotherhood of man which in its genuineness is born in love, we can never expect to have peace among nations. There has been serious talk that our country would soon go to war with the Japanese. There is through this propaganda being born a hatred in our hearts for the peoples of the yellow race. Every one knows full well our feeling toward the black race. Although for centuries they have been inhabitants of our country, they have always been kept apart in schools and churches. This strange attitude that we sustain toward them accounts for the great scarcity of missionaries to Africa, and their other habitations. Can we believe that this would be the spirit of Christ? Hardly. Can we for a moment believe that he would have us so conduct ourselves toward them? No, this would not be the spirit of our Lord. Remember we are told that he that hath not the spirit of Christ is none of his. When we once begin to live in our lives the spirit of the Good Samaritan, then and then only can we be at peace, nation with nation.

We must radically change our conception of politics. The word as we use it today is a debased one. Rightly understood it means the science of government. Yet in our day we have come to associate it with trickery of all kinds. We look on the modern politician with a great deal of suspicion. Formerly it meant all that was for the best interests of the religious, social, educational and moral life of the citizenship of the country. Secret maneuvering, trickery and selfishness, party interests were never a part of real politics. It is just as those things have entered in that the whole fabric of our national life has failed. And in just the same degree do the nations of the world look upon us with suspicion. Through our selfishness we have gone forth to war against others. Through our debased form of politics we have lost largely the confidence of the nations of the world. Politics will never be what it was intended that it should be, until the politicians have as their chief purpose

the bringing of the Kingdom of God into the hearts of the men and women of the world.

Our conception of life itself needs to be radically changed. With us it has been material. If ever it was proven to be a fallacy it was in this late war. Material things were of no avail. If they had been Germany would have come out victor. Whenever any nation builds its future largely on the plane of materialism, she is sure to fail. As sure as she does, she is constantly surrounded by envy, jealousy, and misunderstandings. I presume that the real cause lying at the bottom of every war has been greed and selfishness. All these have been engendered in hearts craving material things. In hearts possessed with this desire fiery wars spring up and consume life and money.

When will we learn that life is not the possession of things? We are far from having learned it yet. If you think we have, stand anywhere on the face of this earth and watch the multitudes as they pass by. Interrogate them and you will learn that they have no thoughts, but to possess things. Follow them and you will not have long to wait before you see them recklessly plunge into the fierce struggle to get and possess. They do it believing that these things are life. But emphatically they are not. Life is not the possession of things, but a set of relations. "This is life to know thee, and Jesus Christ whom thou hast sent."

From this august position our lives will bear the fruits of peace, rather than those of strife. Let us begin to measure our lives by our relationship to the members of the Trinity. If that relationship is vital, then and then only can we expect to be exponents of real and lasting peace.

What I have been trying to say is that Christ is the center and circumference of lasting peace. He is really and truly the Prince of peace. So that the angels' song on that Christmas morn contained a larger germ of truth, than perhaps they themselves imagined. When will the nations of the world learn the lesson of the text? Why can they not see the fallacy of superficial plans of man? Why can they not read the future in the light of the past? Failure is written over every effort of man to bring about abiding peace. So it will be in the future. Never was the task more heavily laid upon the Christian world to preach Christ and him crucified as at this very time. Perhaps never was the task attacked with so little sincerity as today. My hope for the brethren of the ministry and laity is that we will go forth from this Christmas time to preach Christ the Prince of peace, the only Savior of a lost world. May there come to every one of us at this Christmas season a new sense of the responsibility that rests upon us.

Falls City, Nebraska.

OUR DEVOTIONAL

Christ Ennobling Our Aspirations

By A. O. Dannenbaum

OUR SCRIPTURE

"Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and

upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isa. 9:2, 3, 6, 7).

The book of the generation of Jesus Christ, the son of David, the son of Abraham (Matt. 1:1). The beginning of the gospel of Jesus Christ, the Son of God (Mark 1:1). And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord . . . Glory to God in the highest and on earth peace, good will toward men (Luke 2: 9, 10, 11, 14). But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

OUR MEDITATION

The Word of God opened up so as to place every page side by side, that all mankind might peruse them and wonder at its extent and scope, would indeed be a fitting and magnificent mode of presenting a panoramic view of this overflowing stream of inspired truth. Yet for the human mind to grasp almost at a glance the contents of this seal of the Father's love is too staggering. Nor are we expected to thus assimilate the Word of God. But as a stimulus and as food we are to take it, and by meditation upon it we strengthen our souls. Yet we crave for a sympathetic consideration of such a picture from the beginning to the ending of God's love and providence.

There appears in this vision a broad fabric, like a flaming streak across every one of those pages, whose beginning is in genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is the first promise of Redemption, which ends in John 20:31,—"But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Of this view, outstanding in its effulgence of Godly approval, does the disciple Matthew speak in the first verse of his Gospel,—"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Thus he calls men's attention to a new hope, and connects it up with a divinely sanctioned order.

John however, in his gentle and loving way, distinguishes between the multitudes of his time and of posterity, on the one hand, and those on the other hand who are the true sons, true brethren of the family and generation of Jesus Christ, as witness in John 1:12,—"But as many as received him, to them gave he power to become the sons of God."

To the further observation that "He came unto his own and his own received him not" (John 1:11), there is attached the thought contained in John 1:13 that the brethren were born of God in their new relationship and not of blood, nor of the will of carnality as is the case of the unbelievers.

Thus as we meditate upon this spiritual nourishment we can see the beginning, the working and the fulfillment of the heavenly plan in one vast sweep of our consciousness. But shall our kinship with Jesus Christ and our sonship with God, and likewise our participation in "his generation" ennoble our lives and aspirations?

Powerful as is the gleaming vista of humanity's opportunity to fulfill their destiny, is it of sufficient potency to instil a nobleness of purpose, and a righteousness of service, into our lives?

It is often said that the only aristocracy in a democracy is that of cultivated social breeding, and I might add to it devout Christian training. Then how would we reconcile the inconsistency of a misspent, worthless life of a member of this aristocracy, with the high ideals, traditions, and instincts of his "geneology"?

Beloved, it is no less a fact worthy of the highest consideration and reverence that to us belong the **God endowed privileges** of belonging to this new family or aristocracy of ideals and service begun in Jesus Christ.

Then how not could, but how can we reconcile the worse than inconsistency of a life at variance with its high ideals, traditions and instincts?

Through sheer overwhelming "effulgence of Glory" does Jesus Christ and all that this name implies, in spite of our weaknesses and inconsistencies, ennoble our aspirations. For how could we otherwise aspire and rise? How could we have any semblance of consistency and constancy, if it were not that he imputes to us his righteousness and imparts to us his strength and power.

The history of the world for two thousand years would be far different, were it not for the ennobling influence of the sons and daughters of God made possible through his grace. Therefore true devotion and consecration resulting

from membership in the Christian family circle surely must ennoble us and elevate the plane of our existence.

OUR PRAYER

Our Father in heaven, as we portray in the weak words of humanity, the awful grandeur of thy love with its tenderness enveloping all, in our own utter abasement we cry aloud to thee for a Rock of Ages to stabilize our shifting lives.

We thank thee for our opportunities and pray for divine mercy and forgiveness for our abject poverty amid the un-reachable riches of Christ, and we pray our Father, that thou wouldst help us constantly to have that nobleness of ideals and service set before us by Jesus Christ. May we appreciate the privilege of membership in the Divine family and may we through his intercession secure and hold steadfast the faith once for all delivered unto the saints. Hear us, forgive us and help us we pray, in the name of our Savior Jesus Christ. Amen.

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The Visit of the Wise Men

(A Sunday School Lesson for December 25)

In view of the fact that Christmas comes on Sunday, and further that some of our Sunday schools may wish to use a Christmas lesson on that day instead of the review, we are giving them the benefit of the following running comment taken from "The Religious Telescope."—Editor.

The Wise Men

Among the interesting events associated with the birth and infancy of Jesus was the visit of the "wise men from the east," an event enshrouded in an atmosphere of mystery and romance. Who these men were, whence they came, what their ideas were concerning the Christ, we cannot know with certainty. How old the babe was at the time of their visit also is a matter of conjecture; but old enough, perhaps, to greet its strange guests with a baby smile, to afford some tokens of kingly character, and to give full expression to that majestic sweetness which the poet says "sits enthroned upon the Savior's brow." Tradition alone is responsible for the general impression that they were three in number. General Lew Wallace, in his great story of Ben Hur, proceeds upon this assumption, and invests each with a name, a nationality, and a religion. But this is fiction, and all such particulars must be relegated to the realm of fancy.

Wisdom in Seeking Truth

The brief, simple accounts presents to us a typical Eastern scene, harmonizing with Oriental life as it was and is. Oriental religions produce some interesting and extraordinary characters. Even yet, we are told, there are among some of them the order of wise men of various mythical ideals and faiths, who devote themselves wholly to the things of the unseen world. They look upon material things only with a view to finding in them some clue to higher truth, seeking in the motion of the leaves, as they are shaken by the wind; in the form of clouds, as they move across the sky, and in the position of the stars, a message from the other world. It is reasonable to believe that persons thus given to a life of contemplation will be rewarded with glimpses of real truth, according to their sincerity and capacity. Of such a class may have been these wise men, who, wiser than the majority of their order, may have thus been guided to that manger-cradle of all truth. But even this, I confess, is supposition.

While the story may be wanting in those details which would satisfy the curious mind, yet it reveals some true principles of human conduct and gives to these men a just claim to the title by which they are known—"the wise

men." They are seeking the Christ, and that is one mark of wisdom. Foolish men do not spend time in search for the truth. They are given to the trivial, transient things, which are not broad for the mind and do not satisfy the soul. The wise man's heart is set upon the higher things, eternal realities. He lifts his eyes to the stars, which testify of other worlds and of an infinite realm beyond. God is his goal, and he will be satisfied with nothing less. What seekest thou? is a question which indicates the dividing line between the wise and the unwise.

Wisdom in Worship

Then, there was wisdom in their worship. They came not with mere words or meaningless forms in paying their respects to the new-born King. They opened their treasures and presented gifts—gold, frankincense, and myrrh—which must have meant great sacrifice upon their part—gifts which were a gauge of their devotion rather than of their worldly wealth; for their manner of life was more conducive to poverty than to riches. True worship consists in giving. It is itself a gift, the gift of praise, of love and loyalty. But the genuineness of these gifts is attested only as they take on some tangible, concrete form. Service or possessions which represent the expenditure of life, energy, the essence of real sacrifice, is an essential element of worship. The worship which consists of lip service only cannot meet the demands of God or of our own consciences. The offering is an integral part of the program of divine worship, and, when it is absent, the program is incomplete. "Bring an offering and come into his courts," was the divine injunction to ancient Israel; and the principle implied is still in force. Just as well leave out the praying, the singing or the preaching as to leave out the offering.

There is too much empty worship by those who claim to be followers of the Christ. Forms and ceremonies are given in lieu of that which possesses tangible value and involves sacrifice. The easy way or the selfish way too often is sought, rather than the way that calls for the treasures of the heart's true devotion. When we come to the Master with humble and contrite hearts, we do not stop to count the cost, or hesitate at anything that may be demanded. Love, which is a part of true devotion, always inquires how much may be done, rather than how little.

Wisdom in Giving

Wisdom also was shown in the kind of gifts they gave—gold, frankincense, and myrrh—things of the most sub-

stantial and practical value. They were things, too, that were needed by this humble family of three. It was part of the Savior's humiliation, on coming into the world, to be dependent upon the ministry of his friends. And he is still dependent upon their ministry for the honor and triumph of his cause. If man should withhold—refuse to give,—what then? The Savior suffers want; the kingdom fails; the sinful world lies helpless in its sin; the voice of the missionary is hushed; the hand of the ministry in the form of Christian benevolent institutions is palsied, and the song of gladness among the redeemed of the earth must die away. The great commission requires the gold, frankincense, and myrrh, in a strictly literal sense, on the part of Christ's worshipers. If the fountain of generosity should run dry, then indeed will the world become an unredeemable desert.

It is worthy of note, too, that their giving was premeditated and planned. They prepared their gifts in advance and brought them to Jesus. This also involves a principle of true devotion. Too many of us have no system in our giving. It is too much a matter of caprice, of impulse or spasm, undependable because not made a matter of principle. The mind should enter into our giving, as well as the heart. Then the church will not have to depend on creating an "atmosphere," and the appeal to the emotions, when gifts are sought for the promotion of Christian enterprise. Giving should be a principle, a fixed habit, a life purposes and program.

Wisdom in Obedience

They again proved their wisdom when they obeyed God rather than King Herod. The king requested that they return to him after they had found the Christ-child. But God gave them a different order. Ordinary men would have

been flattered by the attentions of a king, and would have served him in every way possible. Not so with them. What cared they for the marks of worldly distinction, when they lay outside the path of duty? Their wisdom lifted them into a realm of thought and action where the tinsel show of the world loses its glitter. They believed in God and were conscious that he spoke to them in their dream as he had spoken to them through the star that led them to Bethlehem. How they anticipated the great apostle when he said, "We ought to obey God rather than man"! Human dictates and divine injunctions often clash, and the foolish persist in following the human course to their own destruction. The way of righteousness is the way of wisdom. The way of disobedience is trodden by the feet of the foolish.

The wise men were in a spiritual attitude to enable them to discern the voice of God. Because they were willing to heed, God could direct. It is the honest, sincere heart that is sensitive to spiritual impressions and influences the heart in which the Spirit of God dwells. The Christmas season ought to lead us closer to God, and this it will do if we enter into it in the proper spirit. Too often the commercial spirit holds sway, and people fail to catch the real spirit of the occasion. We need the spirit of the "wise men" to the extent, at least, that we will be seeking the higher benefits, the spiritual blessings of the yuletide season. This will be realized if we think more of giving than of getting, obeying the real Christmas impulse of good will toward men in a practical way. Just how God may have spoken to the wise men we do not know, but evidently there was the inward impulse born from above, and, had they failed to obey that impulse, we would have been robbed of one of the most beautiful pictures in God's Word, that of the wise men with their "Christmas gifts."

NEWS FROM THE FIELD

RIVERSIDE INSTITUTE NOTES

Lost Creek, Kentucky

The friends of Riverside have helped in the following way, since our last report:

From Morrill, Kansas 20 towels, 4 curtains, 2 pillow slips, and drapery for windows; from Sisterhood of Ft. Scott, Kansas, 1 comfort; from Pleasant Hill, Ohio, 1-2 dozen mirrors for the boys' dormitory, \$9.00 for medicine for students, 3 comforts and 2 sheets; from Old Ladies' Sunday School Class, and 6 sheets and 8 pillowslips from Aid Society; from Mrs. Mary J. Wise Sunday school class, 2 pillows, 1 comfort, 3 pair pillow slips; from Miss Nell Zetty, \$1.00 for library book; from Sisterhood Girls, Elkhart, \$5.00 for library books; from a friend at Dayton, box of library books; from W. M. S. of Indiana, 3 dozen knives and forks; from Mrs. Olive Whitehead, \$11.00 to Miss Maud Stoner, which was used for dormitory supplies; from Home Builders' Bible Class, Dayton, 8 pair curtains for dining room; from Mrs. W. S. Hall, 2 comforts; from Portis, Kansas, two bags of clothing; from Allentown, Pa., 1 barrel clothing; from Hazel Ball, Royal Center, Indiana, two story books for primary children; from W. M. S., LaVerne, California, 2 barrel clothing; from Mrs. Wm. Hendrickson, \$2.25; from Mrs. Monroe Jones 1 comfort.

A gift was received last August which was one of the most gracious we have received. A check for \$40.00 came from Mr. and Mrs. Homer Ball, asking the writer to take it and go to the Winona Bible Conference which meets just before our Conference. It did not take us very long to decide to go. As we came back home after feasting on such rich spiritual food, we surely thanked God for Brother and Sister Ball and Sister Redabaugh gave us a room at her cottage. The

information together with the inspiration received there have helped me wonderfully in teaching the Bible classes here at Riverside.

A large share of the contents of the last two barrels of clothing received was given to the widows and the 24 children who were made orphans this last election day at Clay Hole.

A former Riverside student started a Sunday school at this place called Clay Hole, which is several miles from Riverside. She needed help and sent word down for some of us. It was decided that one or two of Riverside's workers should go up each Sunday afternoon. Miss Bethke goes regularly and takes with her any of the Christian Endeavorers or teachers who will go.

Our Sunday school here is taking a keen interest in the Clay Hole work. We recently voted on sending \$5.00 up to help them buy their literature. There are a number of most excellent families living up there, but they need encouragement and help.

A Junior Christian Endeavor was recently organized. We have for some time held a Story Hour for the children on Sunday afternoon, but we felt it was now time to organize, and the little Endeavorers are quite enthusiastic over their work.

We were all glad for the coming of Sister Srack, who will remain until the holidays. We gave to her six of the Bible classes to teach. Mrs. Akens teaches the others.

The advanced high school class finished Leviticus and Hebrews the last semester. Mrs. Srack is beginning the new semester with the first six chapters of Genesis and Romans. We will then take them through Daniel and Revelation.

There need no one worry lest any who listened to Mrs. Srack on Genesis will come away thinking our forefathers were evolved

from the monkey, or that the earth is billions and billions of years old because scientists say it would take the ocean that long to become salty. No, indeed! Sister Srack speaks in no uncertain tones when it comes to the infallibility of the Word of God.

At the last meeting of our Foreign Missionary Society, after the African prayer band letter was read, we decided to give a special African program, while Sister Srack was with us, in order that we might use her on the program. Miss Bethke and Miss Emmet assisted her in getting up the program which was given December 4th. Much time and prayer was spent on this. Time and work without prayer could never have brought the results.

At the close of the program an invitation was given to those who wished to publicly announce that from henceforth God's will was to be their will in planning their life work. This invitation included those who in times past had made the surrender but who again wished to announce that God was to be the chooser of their life work. Beside a number of the teachers, 21 of our students came forward in tears. Surely the Holy Spirit was doing his work. It was one of the most impressive scenes we have ever witnessed at Riverside, and we wondered if ever again any one would dare lift their voices and ask if it pays to spend so much money for the school at Lost Creek. We are planning another program in the future in which the needs of South America and China will be presented.

Brother Baker from Dayton is here for a few days, finishing the plumbing work at the new dormitory. He is accompanied by his wife and their friend, Mrs. Dr. Starr. We feel especially grateful to Brother Baker for giving this work to the Mission.

Miss Livengood, our 8th grade teacher

from Kansas, spent Saturday and Sunday at Krypton with the Remples.

We wish to bear testimony to the Lord's goodness and faithfulness in the rapid recovery from diphtheria of our little girl. Even after the anti-toxin was given she continued hot and restless all through the night, so early the next morning we called for the workers to come together for prayer, and asked Sister Srack to anoint her. It was a blessed service we had and we all felt the working of the Holy Spirit. Again we gave our little one to God for life or death, and he chose to give her back to us to train for his service. This is the second time God has intervened and laid his healing hand upon her.

At last we have secured accredited relations with the state for our high school work. We are planning on making Riverside the best in this part of the mountains. Why? In order to educate the children of the mountains? If you stop with that sentence we answer No, a thousand times no! The state has its schools for mere education. Our ambition, yea, our one passion, is to get in touch with the talented boys and girls of the mountains, bring them to Jesus Christ, get them rooted and grounded in the Word and train them to be ambassadors for the king.

MRS. G. E. DRUSHAL.

REPORT OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Compton Avenue, Los Angeles, California

Beginning Sunday morning, October the ninth, at Compton Avenue church, Los Angeles, California, we continued for three full weeks. The total visible results were two young girls, who accepted Jesus Christ as their Savior. We do not say that this revival was not a success, for if one of those girls only remained true, it would still be a great victory, in the eyes of heaven. We hope, however, that the situation shall change so that whoever holds the next revival at Compton will reap the larger harvest that we could not gather.

We had the finest musical support in this meeting that we ever saw in any Brethren revival. It was simply fine, that's all there is to it. With the male quartettes, the duets, the solos and general choir work, it was unsurpassed in our experience. I covet such a wealth of ability to worship God in song for every church. From here we came direct to

Portis, Kansas

We began here on November 3rd and continued through November 27. Here things began to happen as soon as we arrived. This seems to be a jigger that follows me everywhere. In Whittier, California, Brother Kimmel said things were very quiet till I hit town and then the folks began getting the smallpox, others went to the hospital, circuses turned up and moving picture companies turned out en masse. My, my! And the first thing we did in Portis was go to a funeral, and it was about the last thing we did before leaving there. Brother Rush said nothing had happened in Portis for a long time and then all of a sudden things began to "pop." Of all the weddings,—and when I say weddings, I know whereof I speak—and wild rides and calamities that befall on every side I could write a volume easily. But I have other things to report of more importance. Here we gave doctrinal and prophetic messages for the first ten days and then swung into evangelism.

Until the beginning of the last week there was not a move of any kind, and things looked pretty dark. But there was a great battle on. The standard was set high and there it remained till the victory was won. The break came when some dear souls began to reconsecrate. After that they came in ones and twos till the last day. Then the spirit

of every side was so intense that it could be cut with a knife. Men who had been fighting God with all their might, at last gave in, and for a while husbands and wives were being united at the Cross in a glorious way. It reminded us of days gone by, when such scenes accompanied nearly every revival. Thirty-three came forward in the meetings and two more came just before the communion which was held the next night, Monday, which made thirty-five in all. The numbers are not large, but they do not tell the story of the battle. But it was not bad considering that a revival was held here just six months ago. The communion service was the largest in the history of the church, so they said. P.aise God.

Of the splendid hospitality accorded me at Portis I can never adequately express myself. Actions speak louder than words. They spoke very forcibly at the time I am sure. From the way the crowds taxed the capacity of the building, the talk on every side was about a fine new church. We shall hear before long of big things at Portis I am sure. They have a great spirit there.

We are now at Pleasant Grove church, Iowa, what is known as the old Millersburg church. It is a small rural church, but there is much to be done. It can be large and strong as well as any other. We will be here till December 18, when we leave for Fort Scott for our second meeting in that town.

R. PAUL MILLER.

JOHNSTOWN, PENNSYLVANIA

Third Brethren

The work at this place is moving forward, not by "leaps and bounds," but by a constant, persistent and earnest effort. We are encouraged by the evidences of gain all along the line. We have received one by letter since our last report and an increase in attendance is still manifest. All auxiliary organizations are up to normal and their offices are endeavoring to increase in both membership and efficiency. We hold membership meetings quarterly, at which time the church receives reports from all auxiliary organizations. Our Christian Endeavor Society meets on Friday evenings and the average attendance for the last quarter was over 31. We have recently organized a Junior Christian Endeavor Society which meets in the Sunday school room at the same hour.

At the Sunday school Rally day in October there were 192 in attendance. Our great need at the present, as far as material things are concerned, is a church building, because of a lack of room for our present attendance. Our present temporary location is very poor and becoming more so. Our building committee is now considering plans for a new house of worship, which we hope to begin in the spring. We have lots bought and paid for in a splendid location, and a nice start made on a building fund, which is increasing gradually. We have appreciated the visits of the following workers since our last report: W. C. Benschoff, C. A. Bame, Dr. Florence Gribble; H. E. Eppey, A. B. Cover and Miss Marie Snyder. All gave splendid messages, except Brother Cover, whose visit was too brief for a public message, but very helpful by way of personal contact.

Brother A. O. Dannenbaum of the First church and Brother W. S. Baker of our own congregation very ably supplied the pulpit while the writer was away in evangelistic work.

Our evangelistic meeting is to begin about January 9th, with Brother Willis E. Ronk as evangelist. We kindly request the prayers of the brotherhood, in behalf of this effort.

A very spiritual communion service was held by this congregation on the evening of November 18th with very good attendance. The seven churches of our part of the city

held a union service, as the custom is, at 10 A. M., of Thanksgiving Day. The service was held in the Church of the Brethren and the writer delivered the sermon, all the ministers taking some part in the service, with a good and appreciative audience. We are not ahead of the Bicentenary Movement, but we are endeavoring to keep our faces toward the supreme goal and our hearts right, and our feet in HIS way.

L. G. WOOD.

(The following clipping from the Johnstown Tribune will be of interest in connection with Brother Wood's report of his church work.—Editor).

"PASTOR L. G. WOOD IS AGREEABLY SURPRISED

"Minister of Third Brethren Church, Morrellville, Remembered on Bi today

"About 25 parishioners and friends of the Rev. L. G. Woods, pastor of the Third Brethren church, of this city, completely surprised the minister at 3 P. M., Thanksgiving Day by going to his home in a body. Many that could not go sent their birthday greetings, with tokens of esteem. It was the Rev. Wood's birthday anniversary. He was the recipient of many beautiful and useful tokens of cheer and good will. After a very pleasant social hour was enjoyed by all present, the visitors departed, leaving many assurances of their best wishes and earnest hopes for many happy returns of the occasion."

FORTIETH ANNIVERSARY OF THE DEDICATION OF THE BERLIN BRETHREN CHURCH

Last Sunday, December 4th, special services were held in commemoration of the dedication of the church which took place forty years ago, December 4, 1881.

Mr. W. H. Menges, one of the oldest members of the church, gave the following history during the Sunday school hour:

"On October 21st, 1880 the Brethren of the old Berlin congregation met in council at the Grove Meeting House north of town when the congregation was divided into four districts, namely: Berlin, Brothers Valley, Somerset, and Stony Creek. On the same day and date the Berlin District held their first meeting, and H. R. Holsinger was ordained to the eldership by Jonathan Kelso and P. J. Brown of Ohio. This division gave the new Berlin district one meeting house at Beachdale, where the next council was held January 1, 1881 with Elders P. J. Cober, Jonathan Kelso and H. R. Holsinger present. Elder Kelso presided, an organization was effected, and the following officers elected: W. H. Menges, Clerk; G. W. Brallier, Assistant Clerk; Joel L. Berkley, Treasurer; Jacob Musser, Sr., Henry Stahl, and A. M. Severts, Auditors; S. U. Shober, John J. Knepper, G. W. Brallier, and Harry Miller, Deacons.

J. H. Knepper and Alvin A. Cober were elected to the ministry.

S. U. Shober, G. W. Brallier, and Wm. G. Walker were then appointed a committee to consider the propriety of building a new church in Berlin and to select a suitable location.

The Beginning of the Sunday School

On January 23, 1881, S. A. Moore of Virginia preached three sermons for us in the Disciple church and gave an address in the Sunday school. This is the first mention in the church records of the existence of a Sunday school. According to my recollection the organization of the school dates back to 1873 or 1879 with N. B. Critchfield, better known as Senator Critchfield, as the first superintendent. The first sessions were held in the afternoon so as not to interfere with the other schools of the town. This resulted in very irregular attendance and the hour was changed to forenoon. The attendance averaged from 20 to 23 scholars, and for some

time the collections scarcely exceeded an average of a puny per pupil. This was certainly a very small beginning and gives you an idea of our growth up to the present time. When we consider the number of families that have moved to other states and the number that have been called to the great Beyond, and look at our school today with sixteen classes, we can see that the Lord has prospered us at least ten-fold. This should be an encouragement to go forward with greater zeal.

Decided to Build New Church

On January 28, 1881, the Berlin congregation met in council in the Disciple church, then located where the Berkley garage now stands. At that meeting it was unanimously agreed to build a new church in Berlin, Pennsylvania. The committee selected to secure a location reported that they had agreed on a plot of ground on Main street, owned by Samuel Forney, and that the plot could be purchased for \$350, Brother Forney agreeing to donate \$100 toward the new church. On motion the report was accepted and the following committees appointed:

Finance—G. W. Brallier, S. U. Shober, Joel L. Beckley, Franklin Forney, and A. P. Miller.

Building—Franklin Forney, A. P. Miller, G. W. Brallier, Seth Wegley, and Henry Stahl.

At the same time J. H. Knepper was ordained to the ministry by Elder Holsinger, and on February 25 he and Alvin A. Cober were advanced to the second degree.

On motion—H. R. Holsinger and J. H. Knepper were elected as the first delegates to the Ashland convention.

On February 22nd, 1881 W. H. Stahl was elected and ordained to the ministry. Up to the present time five pastors have been called from this congregation, the other two being Albert B. Cover and Wesley Platt.

On January 1, 1888 the Maple Grove church was dedicated by J. H. Knepper and R. Z. Replogle.

Eighteen regular pastors have filled the pulpit since the Berlin church was dedicated, December 4, 1881, namely: H. R. Holsinger, J. H. Knepper, Alvin A. Cober, S. W. Wilt, A. D. Gnagey, J. D. McFadden, B. C. Mumau, J. L. Kimmel, M. C. Meyers, P. M. Swinehart, L. A. Hazlett, J. L. Bowman, David Flora, L. O. Hubbard, C. E. Kolb, J. F. Watson, I. B. Trout, W. C. Benshoff.

W. H. Menges who was for 29 years clerk of the Berlin Brethren church is the only official now living of those who had a part in the early organization of the church and Sunday school. There were twelve present at this morning service who were present at the time of the dedication.

Brother Menges helped to dig the foundation for the first Brethren church building in Berlin and expresses the hope that he may have an opportunity to participate in the excavation for the new church which he hopes will be started early next spring.

The pastor of the church, Rev. W. C. Benshoff, in a very able address delivered during the morning service, spoke of the splendid progress made by this congregation during the last forty years. He also spoke of the great achievements during this period in the various industries and professions, and of the modern conveniences which were not enjoyed by the people forty years ago. In speaking of the progress of the church and Sunday school he stated that the Sunday school is one of the best he knows, but that the present church building is not adequate to properly house the school with its sixteen classes including four large organized classes. A strong appeal was made to the members of the church for united action in the construction of a new building.

A building committee and a soliciting com-

mittee have already been appointed. Plans and specifications are to be submitted to the congregation at the regular annual business meeting, January 2, 1922.

A. B. COVER.

LIMESTONE, TENNESSEE

It has been many days since we sent in a report of this work. Since then many things have taken place and "special days" observed which are now stale news. Suffice it to say we had one of the best Children's Days yet, due to the efforts of teachers and Sunday school helpers.

The whole year has been one of activity. There has not been an idle week. We average four services three weeks and three one week of the month. We might carry on more things but we consider that enough times to call country people together. Then during the year there are several "specials."

One of the things the church has accomplished this year through the faithful members to the delight of us all and we believe to God's glory is the completing and furnishing of the basement at no small cost. We dedicated it in October to be used for the service of God and it has become a place of prayer and Bible study as well as being used in Sunday school work. Also there was built a concrete front porch to the church, and a concrete outside entrance to the basement. A room in the basement is fitted for a furnace which we hope we may have before another winter. Some of the faithful young men did some grading and sowing of grass about the grounds which adds to appearances. They had a beautiful bed of cannas and other flowers about the church. I could wish that every church in the brotherhood had a few young men equal to a few we have here, not to mention some of our girls. We pray their number to multiply.

Along the truly spiritual line aside from regular services the most important thing was the revival meeting from November 1st to 21st, held by I. D. Bowman. One of the visible drawbacks to this meeting was rain which seemed to choose as its time for falling the evenings when people were ready to start for church. It also hindered autos from coming often. Those who would get there on the rainy nights would perhaps go back by moonlight. This was the peculiar condition during the three weeks. One night a good crowd and then perhaps two nights' rain. But through it all we had a good meeting. The prayer meetings we would have together in the basement before services cannot be too highly overestimated. All told, we consider the visible results very good which were 7 confessions, 4 baptized, three of whom have been received into the church, and one consecration. The meeting got started the night it closed. Many were under conviction which we pray may yet turn to Christ. Just what the other converts will do about church membership is yet to be seen, but each has access to Brethren doctrinal literature. More and more through this section is a growing tendency to make a public confession and end with that, so there are to be found many "confessors." But in the apostle's day such as were saved were added to the church. My opinion is that it would be hard to keep a yielded soul out of the church.

We closed our meeting with an excellent communion service, being participated in by forty-five or more members. This service was greatly enjoyed.

God seemed to mysteriously set this church down on a hill here amidst several churches which were long ago settled in form and doctrine, so that we seem something of a new thing. There could be expected that it was necessary for more or less of prejudice to be broken down. We believe Brother Bowman tactfully did much toward that end. Many evangelists come to this section who leave more prejudice than they find. We think it is

due to the ones whom God has sent us from time to time as well as our own general attitude that much of this has died out. We feel at harmony among ourselves and with others as well, though they clearly know we neither accept nor teach some of their doctrines.

We cannot say too much for Brother Bowman's labors of love and can heartily recommend him to any other church. His work seems wholly constructive and of the highest spiritual order. "We always try to look to God to appoint our evangelist and he has ever been faithful to us by sending only those who believe every word of the Bible to be inspired of God, and they have been used of God to the upbuilding of the church here. God can always bless his own choosing.

While we have been blessed in many ways and souls have been saved during the year, we are striving for yet a higher plane in church and private life, mindful that many around us are not saved. We are praying for a deeper consecration among some of our younger members as well as some older ones, though we have a large percent of very stable members who love the Lord and the things that are his.

The stand our minister took at Conference concerning the Bible is pleasing to this isolated church whose sole strength lies in God and the inspired Word. Our aim is to follow the Gospel as it alone is "the power of God." Comparatively weak in numbers and this world's goods, we look to God through Christ our High Priest, for leading and strength during the coming year.

May God do a work of grace in the brotherhood during 1922. MARY PENCE.

MT. AIRY, NORTH CAROLINA

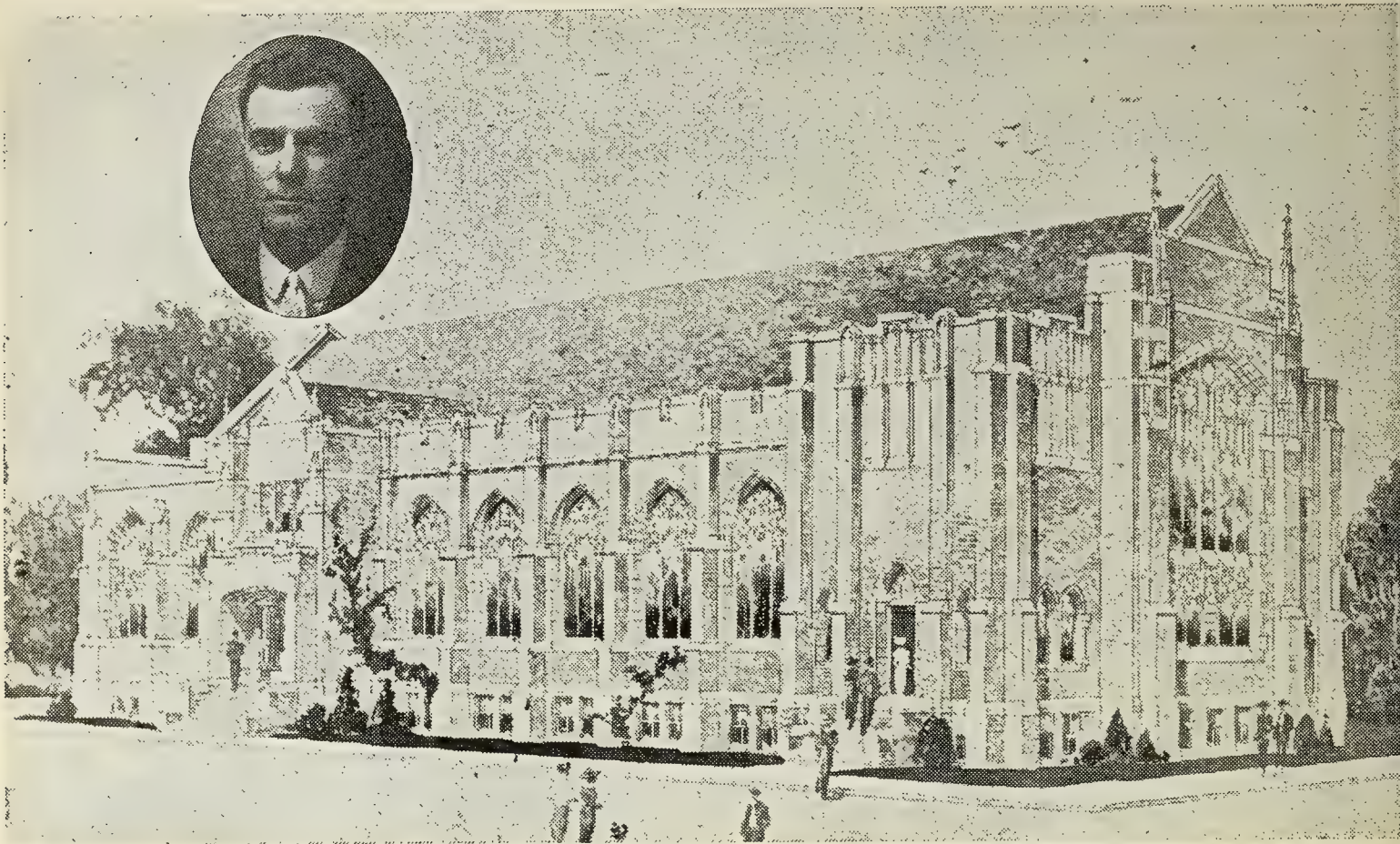
There is a faithful little band of Brethren at the above named place struggling with various difficulties for existence. Brother J. S. Bowman had been caring for them for some time until recently when other duties seemed to prevent his continuing his labors among them and the responsibility was turned over to me. I have visited them three times, the last time spending a week with them, visiting among them during the day and preaching at night. Three were baptized and received into fellowship with the church, increasing the membership to seventeen. We closed the brief effort with a love-feast, which was greatly enjoyed by all. The house was almost filled with visitors, many of whom never saw such a service before. All seemed favorably impressed. I have promised them such pastoral oversight as my duties at Roanoke will permit and will ask the assistance of other local ministerial brethren. A resident pastor is needed, but the means of support are lacking. With proper care a good work can probably be developed.

H. M. OBERHOLTZER.

FIRST BRETHREN CHURCH (Hagerstown, Maryland)

The attendance at Sunday school on last Sunday, reached 330—the largest number in the history of the school. A demonstration of enthusiasm and appreciation followed the announcement by the secretary, J. P. Speden. There was also a record attendance of 98 in the Men's Bible Class which is taught by the pastor, Rev. G. C. Carpenter. During the last few weeks the class has experienced a phenomenal growth, and the end is not yet. The pastor will preach at the "Mid-week Revival Service" on Wednesday evening. The public is invited. This service will be held in the main auditorium of the church at 7:30 and will be followed by the regular choir rehearsal.

"The Story of Christ's Birthday" will be presented by the Sisterhood of Mary and Martha at an open meeting next Friday evening at 8 o'clock in the church auditorium. Everybody will be welcome.—The Hagerstown Evening Globe, Maryland.



THE NEW FIRST CHURCH OF JOHNSTOWN AND PASTOR CHARLES H. ASHMAN

A NEW CHURCH FOR JOHNSTOWN

For several years the First Brethren church, Somerset street, has been planning for and working toward the erection of a new edifice. Carefully, but persistently, the members have passed through the stage of preliminaries. The architectural plans have been adopted. Recently, at a business session of the entire church, the final word was given to "Go Forward."

The committee heading this phase of the church's work is composed of the following persons: Norman Statler, Chairman; John K. Bole, Vice Chairman; H. W. Darr, Secretary; Rev. Charles H. Ashman, David Shaffer, Abraham Hostettler, Benjamin Bole, Benjamin Goughnour, S. Arch Replogle, Mrs. Mary Replogle, Albert Trent, Walter H. Lake, S. A. Snook, Jay R. Gardner, Harry Wissinger and Edwin G. Miller. This committee has been given full authority by the church to proceed with active operations whenever in their opinion, they think best. The committee has had several important meetings recently and has decided that now is the most expedient time to proceed. This will be done in the very near future.

The plot on which the new structure is to be erected is located at the corner of Napoleon and Dibert streets, facing 75 feet on Dibert and 150 feet on Napoleon to the first alley, along which the lot extends to Thomas avenue, giving the plot an "L" shape covering 15,000 square feet.

The building to be erected will be of tapestry brick construction with art stone trim around all entrances, windows and other points which will produce a very neat appearance. The interior finish will be all hard wood with clear red oak wherever practicable. The first or main floor of the building will be approximately six feet above grade which will afford ample height of about 10 feet in all the basement rooms. In this part of the church will be constructed a modern kitchen

of commodious size with all available conveniences that will tend to make this feature of church work a pleasure rather than a burden. Adjoining the kitchen will be a social room which will accommodate approximately 400 persons at one time. Next to this room and separated only by a removable partition will be an assembly room with a seating capacity of about 500. Besides these features mentioned there will be other rooms, toilets, etc., which will make this part of the new church a complete plant in itself. The building proper will cover a space 135 feet in length, 60 feet wide and the Dibert street end with an offset about midway which will give it a 72-foot width at the opposite end.

Auditorium Equipment

The main floor will accommodate the main church auditorium with a seating capacity of nearly 500. This room will face southward to Dibert street with the main entrance on the Napoleon street side of the building and in the rear of the auditorium. Directly back of the rostrum a beautiful baptistry is to be erected to accommodate one of the distinctive and sacred doctrines of the Brethren church. In addition to the baptistry another outstanding and sacred doctrine, that of feet washing, in connection with the threefold communion service, will be provided for in the way of separate rooms for men and women, fully equipped with sanitary basins with running water in order to follow out this doctrine of the church. Another feature in the construction of this part of the building, and which is practically foreign to Johnstown church architecture will be the elevated choir, which will be directly back of the rostrum and about 10 feet above the main auditorium floor. This space will also contain the pipe organ which was given as part of J. Leonard Replogle's donation to the church of which he is a member. The pastor's study, robing rooms, office rooms and other features will occupy this end of the main floor.

Partitions Provided

The Sunday school department of the church will occupy the opposite end of the main floor and will be separated from the main auditorium by folding doors or other removable partition. The Sunday school department, exclusive of the beginners' department, which will be separate, will accommodate about 600 persons on the main and balcony floors. This will be divided into about 16 rooms. When all doors and partitions are thrown ajar about 1,200 persons may be seated in full view and hearing of the pastor's rostrum. The building will also contain a ladies' parlor, nursery, office rooms and all facilities incident to a modern plant. With an indirect lighting system, art glass windows, and other similar features, the building, when completed will present a very pleasing appearance.

Back of this commendable enterprise is a church of excellent organization, strength and loyalty. Its membership numbers 600, including 250 families. These members form a representative constituency, coming from various walks of life. The church has always been known as energetic, faithful and liberal.

Church Organizations

The Sunday school is a Front Line school, both as to denominational standards and those international. It has an enrollment of 700, divided as follows: 510 main school, 90 Home Department, 100 Cradle Roll. The average attendance of the main school is 332. The total offerings for the last year amounted to \$2,884.59. Within this school are many well organized, up-to-date, enterprising classes. This department of the church is under the able direction of Albert Trent. The superintendent and school are back of the new church, heart, soul and pocketbook.

The Woman's Missionary Society includes 103 in its membership. It is divided into ten circles, over which the following persons are Directors: Mrs. W. A. Crofford with 10 mem-

bers, Mrs. A. B. Furry with 14 members, Mrs. George Hammers with 12 members, Mrs. Walter Miller with 10 members, Mrs. Wilbur Brant with 12, Mrs. O. W. Brant with 17, Mrs. H. W. Darr with 16, Mrs. Vincent Reighard with 7, Mrs. W. T. Williams with 12, Mrs. James Devlin with 10. These circles are alive and active. Last year over \$1,400 passed through the treasury of this society. It is consecrated to the work of the new church.

The young women of the church are organized into a sisterhood of Mary and Martha. Thirty-seven are banded together for service in this way. They are supporting a young woman from the mountains of Kentucky, who is preparing at Los Angeles for missionary work. They have already pledged themselves to back up the new church proposition to their utmost ability. With the lofty aims of the sisterhood, their strength and influence will mean much.

Able Choir a Feature

Add to these sources of strength an able choir under the direction of Prof. L. B. Furry, a midweek service of "Prophetic Study" averaging 75 in attendance and a Friday night luncheon for men and it is clear that back of this enterprise there is sufficient life, vitality, ability and willingness to put the program across.

This church has adopted the following financial plan to become operative on January 1, 1922:

First—A weekly offering through the regular envelope of \$250. This will meet the budget of regular expenses, provide interest for a loan and also a sinking fund for the same.

Second—The raising of \$4,000 annually on an annual rally day.

Third—The securing of individual contributions other than these for the day of dedication or at any subsequent time.

The present resources of the church are estimated at \$90,000. The present plant is valued at \$35,000. The lots upon which the new church will be erected cost \$25,000. The church has a cash account of \$30,000, the gift of J. Leonard Replogle.

The church counts itself fortunate in having as its leader Pastor Charles H. Ashman. He is fitted by training, ability and experience to lead the church on to victory. He graduated from Ashland University in 1910, securing the degrees of Bachelor of Literature and Bachelor of Arts. While in college he represented the university several times on its intercollegiate debating team. As an evangelist he has had marked success. As a pastor his life has been one of efficiency. He is an energetic, systematic pastor, a man among men, and a thoroughgoing Christian. Under his leadership the congregation feels confident that the new church will go forward to completion.—The Daily Tribune, Johnstown, Pennsylvania.

NEWS FROM NORTH GEORGETOWN, OHIO

This place has not been heard from for some time. We were without a pastor, but last May we called Brother Alvin Byers of Canton, Ohio, to preach for us. Brother Byers served this church some years ago and we were glad to have him with us again and we believe if we all work together we can still have a good Brethren church.

On November 27, Brother and Sister Byers began a week of special services. We had a wonderful meeting. Brother Byers preached us sermons with power, and Mrs. Byers conducted the song services. Souls were reconsecrated and 6 new members were added. The weather conditions were bad with almost impassable roads. The meeting closed Sunday night with communion, one of the largest for

several years. At this time a State Mission offering amounting to \$5.83 was taken.

Brethren, pray for us that we may be found faithful until the coming of our Lord.

CAREY SUMMERS,
North Georgetown, Ohio.

DOINGS AT DES MOINES, IOWA

The little church at Des Moines is still busy at the great task before it of finding a place where the Brethren might meet and worship. The district has been chosen and agreed upon and every effort has been made to get a place where we might put out our shingle. So far we are meeting at the homes of the members. Negotiations have been resumed toward the purchase of a church plant of good appearance but, like the souls of some of the saints, inwardly in rather poor condition. This business cannot be hurried, so we must rather patiently mark time. Meanwhile, the Brethren have consented that the pastor shall spend a little time in the evangelistic field in January or February for the general good, the proceeds to go into the building fund. Churches desiring a meeting should correspond with us at once.

GEORGE T. RONK, Pastor.
2222 Clark St., Des Moines, Iowa.

MINUTES OF THE THIRTY-THIRD CONFERENCE OF THE BRETHREN CHURCHES OF PENNSYLVANIA, Philadelphia, Pa., October 3-6

(Continued from last week)

Benevolence Report

Twenty-seven churches of Pennsylvania contributed \$878.91. The largest amount contributed by one church was that of Pittsburgh church and Sunday school, amounting to \$150.00. The next largest was from the Johnstown First Church Sunday school, amounting to \$121.00. According to the 1920 National Conference minutes there are 41 churches in the Pennsylvania district and only 26 contributed to the fund of the Superannuated Ministers. This is not the kind of a report as State representative that I would like to see. If the fund for the retiring of our ministers is ever going to be stabilized and be efficient, it will take a larger percentage of the churches contributing to this fund and a lot of the churches will have to raise the amount of money given to this work.

I am the last man who would criticize the amount given by any individual or church when I am certain they have done their best, but I think the secret lies in the people not really thinking and praying about this matter and it is up to the Secretary of Benevolence in the different churches to properly put the matter up to the church, and the Superintendent of the Sunday school can greatly add to the gifts by proper presentation of this matter to the Sunday school. For instance it ought to be called to the attention of the people that a great many of our members are riding around in automobiles and pay more for a gallon of gasoline for a few minutes' enjoyment than they would give in a whole year to the support of this work to help the retired ministers keep body and soul together. The same person will spend more for a set of tires or for one tire for their machine which would last for one or two seasons than they will give in 10 or 20 years to the benevolent work. I have absolutely no objection to any person who can afford having a machine to have one, but it does seem inconsistent for so-called Christian people to be enjoying the luxuries of life and yet claim to be unable to give to the work of the Lord.

The worshippers of idols are not all found in so-called heathen countries, but a great many of them are found in so-called Christian

America. Men and women are worshipping the god of pleasure and bowing at the shrine of fashion when the Bible plainly says, "Thou shalt have no other gods before me." Automobiles, fine wearing apparel, over-fed stomachs, over-indulged appetites, and other secret gods are leading people to hell when the people think they are being taken Heavenward by them, for they argue that it is their bounden duty to do certain things and indulge in certain rights and privileges because they live in a certain community and travel in a certain group of people.

It may be perfectly all right for Mr. Brown to do certain things when it is entirely wrong for Mr. Black to do the same thing, because of the different circumstances in the case. Are we selling our souls to any of these gods while our retired brethren who have spent their life in the promotion of the kingdom of Christ are practically begging for an existence?

It is true that our Superannuated Fund closed this year with a balance on hand of over \$1,000, but it is also true that some folks will not give this year that gave last year. Some folks are unemployed now that were enjoying fairly good salaries a year ago, so that those of us who are especially favored in holding our regular positions will have to increase our gifts. It is also true that there is an increasing number of applicants to this fund and they will continue to increase as the years go by so that our gifts must of necessity increase. I have two applications on my desk now and others are being considered, so that while there was a good balance at the end of the year, it will require it as the roll of applicants is increased.

We have reason to be thankful for the increased interest on the part of our people, and I want to here express my personal appreciation of this interest and hope for a continued increase in your interest.

If each person would go back to their local fields with the burden of this work resting upon them it would be a lot easier for the state representative to raise the appropriation for the state. H. F. E. O'NEIL.

Adjournment and benediction by Elder Harley.

Christian Endeavor Session

President Eleanor Wilcox presided over this session. "Since Jesus Came Into My Heart" was sung, after which Elder J. L. Gingrich read for a Scripture lesson, Psalm 145 and Miss Wilcox offered an appropriate prayer. There followed in rapid succession a five-minute "Hellos" from each of the State Officers taking the form of greetings,—Mrs. Carl Grosse and Brethren Fehnel and Flora.

Elder H. M. Harley spoke on "Christian Endeavor the Laboratory of and for the Church." He said, "The watchwords of our day are Efficiency and Leadership." After singing, "Anywhere With Jesus I Can Go," Mr. Bert Rudolph, President of the Christian Endeavor Union of Pennsylvania, brought a very timely message on "The Problems of the C. E. Program Committee." He stressed the following points: The C. E. gives the young a chance to cut their eye teeth; Christ must have efficient tools; pastors must realize what they have in their young people.

The male quartette, consisting of Brethren Beyers, McClain, Benshoff, and C. E. Kolb at this time rendered a very beautiful selection. The greetings of the Ashland College C. E. were brought by the representative, Dr. Jacobs, and this session was closed by singing "Onward Christian Soldiers."

The Wednesday evening session was opened with a spirited song service, after which the devotions were conducted by Elder O. C. Starn. He read from Mark's Gospel 6:16-34, and offered prayer. The various phases of the

Bicentenary Movement were discussed by several brethren.

The congregation joined in singing, "Take My Life and Let It Be." An offering was lifted, amounting to \$28.53. A telegram bearing the greetings of the Indiana Conference was read by the Moderator. Scripture reference, Rom. 12:1.

Elder L. G. Wood brought the closing address of the day, using for his subject "The Present Challenge to a Christian Faith." The session closed with singing "How Firm a Foundation," and the benediction was pronounced by Elder Wood.

Business Session

Conference convened Thursday morning by praising the Lord in singing "Revive Us Again." Elder W. A. Crofford led our thoughts in devotion when he read from Luke's Gospel 18th chapter and 9th verse and following. He then asked God to remember the conference in this their closing day.

The minutes of the preceding sessions were read and accepted. The following officers were then elected:

Auditing Committee, Brethren Schaffer, Kolb and Byers.

The C. E. Committee: Elder J. L. Gingrich, President; Elder E. S. Flora, Vice President; Mrs. Carl Grosse, Secretary and Treasurer; Miss Eleanor Wilcox, Field Secretary; Elders C. E. Kolb, and Dyoll Belote, Pastoral Advisors.

A motion prevailed that the conference pay the delegate fees of the delegates at large to the General Conference. The statistical report of the district was made by Elder M. A. Witter. The report is as follows and was accepted:

Pennsylvania District Statistical Report for 1921

Number of churches reporting	35.
Number failing to report	5.
Number of churches owned	28.
Union houses owned	1-3.
Parsonages owned	14.
Preaching twice weekly	14; weekly, 3;
twice bi-weekly	3; bi-weekly (3 sermons), 10.
Members reported	3937; Male, 1850; Female, 2277.
Revivals held	25. Accessions in revivals, 391. Other accessions, 67.
Received by letter	83; by relation 59; by baptism, 378; Total 520.
Total losses by death, letter, etc.	157.
Churches reporting net gain	25; Net loss, 7.
Neither	3.
Deacons	90.
Deaconesses	43.
Elders	49.
Evangelist subscribers	about 1,000.
Value of churches lots and fixtures	\$317,378.79
Interest in union churches	..... 200.00
Value of Parsonages	..... 51,300.00
Value of other Property	..... 37,525.00
Total Valuations	..... \$309,603.00
Funds raised by the churches	..... 52,155.13
Received by Church from S. S.	..... 3,968.65
Received from W. M. S.	..... 1,484.74
Received from C. E.	..... 51.66
Total funds received	..... 53,250.50
Total pastors' salaries	..... 24,966.56
Evangelistic services	..... 4,744.74
Current expenses	..... 17,720.04
Improvements	..... 6,462.01
Other benevolences	..... 2,244.35
Total paid out by church	..... 54,258.69

M. A. WITTER, Statistician.

The Committee on Constitution and By-Laws gave their final report. After a few alterations the report was accepted. By motion of the Conference these shall govern the general procedure of all actions. A motion prevailed that at least five hundred copies, including the conference officers and also that part of the manual of procedure pertaining to local congregation as well as that of the District Conference be printed and placed in the

hands of each pastor or congregation. A motion prevailed that this constitution and by-laws become operative at the adjournment of this particular conference. A motion prevailed that the executive committee be composed of Moderator, Secretary, Pastor of entertaining church, and others from the District at large.

The following conference officers were then elected:

Elder C. E. Kolb, Moderator; Elder E. S. Flora, Vice Moderator; Elder J. L. Gingrich, Secretary; Elder E. E. Fehnel, Treasurer; Elder E. F. Beyers, Statistician; Elders W. C. Benshoff and A. J. McClain.

Elder Dyoll Belote very kindly extended an invitation to the conference to come to Uniontown, subject to the approval of his people. The conference then moved to accept this invitation.

The attention of the Pennsylvania Conference was called to a rather secluded congregation in Grafton, West Virginia. A motion prevailed that Elder Dyoll Belote and Brother Albert Trent were to investigate and persuade the congregation to become a member of the Pennsylvania District. The session was closed by benediction by Elder M. A. Witter.

The Publication Interests and Missionary session opened with singing, "Tis So Sweet to Trust in Jesus," and Brother W. S. McClain read a very beautiful selection from Revelation and made the opening prayer. The Publication Interests were set forth by Elder Dyoll Belote. He made a plea for greater support financially. He also plead for more loyalty in the use of Brethren literature.

The remaining portion was then utilized by the Woman's Missionary Society. The President, Miss Mae Minnich, presided over this part of the program. The program was opened in singing, "Holy! Holy! Holy!" Miss Mabel R. Cully, a returned missionary from China, gave the principle address. She reviewed her calling and work in the ministry to which she was called.

The President gave a brief but very encouraging report of the work the women are doing in Pennsylvania. The Philadelphia Society assisted in the program by rendering some beautiful selections of music, vocal and instrumental. A motion prevailed that the W. M. S. send a person to the School of Missions.

In the business session the following officers were elected:

Miss Mae Minnich, President; Mrs. Iva M. Kolb, Vice President; Miss Dessie Hollinger, Secretary; Miss Dickey, Delegate to School of Missions; Mrs. A. J. McClain, Alternate to School of Missions.

A suggestion was made at this time that an offering be taken to be given to Miss Cully as a token of the appreciation for her good words brought to us. This amounted to \$11.00.

A motion prevailed that the Secretary be authorized to send a check of \$50.00 as a gift to Mrs. Gribble. A motion prevailed that the Society endeavor to have Mrs. U. J. Shively with them next year as the main speaker. Adjournment and benediction by Elder W. C. Benshoff.

The last session of the conference convened Thursday evening by singing "The Child of a King." An opportunity was extended to the conference to select a hymn and they chose "I'll Go Where You Want Me to Go." Elder W. S. Baker conducted the devotions. He read John 14:15ff.

The final report of the credential committee reported a total of 32 Ministerial and 79 Lay credentials, or a grand total of 111 credentials. Report was accepted. At this time Elder A. J. McClain, representing the Ministerial Examining Board, reported that they considered the application of Brother Orville Jobson and accepted it.

A motion prevailed that the time for next year's District conference be the second full week in October.

A telegram, bearing the greetings of the Illiokota Conference, was read by the Moderator. It contained the Scripture verse Rom. 5:1. The treasurer gave his report for the past year. The Auditing Committee reported that they found the books O. K. An offering was lifted and amounted to \$16.72.

The committee on resolutions read the following report:

We, your committee on resolutions, beg to submit the following:

We praise our heavenly Father for the privilege accorded us of meeting here in the capacity of the thirty-third conference of the Pennsylvania District of the Brethren churches. We thank him for the sweet fellowship we have enjoyed and for the fine addresses we have been privileged to hear.

Therefore, be it resolved:

First, We thank Almighty God for National Peace as we enjoy it today. Also for the spirit of unity in our own beloved church.

Be it resolved: That in harmony with our historical position in relation to war, we reaffirm our opposition to armaments as being a menace to the continued peace of the Nations. We heartily commend our President in his endeavor to bring about international disarmament.

Third, Be it resolved, That we lift our voices to our dear heavenly Father for the improved conditions which are apparent on every hand since the passing of licensed saloons, and that we resolve to continue our interest in the cause of temperance for which the Brethren church has always stood. So that the ground gained may not be lost but that the fight may continue until the demon is entirely banished from our beloved country.

Fourth, Be it resolved, That the thanks of this conference be extended to the members of the First Brethren church of Philadelphia and their friends for the kind hospitality shown to the delegates to this conference.

Respectfully submitted,

LYMAN B. WILKINS,
J. M. MUSSER.

The male chorus of the Philadelphia church rendered a very much appreciated selection entitled, "Sweeter as the Years Go By." The closing sermon of the Conference was delivered by Elder G. H. Jones. His subject was, "The Peace of God that Passeth Understanding." The closing song was, "God Will Take Care of You." Elder G. H. Jones pronounced the benediction. Thus the Thirty-third District Conference is a part of church history and the end of the convention is the beginning of effort.

Faithfully your servants,
W. C. BENSHOFF, Moderator.
J. L. GINGRICH, Secretary.

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THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



New Year Greetings

The Lord bless thee, and keep thee:

The Lord make his face to shine
upon thee and be gracious unto
thee:

The Lord lift up his countenance
upon thee and give thee peace.

NUMBERS 6:24-26

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George S. Baer, Editor

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EDITORIAL

A Meditation on the Significance of the New Year

Time is strangely significant, strangely impressive, at this season which we call "New Year." Perhaps it is because, then another measure of time has been counted off; another record of service has been closed, and another fresh allotment of opportunities placed before us. And perhaps it is because, in recognizing this measure of existence, we see in that fact an indisputable evidence of our superiority to the beasts at our feet. The dog or the ape is satisfied with the present moment; he knows no other time and has no other desire than for **Now**. Man has memory of the past and hope for the future; he lives in eternity.

He recognizes the passing of time, and is depressed or uplifted according to the significance it has for him, or according to what it brings into his life, or how swiftly and pleasantly it passes. The pleasures that time brings and the rapidity with which it passes depends on the way time is employed and with whom it is spent. The year is all too short for him who values and uses every moment of time. There was an ancient custom of putting an hour-glass into the coffin of the dead to signify that their time had run out—a useless notification to them. It were better to put the hour-glass into the hand of every living man and show them the grains steadily gliding out, and the importance of seizing every moment as they pass. That is the admonition of Dr. Johnson in the following beautiful lines:

"Catch, then, oh catch the transient hour;
Improve each moment as it flies!
Life's a short summer, man a flower;
He dies—alas! how soon he dies!"

And by catching the moments and putting them to noble use, time passes for us most enjoyably. Nothing so enriches life and causes it to flow by like a song as keeping busy at a worthy and gracious work. On the other hand time unemployed becomes monotonous and heavy, and leaves the mind discontented, disagreeable and self-centered. More people are crushed under the burden of idleness, or poisoned by its insidious temptations, than go down under the strain of over-employment.

Moreover time flows pleasantly by when spent in the presence of those whom we love, and those numerous other souls, unrelated to us by any ties of earth, but noble and active and whose very presence takes our thoughts from self and the drag of time, to holy things and high resolves. Izaak Walton said, "Good company and good discourse are the very sinews of virtue," and even more so is good company the secret of happy, lightly passing time. Life would be a weary, wretched existence without company, not worth the endurance.

It was Seneca's opinion that "No possession is gratifying without a companion." If it means so much to be with companionable earthly friends, how infinitely greater would the joy of life be, and how immeasurably rapid would time fly by if we maintained the conscious presence of the Son of God in our lives! However busy we may be, if we are without Christ life is void of true happiness and time soon becomes lead in our hands. Possibly the majority of folks are more or less busy most of the time, but there are multitudes who find no pleasure in life and its passing events, for they know not the presence of him who came that their "joy might be full." Only when he abides within the heart and fills every moment of time, can the words of a certain writer be honestly spoken of your life and mine:

"Time has touched me gently in his race,
And left no odious furrows in my face."

Again new year is significant because it is the closing of the record of another year of service. Many and varied have been the tasks to which the twelve months just past have called us, and there have been times, doubtless, when we have exclaimed, "Oh! what a crowded world one moment may contain!" Sometimes the tasks were pleasant and sometimes they were irksome. But as we survey "the dark backward abyss of time," the question that stands out bold and insistent is not the amount of service rendered, nor the ease and ability with which it was performed, but the quality and heart that was put into the work. Was love the motive that inspired the deed? Was there aught of value in it that would stand before him who knows the thoughts and intents of the heart? Or was it done to be seen of men, to receive the reward of popular approval? Does it seem now, as viewed from the clearer perspective of this distance, that much of it was hollow, empty and meaningless, because lacking in that sincerity and love that prompted the service of the Master? As we contemplate the record, now closed, such heart-searching questions as these invariably arise in our minds, and none can give answer except the soul of him who forms the question. Yet it is safe to say that none of us have a record that shows up blamelessly. In the midst of the rush and variety of it all we have at times failed to realize the co-partnership of God, and have depended entirely or too much upon our own wisdom and resources. It is at such times that failure now shows up with such gloomy disappointment.

Yet we trust that our disappointment shall not be too great, so that we would call back our "yesterdays," and "bid time return." We would that we might get the lesson from our failures, but not that our disappointment should turn to discouragement and despair.

Our reasons for encouragement are greater than those for discouragement, for surely under God our successes far outnumber our failures. Though in most of our undertakings we fail to realize all that might be accomplished, yet Paul tells us that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12), and we like to believe that our purposes in the majority of cases are sincere. Moreover when our purposes are right, God stands back of us to re-enforce our weak wills with his inexhaustible power. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

Nothing causes us to look upon this season with deference and to approach it with timidity more than the fact that it opens the gateway to a host of unknown opportunities and responsibilities. Fortunate are we, if by our efforts during the year that is past, we have steadily risen in loftiness, efficiency and power of service, so that now we stand, as it were, at the top of the hill ready to enter into the larger fields with their larger opportunities. If the past year has been in any measure a success, the new one must now be challenging us to greater things. Upon the foundation of the old year, the new year must build higher, truer and stronger the type of our character and of service in Christ Jesus. Tennyson said:

"I held it truth, with him who sings
To one clear harp in divers tones
That men may rise on stepping-stones
Of their dead selves to higher things."

In this same strain Frances Anne Kemble wrote:

"A sacred burden is this life ye bear:
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal we win."

This was Paul's determination, "Brethren, I count not myself to have attained; but this one thing I do, forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). The mysterious New Year may have its surprises, and the opportunities it holds forth may be fraught with responsibilities that test both faith and courage, yet the heart of every true disciple will declare confidently, "I can do all things through Christ who strengtheneth me," for he hath said "My grace is sufficient for thee." And how we shall rejoice as we go forth seeing our weakness being used and perfected in his strength! I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him, throughout the whole of this new year.

EDITORIAL REVIEW

A HAPPY NEW YEAR TO YOU ALL.

The correspondent of the Hudson, Iowa, congregation writes that their new pastor, Brother L. A. Myers, has already made for himself a large place in the affections of the people of the church and community, and that spiritual interest and activity is increasing.

Brother I. D. Bowman, writing of his meeting at Limestone, Tennessee, speaks in high terms concerning the work being done by the pastor, Sister Mary Pence, and also of the consecration and loyalty of the membership of this courageous little church.

Brother W. E. Thomas tells of his evangelistic campaign at Peru, Indiana, where Brother J. W. Brower is pastor. He speaks in high terms of Brother Brower as a servant of the Lord. He also reports his own work at Flora where all departments are going fine, especially the Sunday school, which is the largest in the history of the church.

We have not yet become much accustomed to receiving news from Ft. Wayne, Indiana, but if the fifty or more Brethren people located there maintain the interest of Brother and Sister Ham, we dare say we shall soon become used not merely to receiving news, but good news. The appeal of this field is a challenge to the brotherhood.

Brother G. C. Carpenter, the energetic pastor of the Hagerstown, Maryland, church, writes briefly of the success of the recent revival in which he was the evangelist. The newspaper clipping attached tells us how the contest was conducted and how completely successful it was. The slogan, "Every man get a man" is a good one.

Brother R. P. Miller has just closed a very successful meeting at the Pleasant Grove church near Millersburg, Iowa. The interest ran high and the spirit of loyalty was marked. Among the results was the setting apart for the ministry of Brother Ernest Myers, a son of the late Elder John Myers and a young man who is strong in the faith and loyal to the church.

Our readers will appreciate the good letter from Sister Estella Myers, written from a town in the Belgian Congo where she is attending a conference of missionaries. It is a fine thing that Sister Myers could attend this conference. She will now go back to her work with fresh enthusiasm and courage as well as renewed physical strength.

BRETHREN PUBLICATION DAY, JANUARY 22, 1922. At that time according to the arrangement of the Bicentenary Movement executive committee an offering is to be lifted to apply on the debt of the Publishing House. The amount asked for is 50 cents per member. Let every congregation begin now to plan to go "over the top." One church writes that its full quota is already provided for. **Let's all do it and at the right time.**

Brother A. V. Kimmell, president of the Evangelistic and Bible Study League writes concerning the work accomplished and the purpose of that organization. In a personal letter to the editor he says, in speaking of the evangelistic meetings held, "A number of such meetings could not have been held had it not been for our organization and most certainly they could not have had the strong men, to do the preaching, which we were able to send them."

We received from Brother Gearhart some time ago a very complete and beautifully illustrated church year book of the Dayton congregation and put out by the Sunday school class of which he is teacher. This class of young men, known as the Berean Bible Class, is a wide-awake bunch and a very important cog in the Dayton Sunday school wheel. The book reflects credit upon the class and is a distinct service to the church. This notice has been delayed for a reason which we have explained to Brother Gearhart.

In this issue is found Brother J. R. Schutz's first church report to the Evangelist and it is a record of excellent work done. Prof. Schutz is doing full teaching work in Manchester College, but he finds it possible to do the work of a pastor so efficiently, including the holding of his own revival meeting, that every department of the church is in splendid condition and doing excellent work. Among other evidences of loyalty, we notice that The Evangelist is being put on the budget so that it will find its way into every home of that congregation during the coming year.

Brother C. F. Yoder writes concerning the progress of our mission work in Argentina. The brotherhood will regret to note that Brother Yoder was compelled to undergo an attack of influenza during last October. It is hoped that he has been completely restored to health. The successful evangelistic campaign conducted during his illness speaks much concerning the loyalty and efficiency of his co-workers and the splendid spirit of co-operation that prevails. They are looking for the coming of Brother Bauman, and are anxious for re-enforcements and for the prayers of the brotherhood. If you cannot send a special gift of \$100.00 as one good sister did, you might write and tell them that they are on your prayer list,—that is, if you have one.

A most delightful social event occurred on College Hill last week (December 22) when Dr. and Mrs. J. Allen Miller celebrated their 25th wedding anniversary, a report of which we republish in this issue from the Times-Gazette. No couple is more widely known or more universally loved throughout the brotherhood than Brother and Sister Miller. We wish to express in behalf of the Evangelist family hearty congratulations and best wishes for many more years of health, happiness and service together. We extend also to Brother E. J. Worst, father of Mrs. Miller, and who celebrated his 73rd birthday on the same occasion, our hearty good wishes for many more returns of the day, and express our belief in the brotherhood's appreciation of the splendid service he has rendered the church.

GENERAL ARTICLES

Goodwill Toward Men.

By President Edwin E. Jacobs

A large part of the present world unrest is due to conflicts between certain groups of people, lacking as they do, both an understanding of, and goodwill towards each other. And yet Jesus plainly taught that he came to bring goodwill to men, a message all too long delayed in its acceptance. One can not doubt but that Jesus longs to be Prince of Peace, in fact, he has been that in name through all these long and blood-smeared centuries.

I want to discuss briefly three of these group conflicts, viz., the conflict among nations, that among the so-called races, and that among the internal groups within the borders of society. If there is a fourth conflict, and there certainly is, it is the one between what we sometimes call the forces of righteousness and the forces of wickedness, between the spirit and the flesh, between the forces which make for good and for God and those that advance the interests of darkness and of the Devil. But this latter conflict is so wrapped up with the former three that even the unaided eye may see the results.

There is, first of all, a conflict between the nations of the world and this has always resulted, as it always will if the conflict is continued, in murderous warfare. And yet both learning and religion are against such conflicts. Every man who has capacity to think, knows that war is wrong, that it saps a nation's physical vigor, burdens its people with debt, and does not allay, but engenders hatred among the peoples of the earth. The Conference on Disarmament had an opportunity to do a thing never yet done, viz., not only to sink the world's battleships but spike its cannon and very materially reduce land armaments and thus make reasonably sure, the future peace of the world. Thus could the world leap to that state which the announcing angels must have had in mind when they sang, "Peace on earth, goodwill toward men." As has been so often pointed out, we need, not international hatred, but international goodwill.

There is a second group conflict, viz., that of the races, white, yellow and black. One may trace human slavery, back very far into history and observe how one people, race, or tribe enslaved another. The scourge of the Mongolian, Hun and Tartar of the earlier centuries, was but the outbreak of great violence of race oppression and hatred. So today, in America, H. G. Wells, regards the so-called Negro question as one of our very real and pressing problems, somewhat unmarked by those of us who are used to it, but strikingly evident to those who come from abroad. As I write, the oft-repeated words, "the yellow peril," the "white man's burden," and the "peril of the Negro," come before me. And both science and religion are on the right side of this question. For the best anthropologists, such as Franz Boaz and others, hold that biologically, there is small differences among the races of mankind. Hayes thinks that

biological inheritances by no means account for the different stages of culture among the races. I think one could show that the so-called physiological differences among the races of men are, after all, rather small, in fact, trifling as compared to their environmental and social inheritances. And yet I allow there are certain anatomical, psychological, and anthropological differences. But these should in no marked way militate against a better understanding among the races.

Then, there is the religious argument, too. "For God so loved the world," etc., and one can not believe that he meant only one race. In giving his "unspeakable Gift" he did so that "the world through him might be saved." And then did not God "make out of one blood all the nations of men for to dwell on the face of the earth"? If one were to go to the extreme in the matter of race antipathy, then all missionary effort would be paralyzed, the teachings of Jesus about love would be stultified, and hope shut up in a corner. Christianity demands that the conflict between the races, "der Rassenkampf" of Gumpowicz,—should cease, and that Bible injunction, viz., "that the strong should bear the burden of the weak," be put into practice.

The third conflict is that between certain groups within society, viz., capital and labor, or the propertied class as against the propertyless class, or the so-called aristocracy against the proletariat, or the "uppercrust" against the peasant. No name just fits, but regardless of how one calls it, the conflict goes on. I do not for a moment undertake to decide the questions involved here, but I want again to point out that both common sense and Christianity are on the right side, for neither one recognizes any blue blood but that of true worth, no aristocracy but that of brain and heart, and neither prince or pauper except those that are either rich toward God, or bankrupt in character, love and decency. God is no respecter of persons and so it happens that about one birth in a million turns out to be that of a genius and it makes small difference whether that happens along the brownstone fronts of Fifth Avenue, or on an Indiana farm. Geniuses come, and so it happens that a bootblack may be a better human being than the one whose shoes he shines and only the accident of birth or fortune puts one in the chair and the other at his feet. I am fully aware of the work that has been done in the field of eugenics and heredity and yet with all this in mind, one may confidently say that no one group, class, race-line, or family has any monopoly on genius or genuine worth.

All three of these group conflicts are ancient, hateful and savage and exist today precisely because a sufficient number of people do not take the commands of Jesus seriously.

Ashland, Ohio.

Evangelism, Pastoral and Personal. By Roy Brumbaugh

(Address at the Ohio Conference at Dayton, October 24-26)

Evangelism is the business of the whole church, both pastor and laity have their parts to perform to be successful. Jesus sent the twelve to evangelize and to make disciples of all nations. He called the twelve and said, "Follow me and I will make you fishers of men." Jesus came not to be ministered unto but to minister and to give his life a ransom for many.

We are called to serve others; he that is greatest shall be servant of all. We usually can serve others best personally. There is so much which cannot be done from the

pulpit and which can only be done by the personal touch, and here is where most pastors fail. Jesus always found the needy and dealt with them personally. He went to homes of sorrow. He went to the homes of sin. He went to the homes of the blind and diseased. Jesus always ministered unto others by personal contact. There is more to be done than to preach. Jesus lived a strenuous and extremely busy life. "My Father worketh hitherto and I work."

We are not to seek for greatness but to win greatness

through service. Jesus was the suffering Servant. He was sent to serve and save. We do not become great by seeking but by serving. If we seek for greatness the world may recognize us in the pages of history, but Jesus may never. I will be pleased to miss the recognition of men, if I may be recognized by my Savior in heaven.

Win them one by one was the method usually used by our Lord. One soul such as Nicodemus was audience enough in the inquiry room for Jesus. He converted the woman at the well. He found Matthew at the seat of custom. He found Zacchaeus up a tree. Paul preached to Felix and Drusilla, and Bernice and Agrippa. Jesus spoke some of his greatest sermons to the twelve. Andrew found Peter, John found James, and Philip found Nathanael. And the successful evangelism from that day to this has been carried on by the same method. "Yes you bring the one next to you, and I will bring the one next to me. In all kinds of weather, we will all work together to see what can be done. In no time at all, we will have them all. So win them one by one. Not for hope of great reward, turn men's hearts unto the Lord; just to see a saved man smile, makes the effort well worth while."

Jesus healed the sick. Still there are sick to be healed. Here is where we all can help minister. More often it is the care of the patient and not the medicine that helps them to get well. There is room in the sick room for us all, and here is where when hearts are tender we can win souls for him if we will.

There are still lepers to be cleansed and blind eyes to be opened. Eyes that are blinded to the word of God. It is a blindness that lasts longer than this earthly life, it lasts for eternity. Not only is it a misfortune to the body but a punishment to the soul forever. Let us do something that the scales may be removed and that Jesus may set them free.

Yes, he cured lepers, but men are still rotting in their filth and sin, impure in their thinking and living. We need to live the Christ life before others around us. Then Christ raised the dead. This too by his aid is our work. This is a greater work than to raise the physical dead. Once to be raised to this earthly life was twice to die. But when once a man is raised to life, who was twice dead in trespasses and sins, he shall die no more. We are instruments in the hands of Christ to help raise the dead and to help implant the perfect life of Christ Jesus in the lives of men. What a great work is ours. Are we equal to the task? By his aid we are. Are we helping him in the saving of the lost?

Christ came to give his life as a ransom, for we were lost—lost to holiness, happiness and heaven. Sin has broken in at every part of our castle. There is none that doeth good, no not one. The ivory palaces of the soul are polluted with the filthy feet of uncleanness. That's why we need his thorn-crowned brow, and spear-pierced side and nail-scarred hands. How much heartache and disappointment! We need his touch. The touch that brings comfort and the touch that soothes fevered brows and the voice that says you shall not always be sick. There is a land where the inhabitants never say, I am sick. We need his touch that brings peace, not as the world gives, and rest that alone is found in Jesus. How great is the world's need, and yet how wonderfully adequate is the Lord's remedy he has provided. As pastor and laity and evangelist let us apply the remedy for the world's need and make hearts glad, happy and free.

When we are called to be fishers of men we must follow Jesus. We cannot have irons in too many fires and be good servants of his. "No man while in service doth entangle himself with the affairs of this life that he might please him who hath enrolled him to be a soldier." The folks whom Jesus called were busy mending nets, gathering taxes, some fishing. Folks are still busy, but if we are going to apply Christ's remedy to the world's need, we will have to take time to get busy for him. Christ is still sounding his voice to folks in factory and on farm, folks in offices and business places, "Follow me and I will make you fishers of

men." Fellow pastors and brethren, are we following him to the fields of service to do and dare for Christ.

Our lives must tally with the Gospel we preach. And our sermons must be consistent with the work we are trying to do. The busy modern man needs the message of the Man of Galilee. It is the simple message of the Nazarene that is going to grip this amazing day of ours. Sometimes we get discouraged and get under a Juniper tree or gourd vine and pout. We say, Look at folks wise in their own conceits; look how the world is gone mad after learning. Look at the craze for gold and pleasure. We say, Look at apostasy, the turning from the faith. Look at the political corruption. With these same problems the church through the aid of Christ combatted and won in the long ago. Shall we despair now? It is all clear to me that this is the day when God is calling from the world to himself a people, a peculiar people to bear his name. Let us resolve anew today to take our stand with him until the battle is fought and the victory won.

We must make spiritual things real to men. Things commercial, scientific and educational are real. The sea must carry men and merchandise. The air must carry his messages and power must pull his loads. The modern man takes everything serious except spiritual things. We must make room in the thoughts of men for Jesus and press his claims upon the modern man. What men need in this life is a little encouragement to get on the right track headed towards Jesus and that better world. Reinforcements will be near when the testing time comes. You remember a little girl decided the battle of Waterloo and the fate of Europe. The English army was worn out with the long march when she showed Blucher and his men a short cut to the field of Waterloo. I would to God that I could take the part of a little child, in this busy world of ours and point men to the shortest way but the best way to win the day and the great battle of life. His way is the best way and Christ is calling us to his way: "Follow me and I will make you fishers of men."

The modern man, although wrapped up in material and tangible things, in his serious and thoughtful moments thinks of things in their rightful proportions, and the claims of a higher power upon his life. He thinks of a home for the future of his soul. Man was not made to be bounded on north, south, east and west by cornfields, grainfields, inventions, railroads, stocks and bonds, banks and farms and mines and oil fields. Man was made to have dominion over earth and sea and not for material things to unmake and rule and ruin him. I am told by a good many soldiers that as they left the eastern coast for overseas, the last thing they saw of America was the Statue of Liberty pitched against the western sky. Slowly they watched everything made from their view and finally even the statue was gone. It would be a grand and happy thing if we could let material things fade away as really as did that scene, and as they fade, see Jesus, as our only hope and refuge. It would be, I say, a grand thing, if we could see the statue of materialism vanish and could see Jesus instead—the world's morning of hope, seeing the Master of the Ages and find and fulfill his plan for our lives. But this is hard to bring to pass. We throttle the steam of the engine. We harness the lightning. We put dams across rivers and make them flow where we want them and give us power. Indeed we live in "a touch-button age." These things we can do, but listen, a lad made in the likeness and image of God; we cannot force to follow a certain pathway through life nor by force can we make his pathway what it ought to be. We can put dynamite under a stone and make it yield, but it takes Christ the dynamite of God, it takes the Grace of God through Jesus Christ our Lord, to make a life and put it on the right pathway for time and eternity. And this is the greatest business in all this world. Think of it! and we can help, for Jesus said, "Follow me and I will make, (not try to make), you fishers of men."

Talk to people about the world's need and they are more apt to get out their pocketbooks or check books than to get down and pray or do personal work to win souls for Jesus. Money, to be sure is needed, but there ARE greater things to give than dollars, and that is our lives. Men think if they pay, they do not need to come to church any more, at least not very often. And we cannot do this thing by proxy with our dollars alone. Our neighbors and friends are waiting for the personal touch upon their lives. I say the biggest business in all this world is pointing men to Jesus. The only business that will declare permanent dividends.

Then in the work of pastoral evangelism the pastor needs personal workers. Many people do not want a preacher to talk to them; they want you. So many people, you know, think he is a god. You have been in homes and so have I when part of a family always made it suit to be somewhere else when the preacher was there for a meal. I remember how I used to try to shy around the preacher and steer clear of his presence. There is a certain aloofness between a preacher and a good many people, and you members of the church are wanted and needed to point souls to Jesus and win the day, and help to establish and build up the kingdom for the coming King of kings. The preacher cannot make men good any more than he can make himself good. No hypnotic nor magnetic influence will transform men's lives. The thing for men to do is to pray for the pow-

er of God which makes evil men, good men, and transforms their lives.

We do not put enough work, or time, or effort, or prayer, or money into evangelism. God does not delegate other men to do our work. Too many folks are like the farmer who was interviewed by a preacher respecting the attending of a certain urgent meeting. Upon urgent request he consented to come, but as the pastor was leaving the field where the conversation took place, the farmer said, "If I cannot come, I will send a hand." I will send a hand! In the name of high heaven we are sending too many hands. The King's business requires haste and personal messengers. We are inclined to shift responsibility for the religious teaching we ought to do in the home, to Sunday school teachers. We say we will pay, but don't want our children to be educated for missionary work or for the ministry. God wants you to do the work which he has ordained for you to do. Pray for the will of God to be done in your life and in the life of your children and in the life of your friends. Speak to folks about the goodness and longsuffering of God and about his glorious salvation which he has provided through Christ our Savior. Speak to somebody; invite somebody to Christ and his church; stretch out thy withered hands and do personal work. Let us get busy for our King ere he comes. Let us be busy when he comes.

Gratis, Ohio.

National Isolation or Cooperation--Which? By the Editor

The General Committee on Limitation of Armament has sent to the religious press two significant questions accompanied by some equally significant discussion. We are giving space to this matter because the questions involve a principle which the church is set to propagate. The teachings of Jesus broke down the spirit of isolation and selfish enjoyment of benefits which characterized the Hebrew nation. The spirit of Christianity is the very opposite of selfishness, and ever encourages the universal sharing of blessings. The four corners of the world have been brought steadily closer together because of the unselfish and fraternizing influence of Christianity. Any spirit or propaganda that tends to influence for isolation, distrust, selfish enjoyment of the benefits of life and a refusal to share the world responsibilities of peace and progress is a hindrance to the advancement of Christianity. International friendship and co-operation grew out of the church's campaign for world evangelization. And when once that spirit becomes marked the task of the church becomes the easier. To facilitate the carrying out of the great programs for foreign missions the church is concerned about the international principle that shall become the guiding star of our national life. From this standpoint, then, as well as from the standpoint of promoting world peace, the church has not only a right but a responsibility of giving encouragement through its press and pulpit to a national attitude of unselfishness, co-operation and the acceptance of international responsibility. With this in mind, the following questions and discussion referred to will be of interest:

Do you believe that America should retire into self-centered and cautious Isolation?

Or, do you believe that, in view of the intricate interdependence of modern civilization, America must develop a policy in international relations of continuous and increasing co-operation?

The General Committee on the Limitation of Armaments urges that every effort should be made to stimulate Public Opinion to stalwart support of the proposal for Naval Disarmament, presented to the Conference by the American Delegation, but it further urges that this opportunity, when the attention of the Nation is fixed on international problems, should be utilized to the full in making clear the contrast between the conflicting theories of For-

eign Policy—Isolation or Co-operation. Our generation must choose one of these paths for America. Either we must set before us the ideal of a Hermit Nation, self-sufficient, distrusted and feared, sacrificing at once our hope of foreign trade and our share in the common heritage of civilization or we must give ourselves to the task of helping the world back to prosperity and peace. We cannot share the advantages of participation in the affairs of the world without being affected by its disasters and discords, without being involved in its problems and their solutions. If we are to refuse all responsibilities, we also refuse participation. The whole world is now so deeply involved in problems that can be solved only by co-operation that it says,—“He who is not for us is against us.” Isolation today means hostility.

While whole-heartedly approving the scrapping of battleships, the General Committee believes that this move will lose its significance unless it is understood to be the first step towards moral disarmament. If the will to war persists, merchantmen can be converted into warships, new and more devastating weapons can be invented.

Our hundred million people want less armament and no war. The first half of that wish is in a fair way of satisfaction. The second half does not appear prominently on the agenda of this Conference. In facing the larger problem of the limitation of the causes and probabilities of war, the people of the United States must choose between the ideal of nationalistic isolation,—every nation's arms against its neighbors—or a realization that peace can only be achieved by a policy of mutual accommodation and international co-operation.

This General Committee is unqualifiedly in favor of “an organic and continuing relationship” between the nations, in which America will accept its full share of responsibility. It will seek to keep before the public, during this period of general interest, the need of some permanent international body to supervise the execution of the agreements reached at this Conference, the necessity of further Conferences, in the near future, to deal with the many other and equally pressing questions which disturb the nations, and the obvious gain in convenience and efficiency to be secured by regularizing such meetings, though creating permanent organization.

No one can question the wisdom of Washington's warning in his famous farewell address. At that time the original Thirteen colonies had a population of barely three million people. They could not have joined any European nation on terms of equality; "entangling alliances," the danger of which at that time Washington clearly realized, would have meant dependence. In the days before railroads and steamships, before power-driven machinery, before telegraph, telephone, and wireless, a policy of Isolation was desirable and possible. In this new day, with a population of a hundred and ten million virile people, with all the power of our inventions, with the wealth of our vast territory, and the productivity of the Nation, Washington would not have counseled a policy of timid isolation.

This General Committee therefore desires to revive discussion of America's attitude towards membership in a permanent organization among the nations for the establishing and preservation of peace, but it is desirous not to revive the rancors and personalities which distorted the debate on this subject during the last campaign. There are many among the Democrats who supported the "League" as advocated by Mr. Wilson, and there are many among the Re-

publicans who voted for this Administration in confidence that it would lead the way into an "Association," who are as much convinced as ever that "Moral Isolation" is an impossible policy for America and who believe that our national welfare, as well as the more generous ideal of world peace, demands that America should take her place in the Councils of the Nations—a place of duty as well as privilege.

This General Committee believes that the movement of opinion in favor of American participation in an international organization for the safeguarding of peace has been weakened, because its supporters have divided on questions of domestic politics, but it believes that the American people are fundamentally in agreement in this matter and hence it will feel that it has justified its existence if it can be to some degree instrumental in bringing into a working accord the two great groups of American citizens, who favor a Foreign Policy, not of Isolation, but of Collaboration with other nations, active and continuing—two groups, which, by partisan disputes, have been kept from co-operation, although united in ideals of Foreign Relations.

"Equipping For Service". By R. I. Humberd

(Address at State Conference at Oakville, Indiana, October 4-6)

A few weeks ago I went into the office of a young surgeon. He walked over to a case and unlocked it and began to show me the instruments and tell me what they were for. There were little tweezers and knives and all sorts of crooked pieces of bright metal. He was a surgeon and that was his equipment. When he wanted to become a surgeon he went to school and studied about his profession. When a man wants to be a lawyer he studies law, but too many times when a man wants to go into the Lord's work he studies books ABOUT the Bible in place of the Bible itself. Now, before a man can equip himself he must have a definite object in view. What will he aim to do? Will he go into the Lord's service because he wants an easy job or for social reasons? No, his first aim should be to win souls to Jesus Christ and his second aim to lead Christians into a deeper spiritual life.

If his object is to win souls he must face the question, What kind of equipment must I have? There are several things that we might consider but two or three will suffice. Does he need a big degree to go into the Lord's work? Some time ago while riding on the train I met a young man. He was going out to a certain place to preach, and he said that he was a student in a well-known university that is noted for its infidel teachings. By infidel I mean just what the dictionary says it means, "A person who disbelieves the Bible." I could not see why a young man would want to fill his mind with such teaching, so I asked him why he was going there, and he said that he was after a big degree but that if he believed like they did there, he would quit. He wanted to put some letters after his name and he was paying an awful price. Before we left the train he told me that his brother had gone to the same university and drank in all they told him, lost his faith and left the ministry. No, I would say that a big degree is not necessary for equipment in the Lord's service. If a person can get a big degree, all right, but if the degree gets him he is all wrong.

But what about the infidel teaching? Does a person who goes out into the Lord's service need his mind filled with such teachings? A few years ago I knew a young man. He was sincere and very spiritual. He went to college, and my disappointment was great when, last Christmas, he told me that his greatest desire was to graduate from a certain university. I was truly disappointed for I knew that he would have been a power for God with the right training. I thought probably he did not know what he was getting into, so I asked him and he said, yes, he knew it but that he did

not want always to study the truth. He thought that he could fill his mind with that teaching and go out and be better equipped for the Lord's service. But I do not think such a thing possible. No man has time to waste in studying Higher Criticism. No one has mastered the Bible yet. There is enough of the devil in us as it is.

But what kind of equipment does a person need to work in the Lord's vineyard? I turn to Ephesians 6 and read what God has to say, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil . . . Stand, therefore, having your loins girt about with truth (not lies) and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench ALL the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God." Now this is God's method of equipping his servants. The young surgeon had many instruments of various shapes but God puts his whole armor on a man and only gives him ONE thing to work with, and that is the Sword of the Spirit. Now why take a sword that is full of nicks? Why take a Genesis that is a myth and a bloodless atonement? The sword of the Spirit is all we need and we need it at its sharpest edge. Ralph Norton in doing personal work used his Bible very freely. Some one asked him what he would do if he came across a man that did not believe in the Bible. He said that if he had a bright steel blade and was in a fight with an other man, and the other man made fun of his sword and said it would not cut, he would not stand back and argue about it, he would use it on him. "The sword of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Now if a man says he does not believe the Bible, just take it and stick him with it; it will hurt more than anything that a person can find anywhere else, for it is sharper than a two-edged sword. Yes, a person going out into the Lord's work MUST have the best equipment, not too much, nor too little, but just enough of the right kind. Someone may say that it is all right to study the Bible, but a person has to take all these other things too. Now remember, the man that I am trying to equip is a man who has as his object the salvation of souls, REGENERATION not REFORMATION. Is the sword of the Spirit enough? Remember, "We wrestle

(Continued on page 9)

THE BRETHREN PULPIT

The Assurance of Salvation. By Thoburn C. Lyon

TEXT: "These things I wrote to you who believe on the name of the Son of God, that ye may know that ye have eternal life." 1 John 5:13.

First a word of definition; the words of our subject are so familiar and so frequently used, that I fear we often fail to think of their primary meaning. The primary meaning of the word "salvation" is a saving—from the penalty and power of sin (and eventually from sin's presence); a passing from under the sentence of death that Justice has pronounced upon sin, into newness of life which is in Christ Jesus, and which is as eternal and unshakable as is Christ himself. It is this that we **wish** to be assured of; do we have that assurance?

We may, without doing violence to our text, make it read—on John's authority—"Know this: ye who believe on the name of the Son of God **have** eternal life; just one condition to be met—that we believe on the name of the Son of God—and we have, here and now, eternal life. And John's witness is trustworthy. It is well sometimes to remind ourselves of how well these men knew the things which they have delivered unto us. John was among those Jesus authorized to bear witness for him, because he had been with Jesus from the beginning (John 12:27). He reminds us (1 John 1:1-3), that the things of which he writes are not idle tales, but things which he had seen and heard, and handled. "And we know that his testimony is true" (John 21:24).

Just a few other references showing that salvation is the gift of God to him who believes on the name of the Son of God; that the believer **has** eternal life, here and now. Paul told the Philippian jailer (Acts 16:31), "Believe on the Lord Jesus Christ, and thou shalt be saved," not at some day in the future—the inference is that "Thou shalt be saved" when thou believest. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). "Verily, verily, I say to you, he that hears my word, and believes him who sent me, **has** eternal life, and comes not into judgment, but **has** passed out of death into life" (John 5:24).

From these we can see that the believer may know that already he "has passed out of death into life" and **has** eternal life. Loofs said of Luther that he "believed in the compassion of God in Jesus Christ for him, and **Luther knew that he believed in this compassion.**" Surely we should know whether or not we believe on Christ and on him that sent him; if we know that we do, we know that, "according to his promise," we now have that eternal life which is found alone in and through Jesus Christ.

Not only that, but the believer is emphatically assured that he will never lose the eternal life, the salvation, that he now has. To many people who are still "hoping" to be saved, this doctrine is but little better than sacrilege; but God cannot lie, and his Word contains many precious promises along this very line. "For sin shall not have dominion over you; for ye are not under law, but under grace" (Rom. 6:14). "But God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). "O wretched man that I am! who will deliver me from the body of this death? Thanks be to God, through Jesus Christ our Lord!" (Rom. 7:24, 25a). Christ says, "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28, 29). Can we not say, with Paul, "I **know** whom I have believed, and am persuaded that he is able to

keep that which I have committed unto him against that day"?

Some may object that, although no man is able to pluck them out of the Father's hand, there is nothing to prevent them, under the stress of temptation, from voluntarily leaving that shelter. But wait! The believer is kept by a stronger power than yours or mine. In 1 Peter 1:5 we find that the born-again-ones are "kept by the power of God." And Paul was persuaded that "he is able to keep." The believer avails himself of the way of escape that God has provided, and is thus "kept" by "him that is able to keep you from stumbling" (Jude 24). It is true that, in the experience of all of us, some have departed from the faith that they once seemed to hold. But can we say that we **KNOW** they were true believers? Those folks referred to in Matthew 7:22 would appear to men, who can see only the outward appearance, to be earnest, zealous, Christians; but the verdict of the Master is, "I **never** knew you." It is of this class that John says (1 John 2:19), "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us."

Let us go back to that quotation of Paul's, "I know . . . and am persuaded that he is able to keep **that which I have committed.**" Brethren, how much have we committed? Too many of us have committed only a part; we have yielded our hearts to him, receiving in return salvation that is eternal; but we withhold our lives. In short, we have become what Paul, in his first letter to the Corinthians, calls "carnal Christians." We have just enough religion, as some one puts it, to make us miserable, as we behold our deeds and know that they are the deeds of the flesh—deeds of wood, hay and stubble that must be burned up. Yet such a man, though he suffer loss, shall be saved, though as by fire (1 Cor. 3:15). Strange though it may seem, there is a certain sort of comfort in knowing that there is such a thing as a carnal Christian, for not all those Christians that we see living carnal lives are lost. Many of them (all except those that are mere "professors"), will be saved though as by fire. Through belief on the name of the Son of God, they stand clothed in his righteousness, though their state may be very different. Yet the pity of it! that, through not making a complete surrender, they must suffer loss, and, in the meantime, a certain fearful looking forward to that loss. My brethren, these things ought not so to be! "For we have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15), "and no man is able to pluck them out of my Father's hand." Oh, that we all might be willing to commit everything to him, and let him keep it **all**, for "I know . . . he is able to keep that which I have committed unto him."

Scotfield says, "Assurance is the believer's full conviction (confidence) that he is in the present possession of a salvation in which he will be eternally kept; and this assurance is a result, or effect, of his perfect righteousness in Christ Jesus."

To sum up, surely we may have full confidence that, according to his Word, we who believe on the name of the Son of God may **know** that we **have** eternal life in Christ Jesus; and that, through the grace and power of God, we shall be eternally kept therein. We have the Assurance of Salvation.

Washington, D. C.

OUR DEVOTIONAL

"The Cares of This World"

By Geo. E. Cone

OUR SCRIPTURE

"The cares of this world, and the deceitfulness of riches and the lusts of other things entering, choke the word, and it becometh unfruitful" (Mark 4:1-7). "The Cares of this World, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22b). "Be not anxious (careful) for your life, what ye eat, or what he shall drink; nor yet for your body, what ye shall put on" (Matt. 6:25 R. V.). "Martha, thou art careful (anxious) and troubled about many things" (Luke 10:41b). "Which of you by being anxious (careful) can add one cubit unto the measure of his life—or stature—" (Matt. 6:27). "He that trusteth in his riches shall fall" (Proverbs 11:26). "Wilt thou set thine eyes upon that which is not? for riches certainly maketh themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5). "For riches are not forever" (Prov. 27:24). "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? and he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods, and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself' (Luke 12:16b-21a). "They that are minded to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Timothy 6:9-10 R. V.).

OUR MEDITATION

In thinking upon the topic, The Cares of this World, our minds are drawn to the fact that Jesus "spake with authority" on all subjects. We turn to him to see what he had to say about this. He said, Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." We are challenged to deep earnest thoughts. Questions arise one after another. What are the daily cares of the most of us? Do we ever sit down and honestly consider them? Our strivings are for the most part after What? If you will: at what do we spend the most of our time, the most careful and painstaking work and preparation? Do we use more time in making a living than in making a life? Is it not true that the greater portion of us people spend the larger part of our time and energies on the very things Jesus has told us not to be careful about? Were we to discontinue our worry about and care for life and the provision of food and clothing, and trust God more for them would there be many cares left to us? Would not our cares be diminished to an amazing extent if we would give everything its rightful, its scriptural place?

Jesus said, "Martha, Martha, thou art careful and troubled about many things." Doubtless were he here today he would say the same thing to us. **Things, things** and not **THE** thing. He told Martha that Mary had chosen that better part and that **IT** should not be taken away from her. That better part is what we all need. The care for eating, drinking and clothes is an octopus which draws men and women and binds them permanently to the world. Jesus shows the folly of these cares in the following words: "Which of you by being anxious (full of care) can add one

cubit to the measure of his life?" It cannot be done. It is utter folly to worry about the things that do not profit.

Because of the desire for delicate food, expensive drinks, and gorgeous apparel the lust for riches roots deep and becomes a dominant factor in character and adds many cares. The one who is enticed into a desire for riches soon comes to care for them and to trust in them. He comes to the place where he speaks of "My fruits," "my goods," "my barns," and bids his soul to eat, drink and be merry. He forgets that "He that trusteth in his riches shall fall." He has not learned that "riches make themselves wings and fly away," nor realized that God would say, "Thou fool, this night shall thy soul be required of thee and whose shall these things be." So terribly have riches blinded him. Jesus says, "So is he that layeth up treasure for himself and is not rich toward God."

Paul says that some reaching after riches have fallen into many foolish and hurtful lusts. It seems strange, to what large proportions an innocent looking desire may grow. Few of us think where a desire may lead us until too late. James says (James 1:14-15 R. V.), "Each man is tempted, when he is drawn away by his own lusts and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." Oh! we never looked at that strong desire as lust nor considered the roots thereof. It never dawned upon us that that desire could produce lust, the lust produce sin and the sin grow to the proportions of death. James tells us and forewarns us. Will we heed the warning? Will we consider the cares attendant upon the gratification of our desires? If we do not we may well expect to be drown in the depths of perdition. Should we come to this the responsibility will lie wholly with ourselves. It will be because we so desired the things of this world, so lusted after them that we gave ourselves over to them. What a pity that any one should so do! What a shame that we are so blind!

OUR PRAYER

Oh! God our Father, thou who knowest our frailty, our weakness, our proneness to sin, show us, we pray thee, a glimpse of the reality of spirituality. Show us the folly of trusting in anything that is of this world. Show us the subtlety of the enemy of mankind and the enemy of the kingdom. Show us the tricks of the adversary that we may know how to overcome in thy name. Help us to trust thee, not riches. Teach us to feed on thy word; to drink of the water of life; to put on the garments of righteousness. Make us rich in love and the power of Godliness that we may put off the "Cares of this World" and be careful only that thy will may be done. That thy name may be glorified in the earth as it is in heaven. Amen.

751 Holbrook St., Fort Scott, Kansas.

Equipping For Service

(Continued from page 7)

not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Is there anything that we need to make us better equipped than the sword of the Spirit? Let us see what God has to say. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, THOROUGHLY furnished unto all good work." Thoroughly, T H O R O U G H L Y, get that word "Thoroughly" furnished unto all good works. That is enough of that. I have no more to say about the kind of equipment. God says that his word thoroughly equips a man and I am foolish enough to believe it.

Let us now consider a few requirements of a Sunday school teacher. Up to now I have been considering a Chris-

tian worker in general. One of the first things a person needs is to be a Christian. I have heard of people who were not Christians being superintendent of the Sunday school, and I have heard even of Sunday school teachers who were not Christians. Another thing is that they should be willing. Many times I have heard a newly elected teacher come to the class and tell them how that they did not want it at all but guess they would take it, and all the time I knew they would be very disappointed if they did not get it. They should be willing and not count it like a political office but take it as an opportunity to serve God. Another requirement is to be on time. I have had Sunday school teachers that were almost always a few minutes late, and it is a discouragement to the class. A very vital requirement is to have a prepared lesson. A Sunday school worker once visited a round house. There in big letters it said, "No engine allowed to be taken out with less than 120 pounds of steam." He said he would like to change that a little and say no Sunday school teacher allowed to teach a class with less than 120 pounds of steam. And yet many teachers do not even build a fire under the boiler until they start to a Sunday school on Sunday morning. It is a terrible responsibility to be a Sunday school teacher. During a revival meeting an old drunkard arose

and gave this testimony: When he was a boy he went to Sunday school. There were seven boys in the class. One time the teacher took them to her home and there taught them to play cards. He said that that started them on their downward journey and they all became gamblers and drunkards. Six of that seven were dead and this man was the seventh and the authorities were after him, for he wanted for murder. What a great responsibility there is in being a Sunday school teacher. What kind of equipment will you take? Will you talk about everything else that you think of or will you take the sword of the Spirit which is the word of God? What will the answer be when you come to die? Can you say as Paul said in Acts 20:26, "I take you to record this day that I am pure from the blood of all men, FOR I have not shunned to declare unto you all the counsel of God." Not long ago I received a letter from an old Sunday school teacher of mine, and she told me how glad she was that three of "her boys" are now ministers of the gospel. What kind of equipment will you take? Oh, take the Sword of the Spirit, which is the Word of God and you will not regret it as long as you live.

Roann, Indiana.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

I. D. SLOTTER
Treasurer,
Ashland, Ohio

The Official Call of a Great Convention

We are passing on to the readers of The Evangelist this "Official Call" of a great convention in order that all may have early knowledge of it, and so may have sufficient time to create sentiment in the local schools and make plans for representation. The Brethren church owes a great deal to the wonderful work done by its Sunday schools, but its future is still more dependent upon their efficiency and continued development.—Editor).

OFFICIAL CALL

The Executive Committee of the Reorganized International Sunday School Association officially announces that it will hold its Sixteenth Quadrennial Convention in Kansas City, Missouri, Wednesday to Tuesday, June 21-27, both days inclusive, in the year 1922.

If there ever was a time when the Sunday school leaders of North America should come together to consider the interests of the Kingdom of God that time is now. The disturbed conditions throughout the world and the marked tendency toward lowering of the general morale, are giving to the world leaders grave concern. The only remedy for these disturbing conditions is that never failing panacea for all of the ills of the world and life, namely, the religion of our Lord Jesus Christ. Nothing else will save the day nor save the world. In this faith the Sunday school rings out the challenge. The Reorganized International Sunday School Association is facing today its supreme opportunity of Christianizing the rising generation of a continent thus helping to make a Christian world. This world can never be saved to the Christian Religion merely by saving men and women. We must reach and teach the children and young people if we would succeed.

The Sunday schools of the continent sustained a great loss in membership during the war and immediately following, but we are happy to know from the best available reports that the loss has now been regained and that the Sunday school enrollment is growing. The future is bright with hope. We must avail ourselves of the opportunity this great convention affords to give to the Sunday school the recognition it deserves as a religious force and as a builder of Christian citizenship, which is the salvation of any nation.

This is to be a JUBILEE convention in recognition of the efforts now in process of bringing together in one organic body all of the Sunday School forces of North America, and particularly the Sunday School Council of Evangelical Denominations and the International Sunday School Association, for the purpose of carrying forward community Sunday school work and Religious Education throughout America.

This is a delegated convention, all delegates to be appointed according to the Joint Agreement, entered into by the two great bodies which are parties to the proposed merger. The reorganization, which we trust will be finally consummated at this convention, is the outgrowth of conferences begun at the Buffalo Convention in 1918 and continued ever since that time. If this combination can be effected, as we confidently expect, and an adequate and forward looking program adopted for the next quadrennium, there is promise of a new day, a higher type of citizenship, a great step forward in Religious Education, a revived and efficient church.

Let all who read this "Official Call" join in earnest prayer that God will lead in all of the arrangements for the Kansas City Convention, and be present in power by his Holy Spirit in this crucial hour of the world's history that the Sunday school hosts of North America may be consecrated to his service and see their opportunity as never before.

The International Sunday School Association,
W. O. Thompson, President.
Wm. Hamilton, Vice-President.
Fred A. Wells, Treasurer.
Robt. M. Hopkins, Executive Chairman.
Wm. H. Stockham, Trustee Chairman.
Marion Lawrance, Consulting Secretary.

Sunday School Lectures in Argentina

Charles Francis, and Mrs. L. Francis Fitch, his daughter, of New York, are now in Australia, having attended the World's Sunday School Convention in Tokyo. After spend-

ing a number of months in Australia and New Zealand they will visit South Africa before returning to America. Wherever they journey they are giving lectures concerning Sunday school work in Japan and the great Convention which was held there last October. Mrs. Fitch secured the full and elaborate costume of a Japanese bride and wears this when giving her lectures which are illustrated by stereopticon slides. In his earlier days Mr. Francis lived in Tasmania where he engaged in business. He has been actively identified with the Sunday school work in America as a superintendent. Mrs. Fitch is also a Sunday school officer and has given much time to girls' welfare work. Their addresses are stimulating the Sunday school work in Australia, Tasmania and New Zealand. Both are accredited representatives of

the U. S. Government in connection with industrial research work in all the countries visited.

Plans are under consideration looking toward the federation of all the religious education and denominational Sunday school work in Australia under one organization or Central Committee. This will be brought about after full conference between representatives of the denominations interested. In several of the divisions of Australia denominational Sunday school specialists are giving their entire time to the Sunday school, which is growing in attendance and in lesson improvement. Just now a man and his wife are taking the course in religious education at Boston University in preparation for special Sunday school service in New Zealand. They have already graduated from the splendid

J. A. Garber
PRESIDENT

Our Young People at Work

Melvin Stuckey
SECRETARY

Endeavorers Are Asked To Join in New Year Effort. By Prof. J. A. Garber

Just now we are seeking to interest and enlist our Endeavorers in a timely, worth-while New Year effort.

A systematic program, climactic in character and cumulative in effect, is being recommended and urged. This program is built around the general slogan: "Win Your Friend." That is, strive to win him—For Christ—evangelism; For the church—church loyalty; For Christian Endeavor—training in devotion and service; For Leadership Training—Life Work, Mission Study, Religious Education.

Four weeks of persistent effort throughout January will lead us successfully in Christian Endeavor Week, when we will be privileged to reap the results of our labors of love. Endeavorers and all interested in this work are asked to feature each phase of the slogan weekly in the order given above. The method of featuring the several aspects of the monthly theme is elective with you.

However, your national officers have planned to offer certain suggestions. Within the last week letters have been dispatched to a correspondent in each society, so far as we have record of the same. Besides weekly messages from

different writers will appear on this page and the Christian Endeavor page of The Angelus. You are at liberty to use these in the manner that may seem most suitable and advantageous. They may be read before the society as such or in part; introduced as a portion of the regular program; recommended by the president, announced from the bulletin board.

These remarks ought to be sufficient to suggest that what we have in mind is a revival of Christian Endeavor during this first month of the new year of grace 1922. Such redoubling, or quadrupling, if you prefer, of effort will set forward our Bicentenary and Four Square programs, and enable all concerned to realize more fully the blessings of Christian Endeavor. Not only will present societies be revived and strengthened, but new ones will be organized. Come on, all ye who believe in young people's work. There is no better way to start the New Year. Pray! Plan!! Push!!!

Ashland, Ohio.

The Evangelistic Emphasis. By E. P. Gates

In Dr. Clark's message on "Christian Endeavor Four-square" at the Sixth World's Christian Endeavor Convention he said in part:

"Especially let us remember that we are stewards of souls, stewards of our influence over young people who are not professors of religion. God has brought hundreds of thousands of these young people within the radius of Christian Endeavor through our associate membership and in other ways. Are we striving to lead them to decide definitely for Christ? Do we have every year decision-days? Do we face our associate members and others with the question, 'Am I on the Lord's side?'"

"As stewards of souls I would suggest an evangelistic committee in every society, unless the lookout committee is doing this work. We should have an unfailing Decision-Day in Christian Endeavor Week, and at other times when appropriate. . . . Thus best can we get our future stalwart recruits. I commend this to you most earnestly."

Christian Endeavor was born as the result of a revival. No small part of the success of Christian Endeavor has been due to its emphasis on the importance of personal soul-winning. The slogan "Find a Friend" will be an important feature of the Foursquare Campaign.

Find a Friend in Jesus

"Ye are my friends if ye do whatsoever I command you."

"Go ye therefore——"

Find Friends for Jesus

"Andrew . . . first findeth his own brother Simon, and

saith unto him, We have found . . . the Christ. And he brought him to Jesus."

"Jesus findeth Philip, and saith unto him, Follow me."

"Philip findeth Nathanael, and saith unto him, We have found him."

What Every Christian Endeavor Society Can Do

1. **Consult your pastor.** Adopt his suggestions for doing effective soul-winning. Fit in with the plans of your church and denomination.

2. **Study methods of personal work.** Use fifteen minutes in each Christian Endeavor meeting, or organize a study class.

3. **Invite friends to accept Christ** as a personal Savior.

4. **Win new active and associate members for Christian Endeavor.** The active member's pledge involves the acceptance of Christ. The associate membership is the best field for personal work.

5. **Work through the Sunday school.** Most Sunday school teachers are Christian Endeavorers. Every teacher should speak personally to his scholars about accepting Christ.

6. **Promote attendance at church services.** Bring friends where they can hear the message of the gospel. Encourage support of the midweek prayer service. The evangelistic power of a church is measured by the number of its members who are willing to pray and work.

7. **Hold open-air meetings and services for jails, poor farms, and other institutions, as your pastor advises.—The Christian Endeavor World.**

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 906 American Bldg., Dayton, Ohio

MISSIONS

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

RIO CUARTO, ARGENTINA

It has been a long time again since I wrote for the Evangelist but it has not seemed long on account of the multiplicity of duties that occupy the time. In October I was obliged to rest for a few weeks in bed on account of the influenza and excess of work, but during this time we had a splendid evangelistic campaign conducted by the other workers and at the close baptized seven converts. There are a number waiting for baptism. It is necessary here to wait a long time sometimes because some profess conversion before they have had a chance to learn enough of the Gospel to realize what they are doing.

Since the revival we have been busy getting the work well established in Huinca Renanco where Brethren Sickel and Zeche are now working, and in Laboulaye where Brethren Henry Perrin and Domingo Reina are stationed. From both places come reports of large attendance and good success in the work.

In Rio Cuarto also our attendance in Sunday school is over one hundred right along and new people are constantly being interested. We are preparing a Christmas program, "The Star of Bethlehem," which I translated from the English. It will also be used in Huinca Renanco.

We have not been able to use the Bible coach recently on account of the rainy season but we hope to begin again in January. We are all eager for the coming of the Secretary, Brother Bauman, as we feel sure that it will be worth a great deal not only to the workers on the field to have a chance to show our work and our problems and consult over plans for advancement, but also to the entire church to have the report direct from the field. All other mission boards send their representatives frequently to the field and find it wise to do so, when they have their meetings as they can then have the counsel of one who has seen for himself.

Harvest is just beginning and promises to be very good this year. There are always some hail storms at this time of the year and the grasshoppers ruin things in the districts they visit but on the whole there is a good outlook.

However, if the harvest should be good it will not mean a great relief from the poverty and misery that abound because most of the farmers have great debts at the stores that they must pay and those who have money will at once begin to spend it on their vices and luxuries and a large part of it will go to the pockets of the gamblers and liquor dealers and pleasure resorts.

The only hope of the world is the simple Gospel that turns people from sin into righteousness and lays a basis for true and lasting happiness in true and lasting character. To this end we labor and pray and are glad to be where we feel that we are sadly needed. We were greatly cheered recently by a letter from Sister Schaible of Lincoln,

Nebraska, not only for the \$100 which it contained, which we have put aside as a beginning for an orphanage, but also for the statement, "We have had you people on our prayer list ever since you have been down there." What a stimulus it is to us in our loneliness sometimes to know that every day our brethren are praying for us and for the work! O that every member in the church had a prayer list and would daily remember the missionaries! Prayer is the scriptural method for raising up workers for the great harvest, and when God sends the workers they do not lack for support. We long to see many of our talented young people so filled with the desire to help to evangelize the world that they will prepare to work their own way to the field and support themselves there, as many are doing rather than not to have a part in the work. I hope to write more frequently in the future.

C. F. YODER.

ANOTHER AFRICA LETTER

Boolenge, Congo Belge,
 October 28, 1921.

Dear children:

A promise to little Marguerite's mother that the letters in the Evangelist to you children would continue, causes me to write to you. We hope some day to see our little girls back on the field again and perhaps when they have finished school and are ready to return, some of you little folks will be with them.

It was hard to say good-bye at Matadi, especially before their boat had arrived and ready to take them on the long journey home. We heard it was coming in and that means all the hotels and missions must make room for many people. The town is crowded for several days with the people coming here and the people going home, when a boat arrives.

I left the little town on the little railroad for Kinchasa, but on my way, which is a two days' travel, I stopped at Sona Bata to visit the Moodys who are some of the old veterans of the Cross in Congo. It was interesting to visit the old station. We saw the school, the church, brick kiln, girl's house, the boys milking the goats and the dispensary where we stopped to pull two teeth (front) of a native, decayed and ulcerated because he had filed them to sharp points. Many tribes think this makes them pretty to have pointed teeth. Other natives take great pride in having white front teeth and brush them often with a little brush they make out of a stick. Some day I shall tell you all that the little Karre boys and girls have. Well Sona Bata is a great place. The little girls and boys going to school and working make me think how glad we will be when we can have school for our little black boys in Karre land.

Brazzaville seemed different than when we spent a year and a half waiting there. The new railroad to the coast is under construc-

tion; there are new buildings, many white people including women and children, automobiles, airplanes, etc. The other morning when I was having my lesson in Karre with the boy Brother Gribble sent to us at Carnot, I asked him when he returned to his people what he was going to tell them he saw. He answered, "Many white children, boat on the ground (train); boat on the ground, runs with nothing (auto); boat in the air, goes like a bird (airplane); large houses with stairs; boxes that talk (victrolas), etc."

We are now at the place where tomorrow night a great conference will begin. The boats are already bringing the people and tonight we no doubt will have about seventy-five people here. Tomorrow the rest will be here and we shall have over a hundred for the General Conference of the Protestant Missionaries of Congo. The dining room is in the new hospital and the new industrial building partitioned off makes a hotel. I have been here over a month and have been busy with the rest getting ready for this "great meeting," as the natives call it. How glad I am to have the privilege of attending it. The program is certainly an interesting one.

Immediately after conference I shall go to Bangui and wait for Miss Hillegas, Mr. Jobson and the others from America and we shall all go out to Bozoum where Brother Gribble is building two mud houses and planting a garden. How happy we shall be there. This little vacation has been as a furlough to me. I have gained in health and am ready to go back to the interior to fight in this spiritual warfare.

A week ago when a boat brought the returning missionaries from America, the natives gathered at the side of the river and sang religious songs. It was a beautiful and affecting sight to hear so many native voices singing, "All hail the power of Jesus name," as a greeting to the old missionaries. Oh, we hope the natives will realize more and more why so many white people are in their country!

We have ten children here and they are looking forward to General Conference too although none of them know what it really means. The other day when the "Oregon" the Disciples boat, came down the river bringing their missionaries from their farthest station we heard the whistle and hurried down to the river to greet them. One little three-year-old girl said, "Is General Conference here?"

I shall write to you again. Keep praying for us, we need your prayers.

ESTELLA MYERS.

The force of even the severest temptations lies in the appeal of some seeming advantage that at best can last but a few years, often only a few minutes. The thought of endless life sets the temptation in its true light, and acts as a strong safeguard.

NEWS FROM THE FIELD

HAGERSTOWN, MARYLAND

The Revival Campaign

The November revival campaign lasted over four Sundays. The new pastor was chosen as evangelist. The church gave a most loyal response throughout the campaign. Prof. Chas. McClure, organist, Miss Edna Bovey and Harry Bentz, Choristers and the large chorus choir gave faithful support every night. Special music was provided for every service. Mrs. Mark Spacht of St. James rendered a real service by singing several solos, which were highly appreciated.

Thus far 34 have been added to the church, 15 by baptism and 19 by letter and re-consecration. One awaits baptism and one went to another church. A revival should first of all revive, and that is just what came to pass. That there was a great awakening is evidenced in various ways, but not least in the remarkable results of the Sunday School Increase Campaign and especially in the increase in the Men's Bible Class as reported below by John Smith, the wide-awake President of the class and as published in the Hagerstown Daily Globe of Monday, December 19:

CONTEST CLOSES AT FIRST BRETHREN Class Enrollment 127, Being 27 More than Goal Set—Banquet Planned

A membership contest in the Men's Bible Class closed on Sunday at the First Brethren church between the Blues and Reds, which was quite successful.

The contest started seven weeks ago. The class enrollment was 50 and the attendance on Sunday before the contest started was 28. The slogan was, "Every man get a man," and the goal was 100 members enrolled by Christmas. The attendance and enrollment gained each Sunday with a climax on Sunday of 135 men present, including visitors. Twenty-eight new members signed up for regular enrollment, Sunday, making the total class enrollment 127, getting 27 more than the goal. One visitor was present from Polo, Illinois, and one from Alexandria, Virginia.

The old members were divided into two groups, the Reds and the Blues. Oscar Stouffer was captain of the Reds and Allen Long of the Blues. The Blues held the lead until Sunday when the Reds took the lead and won the contest. A new member counted 25 points for the side bringing him in and was immediately assigned to that side to bring others. A visitor was counted five points and a regular member five points. A member absent deducted five points. A member attending Sunday school elsewhere was marked present.

It was the original intent for the losing team to banquet the winners but on motion it was decided that the old members would banquet the new members and those who had visited the class during the contest. The banquet is to be held in the Sunday school room Friday evening, December 30, beginning at 7:30. All men who have visited the

class any Sunday during the contest are invited. Three hundred and fifty-two were in Sunday school on Sunday.—Hagerstown Daily Globe.

PERU, INDIANA

The latter part of October we were called to Peru to assist Brother Brower in a meeting at that place. For three weeks we tried our best to bring God's Message to those people, and God saw that his word did not return unto him void. A number were brought into the church during our stay there. If there is any one who has doubts as to the work at Peru, you can rest assured that the work will be a go, for with the kind of people they have there, it can not help but grow. I never was treated better in my life than when I was at Peru. Brother Brower is the most unselfish man I ever worked with; his whole desire is to see the church grow and to glorify the name of Jesus. I believe Brother Brower is going to be able, with the help of God, to do a great work at that place. Brother Brower is going to be able, with the daughter, Miss Edith, who has charge of the singing and also teaches the young ladies' Sunday school class.

While in Peru I had my home at the parsonage and it is needless for me to say that it was a real home. Mrs. Brower knows just how to care for the needs of a preacher. Brother Brower will report the meeting further.

W. E. THOMAS.

FLORA, INDIANA

It has been some time since we have sent in a report. Right after General Conference we started a meeting with Brother McInturff of Goshen as evangelist. Brother McInturff brought fine messages each evening in his characteristic way which were very much enjoyed by the church. We had nine additions to the church by letter and baptism. Since the meeting closed we have taken eight more into the church. The Flora church believes that there should be a steady, healthy growth, so we work along these lines, seeking to bring into the church daily such as should be saved.

The different departments are working fine. The church was never in better condition than now. The Sunday school is the largest in the history of the church and is still growing. The last year we have lost by death some of our very best members, but in the face of these great losses we are steadily gaining in strength and spirituality. We have a fine class of people who believe they are saved for service, and so others are continuously becoming acquainted with God. We are trying to do all we can for missions and also to meet the different goals of the church. While this has been the greatest year in the history of the church we are expecting next year to be still better. We try and do our part and leave the rest with God.

W. E. THOMAS.

NORTH MANCHESTER, INDIANA

This is my first debut in a contribution to the Evangelist. This closes my sixteenth month as pastor of the North Manchester church, and the Lord has greatly blessed our feeble efforts and deeply enriched my own life. My work as a full time professor in Manchester College, together with my pastorate, has kept me very busy and hence Evangelist readers have not heard very much about the North Manchester church.

The work of the church and Sunday school is thoroughly organized and is in the hands of very faithful and efficient workers. This is the only reason why I am at all able to carry both the church and college work, Brother George Harshman is the able superintendent of the Sunday school. The Sunday school is also exceedingly fortunate in having Mrs. Nora Bracken Davis as superintendent of the Children's Division. The Men's Bible Class taught by the pastor, has an enrollment of over 60 men with an average attendance of over 50.

On December 4 we closed a two weeks' revival meeting under the direction of the pastor. This meeting resulted in 17 confessions and 22 accessions to the church. We were blessed with excellent weather every night of the meeting, and this with the splendid co-operation of every church member gave the pastor the privilege to speak to a full house each night. Mr. Fred Fowler, formerly of St. Louis, an evangelistic singer, assisted by an able choir from the church were also largely responsible for making the meeting a success.

The church has voted and nearly pledged a budget of over \$3600. It is proposed through this budget to supply every home represented in the church with the Evangelist. The Bicentenary Movement is also endorsed though the organization for carrying it out has not as yet been perfected. We thoroughly endorse it however, as the proper step forward.

I am still new in the work, but I am very ably assisted by Elder I. B. Wright. In fact, there is a splendid co-operation from all of the Brethren. Pray for us that the work of the Lord here may continue to prosper.

J. RAYMOND SCHUTZ.

THE EVANGELISTIC AND BIBLE STUDY LEAGUE

As true to its purpose as in any year since its organization the Evangelistic and Bible Study League is doing a real work in the church. In fact every meeting held by the League since National Conference has been in a church where its co-operation was needed and where its help was most heartily appreciated. Although now in its third successful winter in the cause of evangelism and Bible study there are those who do not fully understand the real objective of the League. This can be most clearly set forth by quoting several paragraphs from the constitution, a

copy of which will be mailed to any person for the asking.

PREAMBLE—* * * We as members of the Evangelistic and Bible Study League feel bound, with our claims of a whole Bible and a whole Gospel, to put forth a special effort in leading men back to the Word of God and anchoring their faith in the Rock, Christ Jesus, and thus reaching forth to save lost men.

Article II.—PURPOSE. In addition to the general outline in the preamble we agree to promote and encourage Evangelism and Bible Study in the churches.

Section 1. EVANGELISM: This part of the work shall be carried on by having a Field Secretary and other workers, who shall hold meetings in the churches where arranged, and who will also give consideration to, and make provision for our weak churches, which otherwise might not be able to hold special meetings.

Section 2. BIBLE STUDY: The conducting of Bible Classes in connection with the before mentioned meetings, also by correspondence, using the Bible as the text book, thus promoting the interests of the church as well as defending the doctrines and claims of our Lord as revealed in his Word.

Active membership in the League is limited to members of the Brethren church who subscribe to a covenant declaring their acceptance of the fundamental doctrines of the Bible, and who pay a membership fee of one dollar annually. Associate membership (without voting privileges) is granted any who pay one dollar or more each year.

The reports of the men who have been in the field and of those now in the field as given in the Brethren Evangelist show how definitely the work is being carried on in harmony with the original plan, and yet the published reports of the length of the meetings with the number of confessions is only a part of what is being accomplished. Note this paragraph from one of the field men in his report to the office of the League:

"The church is split and the community divided; revivals seem to do no good. They thought to write me not to come because there was no hope." Because the Evangelistic and Bible Study League was backing this worker he did go with the following result: "Church welded completely together. Had the largest crowds and the best interest ever known and they gave me a unanimous call to come again next year. This was beyond the expectations of the most optimistic." The report says further that the men were out of work and that the people seemed to have no money and yet they gave a liberal offering, considering the circumstances. The amount lacking was supplied through the League from the money received for the dollar membership. How could one spend a dollar in a greater cause

Another worker writes in: "I knew there was great need of the kind of work the League is doing before I started out, but since being in the field I see that the need is far greater than I realized. Get out more men as quickly as possible." In this same report is a statement of the money situation in the section where the brother is working

and this together with the money situation in general causes the Executive committee of the League to hesitate in sending out more workers until the membership enlarges sufficiently that the treasury can stand the expense.

In another church where a meeting was held under the direction of the League the number of confessions was very small, but the desire to meet their reasonable responsibility to the community caused the members to rally to a building program, which had been in contemplation for a long while, with such determination that plans are now being drawn for a new church, which will have room for five hundred Sunday school pupils.

The financial part of this work is on a basis absolutely sound. The money for the work comes from the offerings and the membership dues. There are no silent sources of income. Any set of officers could take over the work of the League and operate successfully on the same basis used by the present officers.

The League is fortunate in having headquarters in one of the best office buildings in Los Angeles, the business office of Henry V. Wall, the League Secretary. His business secretary is his son Clifford, also a member of the League, and here without cost to us, the records are kept, the correspondence written and the work in general planned and directed and we ask you who read this to pray with us that a much larger work than we are now doing may be accomplished in His Name. Office address, 518 Chapman Building, S. Broadway, Los Angeles, California.

A. V. KIMMELL, President of League,
Whittier, California.

REVIVAL CONDUCTED FOR THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Leaving Portis on the crest of a great spiritual wave we came to the Pleasant Grove church, sometimes known as the Millersburg church. It is a country church and is six miles from North English and two miles from Millersburg, Iowa. It was here that old Brother John Myers, now gone to his reward, labored so faithfully for nearly thirty years. His memory is still fresh in the hearts of the people. We found here a most hospitable people who threw open their homes and their hearts in real Brethren fashion. We will not soon forget the willing minds that so readily responded to our appeals for service and sacrifice. We could not ask for a people to respond more readily to every sincere appeal for righteousness. Like all the churches, the Devil had done his best, or worst, to destroy the church through internal strife, till some had said that it could never be rectified. But after many who had been estranged for years were brought together in love once more, hope began to rise and faith reached out for more. This spirit increased until at the testimony service on the last night, one brother testified that there was more brotherly love during this meeting than he had ever seen in that place. Another said that it was the most spiritual revival they had ever had, so it is apparent how blessedly the Spirit of God did work among them. As for ourselves,

we merely stood by and saw the salvation of the Lord. And it spread to those outside the church, for many from other churches came to me testifying of what great things the Lord had done for them through the meeting. As the result of the meeting there were five baptized—two women and three young men. As there was no pastor here, we baptized them ourselves. But not the least of the results, was the dedication of the life of one of the most sterling young men of the community, to the ministry. It was the eldest son of Elder Myers—Ernest. He has a keen mind and much ability to do great things when used by the Spirit of God. We look to hear good tidings from his life before long, either from Africa, or wherever the Lord will call him to labor. I know the need is very great for such workmen.

After beholding such things one who had been discouraged completely, said, "I will never say that anything is impossible any more." The Lord did great things for the man who said it, too! We were rained out entirely two nights. One at the beginning, and one, two nights before we closed. But the Spirit of the Lord was not confined and the work went on just the same. After the last rain, the roads became very muddy and then a blizzard set in and froze it that way with the result that autos had to come in low gear most of the way because it was so awfully rough. Others came in wagons and buggies and some walked four miles to get there the last day. We were surely surprised at the crowd on the last night. I wouldn't have expected a baker's dozen, but they kept coming until the place was full. It was a great meeting anyway. Praise THE LORD!

I will be in Fort Scott, Kansas, till January eighth, then I go to Camden, Ohio. Upon a re-arrangement of fall work I find I can take on some meetings in the east after April first. Write me at Camden, Ohio.

R. PAUL MILLER.

25TH ANNIVERSARY OF THEIR WEDDING DAY

Thursday evening (December 22) witnessed a very delightful gathering at the home of Dean J. Allen Miller and wife, on South Grant street, when friends and neighbors to the number of about forty gathered and helped Mr. and Mrs. Miller celebrate the twenty-fifth anniversary of their wedding. The father of Mrs. Miller, E. J. Worst, was a guest of honor also, as it was his seventy-third birthday.

After some time spent in social conversation, Rev. J. A. Garber, pastor of the congregation of which Dr. and Mrs. Miller have been so long members, spoke a few words of greeting after which Mrs. Haun rendered very delightfully, "Auld Lang Syne," also "Silver Threads." Dr. Shively, a life long friend of the Miller family spoke upon their splendid Christian home, after which Dr. Gnagey spoke at length upon the importance of the home, pointing out that love, after all, is the foundation upon which all true homes must be built. All three of the speakers paid tributes in very fine words to the character

and worth of the couple in whose honor the occasion was being held.

Before the refreshments were served, which were very attractive, Dr. L. L. Garber on behalf of the friends assembled, presented Dr. and Mrs. Miller with a set of silver salad forks and J. L. Hamilton presented Mr. Worst with a box of candy.

On leaving, all wished Dr. and Mrs. Miller many happy returns of their wedding anniversary.

Dr. Miller has for many years been dean of the Seminary of Ashland College while Mrs. Miller is president of the Federated Women's Clubs of the city.—From Ashland Times-Gazette.

TOBACCO AND CARUSO'S DEATH

By Will H. Brown

The first break in Caruso's health came with the bursting of two blood vessels in December, 1920, while he was singing in New York. Other complications set in, and the great singer returned to his beloved Italy, where he passed away—a victim of nicotine, as many think.

Tobacco dealers had pointed to him with pride as an excessive smoker who was not harmed by the weed. Hardening of the arteries is common to excessive smokers. With Caruso, the vocal organs were of course in almost daily use, if not almost hourly use. The bursting of blood vessels in his throat should have surprised no one familiar with the action of nicotine.

How great a slave he was to the habit is shown in a telegram from Berlin, telling how Caruso's first engagement at the Royal Opera House there almost came to a rupture because he refused to abide by the rules of the management, prohibiting smoking behind the scenes, because of the danger of fire. Caruso declared positively that if he could not smoke there at any time he wished, he would not sing there at all. Unwilling to disappoint the patrons of the theater, the management gave in, and throughout Caruso's whole engagement a member of the Berlin fire department followed him about like a shadow, both at rehearsals and regular performances, watching for stubs carelessly thrown down by Caruso.

In this example of the abject slavery of a great singer to the cigarette is a lesson for all who wish to exercise self-mastery.

FORT WAYNE, INDIANA

Since the Brethren church is looking to the cities for her new mission points, perhaps a report from Ft. Wayne will be timely.

Ft. Wayne has between 85,000 and 88,000 inhabitants among whom we have located about 50 people who have been baptized and taken into the Brethren church. The first meeting was held January 23. There were eleven members present and Brother J. W. Brower, of Huntington, brought us the message. Meetings were held March 31, April 7 and May 19, with no outside speakers. May 23, Brother H. E. Eppley of Huntington was with us, and June 19, Brother W. F. Johnson was with us when a communion was enjoyed with fifteen communicants at the table. August 2, and continuing 10 days, Dr. E. M. Cobb gave a series of lectures and pictures.

During the General Conference a number of the brethren and sisters met with representative members of the Home Mission

Board, the State Mission Board, the Evangelistic and Bible Study League and others. It was decided in the meeting that the State and Home Boards should meet in Ft. Wayne, September 8th to look over the field. Brethren W. T. Lytle, C. A. Stewart and W. F. Johnson, representing the State Board, and Brother Gearhart, representing the Home Board, were present and the field was looked into.

October 30th, the Sisterhood girls of the Roanoke church held their October devotion- al meeting here and it was much enjoyed by all. November 20th, Mr. A. C. Robinson of the First M. E. church gave instructive ideas regarding the work of the Home Department and afterward told of his experience as a missionary to Mexico. November 23, Dr. Gribble was with us. The Church of God kindly opened their doors to us. The house was nicely filled and as it was the regular time for their young peoples' meeting the congregation was composed mostly of young people. December 18th the Sisterhood girls of Eaton and Roanoke will be with us again. Their pastor, Brother J. F. Bright, informs us that Brother Whetstone will be with the Roanoke church at that time and will probably come to Ft. Wayne with them. Thank you, folks. Come!

This tells you of the public meetings held this year. There have been many more meetings of prayer where only a few met with the Lord. These, we feel sure, will bear fruit. Some money has been subscribed to the work by the members as soon as there is an organization. The State Conference has said, "We will take up the work at Ft. Wayne as soon as the man and the means can be found." The Home Mission Board has said that it will give us as much or more than the State Board. We have faith to believe that somewhere in the brotherhood there is a man who knows of the long hard task of beginnings in the city, who is willing to undertake the long hard task when God lays his hand upon him and will gladly say, "Here am I, Lord, send me." We also have faith to believe that when God calls the man he knows the money is his also.

The statement is correct when I say we have located 50 Brethren in Ft. Wayne, but as is the case everywhere, not all are working. Some have been wandering and starving so long—

Oh Lord, how long must we wait?

Because the members are scattered over so large a territory we have not felt that it would be profitable to rent a public building or do any evangelistic work until we have a man, or better still a man and his wife on the field permanently.

The city with its tens of thousands is waiting and calling. We must help to reach them if we do the best we can for the Christ we love.

Because a few Brethren live in Ft. Wayne, is no reason why the work depends on us alone. The field is yours, beloved. The opportunity, privilege, open door and, may I also add, duty, are yours. How sweet the promise, "Lo, I am with you always," to those who miss the encouragement and co-operation of the Brethren.

Blessed be the Lord God of Israel from everlasting to everlasting! Amen and Amen.

MRS. J. E. HAM,

REVIVAL MEETING HELD AT VERNON BRETHREN CHURCH, LIMESTONE, TENNESSEE UNDER DIRECTION OF EVANGELISTIC AND BIBLE STUDY LEAGUE

The Vernon Brethren church is located in the country, about three miles from Limestone, Tennessee.

We were to begin this meeting November 1, but we arrived a day late. We held forth here almost three weeks. On account of the mud roads here, bad weather makes it impossible to hold a revival. After holding a three weeks' meeting at Gatewood, West Vir-

ginia, with almost ideal weather, we had hoped that we would have good weather here but were sadly disappointed.

We had fairly good weather for the first week, about two bad nights only, but from the time we began to press invitations to the end of the meeting we only had about four good nights. This was a sad disappointment to all of us. When the nights were fair we had large crowds and an intense interest. I have seldom ever held meetings where I found such a splendid and willing set of workers.

This church is a remarkable example of the power of the simple Gospel. Without a supper, worldly social or entertainment, but by the consecrated prayer life of its members, and the clear-cut Bible teaching of Miss Mary Pence, they have the largest attendance of young people at the church services, the prayer meetings and Bible study classes of any church for miles around. It is a living example proving the devil's lie that you must have a whole lot of worldliness to hold the young people.

They have just completed a basement under the church at a cost of more than \$600 for the use of the Sunday school and for prayer meetings, etc. When the evenings were fair we would have from twenty to forty people that would voluntarily come to the prayer service preceding the preaching services.

This church is not large in its membership, only something like seventy members, but is increasing in power and membership.

I never enjoyed working with a people better than these. Because many are soured on churches, makes it an exceedingly hard field to get people to confess Christ, and yet we had the most intense interest, but the weather conditions were such that it was impossible to have many additions. The last night of the meeting was a beautiful night. We had an overflow house and five confessions. We had two before and some reconsecrations. Miss Mary Pence will report the confessions more definitely. We closed on Monday night with a splendid Communion service and with a pressing invitation to come back at a more favorable time and hold them another meeting. This, the Lord willing, we hope to do.

To me it seems a great pity that a representative man could not be placed in Tennessee and with Sister Pence's help a large and spreading work could be done. We only have one Brethren church in the state of Tennessee.

We are now in the state of Ohio working with our dear Brother Lowman at Pleasant Hill. Will report this meeting in a week or ten days.

ISAAC D. BOWMAN.

HUDSON, IOWA

It is past two months since our pastor, L. A. Myers, came to Hudson. Brother Myers and family have already won a place of esteem, not only in the hearts of his own church people, but of those of the other churches and the community as well.

The district conference which met here in October put new life and interest in our church, and our association with people who attended this conference will long be remembered and appreciated.

New interest is beginning to manifest itself in the different departments of the church, and some improvements have been made in the church building, giving us more Sunday school room.

Brother Myers recently closed a two weeks' meeting. The bad weather and roads almost impassable made the attendance few in numbers, but the splendid sermons were an inspiration to all who came and we feel that results will follow in the future. We are looking forward to a prosperous year of church activities, and solicit an interest in the prayers of all our friends.

MRS. GUTKNECHT,
Corresponding Secretary.

THE TIE THAT BINDS

MAXWELL-SKILES—At the home of the undersigned, pastor of the bride, on December 2, 1921, occurred the marriage of Mr. Paul R. Maxwell and Miss Thelma A. Skiles, both of Morgantown, West Virginia. The groom is Scout Executive for the city of Morgantown, West Virginia, and a world-war veteran, and a young man of sterling character. The bride is an accomplished musician and while not permitted to attend her own church is actively engaged in the work of one of the churches of her home town. They will reside in Morgantown, where they will have the best wishes of their many friends for a prosperous and peaceful wedded life. Ceremony by

DIYOLL BELOTE.

ROYER-LANHAM—At the home of the bride's parents, Mr. and Mrs. F. M. Royer, on Tuesday, December 6, 1921, occurred the marriage of their daughter, Gladys C., to Mr. Elisten E. Lanham of Mariam, Kentucky. After an extended visit to the parental home of the groom they expect to reside on a farm near Dallas Center. The many friends of these fine young people wish them well as they begin the journey of life together. Ceremony by R. F. Porte.

HANEY-GADD—On November 19, at the parsonage occurred the marriage of Mr. Jewell Haney and Miss Olive Gadd, both of East Riverside, Pennsylvania. These young people are highly respected in the circle of their society and loyal workers in the Brethren church. May God bless their pilgrimage while here on earth. Ceremony by

JOSEPH L. GINGRICH.

IN THE SHADOW

HUNTER—Josephus Hunter was born at Dunkirk, Pennsylvania, March 10, 1844, died December 1, 1921, aged 77 years. His death was due to a severe attack of heart trouble. In his early years he joined the Methodist church, but since living in Masontown he united with the Presbyterian people. He is survived by four daughters and one son. Funeral services by the writer at the home of the deceased. JOSEPH L. GINGRICH.

PIKE—Within the confines of the Uniontown, Pennsylvania, congregation, Minerva Speelman Pike, passed to the certainties of the world to come, in the twenty-sixth year of her age. Deceased had united with the M. P. church in girlhood days. The husband, three children, father mother, four sisters and one brother survive. Funeral services from the home at Uledi, on November 29, with burial at Park Place cemetery in Uniontown. Services in charge of the undersigned. DIYOLL BELOTE.

WHEELER—Mrs. Nancy A. Wheeler departed this life at Roanoke, Virginia, December 6, 1921, at the age of 72 years, 5 months and 29 days. She was a native of Virginia, having been born in Franklin county. She is survived by her husband and five sons. In early life she united with the Church of the Brethren and later transferred to the Brethren church. Her death resulted from a tumor, from which she suffered intensely, but with great patience. A short time before her death, upon her request, she was anointed by her pastor, assisted by one of the deacons of the church. She was resigned to the will of God and ready to go when the summons came, and requested all her family to meet her in heaven. Funeral services were conducted by the writer.

H. M. OBERHOLTZER.

GEVEN—Kenneth Lyle Gevin, the infant son of Clay and Bessie Gevin, was born October 15, 1919, and fell asleep December 2, 1921. Kenneth was an unusually bright child for two years old, and was the delight of the home and his many friends. His remains were laid to rest in Oakland cemetery, there to await the resurrection at Christ's coming. Funeral services were conducted by the writer. MARY PENCE.

SENSEMAN—Ira R. Senseman, son of Cornelius and Celia Senseman, was born near Tippecanoe City, Ohio, March 13, 1884, the fifth of a family of nine children, and died at his home in Chicago, Illinois, November 19, 1921, at the age of 37 years, 8 months and 6 days. After completing his high school course, he entered Ashland College, where he graduated in 1911, and where he spent some time as teacher and Dean of Men. He did graduate work in the University of Chicago, where he took his Master's degree, the same

degree also being granted him by Ashland College. On June 17, 1909, he was united in marriage to Miss Pauline Garber, of Belleville, Ohio, to which union were born four children—two boys and two, girls, all of whom survive. In 1912 he accepted a position in the Carl Schurz high school in Chicago, where he was retained as a highly valued teacher until his death. Principal W. E. Slocum wrote a beautiful tribute to be read at his funeral, and which was in part as follows:

"Sunset and evening star
And one clear call to me!"

"In the case of our departed friend, the call was clear and low and sweet. It was clear because his soul was swift to answer it; it was low, for none heard it but Mr. Senseman himself; it was sweet, for promotion is always sweet. The 'Master of all good workmen' had called him in his clear, low, sweet voice to another duty, I cannot help but think, as a reward for faithful service here.

"Mr. Senseman's work in the Carl Schurz high school was a thing of beauty. He was a rare teacher. His specialty was biology, and his mind was scholarly, and it was a rare privilege for any one to see him lead the minds of the young people toward sacredness, and the dignity and the solemnity of life. The one thing that impressed me more than any other outside of his scholarly fitness was the poise which pervaded all his relations with the young people. At times when it was necessary for him to recommend more strenuous disciplinary measures than came within his authority, I could not help but marvel at the self-control and freedom from bitterness in his treatment of those whose lives it was necessary for him to correct. He taught as though he realized what we all know to be true, that the building of character is the great thing, and that it must be built upon the worship of truth, and his own character was a splendid example."

Mr. Senseman has been a member of the Brethren church since 1905, and though isolated from the church of his choice for a number of years, he still maintained a loyal attitude toward its interests. He was a young man of high ideals, unassuming, but great of soul, ever placing moral and spiritual values above the material and passing things of life. He was unselfish and always ready to put himself to any inconvenience to help others. He was especially devoted to his family, as is evidenced by the lines in which his wife finds great comfort:

"One of the noblest souls whom God did lend,
A wonderful husband, father and friend,
Always so patient, loving and kind,—
What a beautiful memory he left behind."

Besides his wife and children, a mother, four brothers and two sisters and other relatives and many friends mourn his departure. The funeral was conducted from the home of his mother in Tippecanoe City, the writer officiating and Rev. Kneisley of the M. E. church assisting. GEO. S. BAER.

FOUST—David Elmer Foust, third son of George and Mary Foust, was born April 10, 1866, near Lockport, Carroll county, Indiana, and departed this life at his home in Delphi, Indiana, November 26, 1921. On August 26, 1892 he was united in marriage to Mary Ann Colvin, of Flora, Indiana, to which union were born two children, Mrs. Eva. G. Honecker and Jay L. Foust, both of Delphi. On February 26, 1896, he was baptized by immersion by Elder R. R. Teeter and became a member of the Brethren church at Flora, where his membership remained until his death. Mr. Foust was a member of the committee of fifteen appointed by the Flora church to plan their new building. For a number of years he was financial secretary and served on various committees for the church. Beside his grief-stricken wife and children above mentioned, he leaves to mourn his departure two grandchildren, two brothers and one sister and one half-brother, and a host of friends. Funeral services in the Flora Brethren church in charge of Rev. Lytle of Burlington and Rev. Thomas, pastor of the Flora church. MRS. E. G. HONECKER.

LICHTY—Daniel S. Lichty was born August 22, 1850, in Elk Lick, Somerset county, Pennsylvania. He was married to Catherine Meyers July 8, 1874, to which union were born four children: Alvero, Albert, Wallace, and Mereys. Two are left to mourn the loss of a loving father, Albert and Wallace. Brother Lichty's wife passed to her rest January 26, 1919. Since that time Brother Dan had a longing to go home to be with his Savior and loved ones. From Pennsylvania he moved to Lanark, Illinois, and from Lanark to California. He became a member of the Brethren church shortly after the division and he lived a consistent life until God took him home, at the age of 71 years. Funeral service conducted by the pastor, N. W. JENNINGS.

LICHTY—Nina Bell Wicks was born May 6th, 1850, in Huntington County, Pennsylvania. She was married August 18, 1870, to Elder Michael Lichty. To this union were born six children; all are blessed with the continuation of life and opportunities to do good and to brighten the pathway of others as the days come and go. Four of the children live in California and two in Wyoming. Sister Lichty joined the Dunkard church in her youth. She went with the progressives branch in 1882, and enjoyed church association more than any other work. She put out to sea to be with her Savior, November 14, 1921, aged 71 years, 6 months and eight days, living three months and ten days after the home going of her beloved husband, Michael Lichty. She was a faithful member of the First Brethren church of Los Angeles. Funeral conducted by the pastor, N. W. Jennings, assisted by A. P. Reed and N. V. Leathman.

METZGER—Jacob Bower Metzger, a brother of Levi and Aaron, of Indiana, born April 19, 1850, married to Esther Metzger January 31, 1869, to which union were born six children—Emanuel E., deceased, Irvin L., Vernon, Artus, Mrs. W. B. Johnson and Roy S., who are left to mourn the loss of a Christian father and mother. He passed to the land of rest, the sweet homeland of the soul, November 26, 1921, to be with his risen Lord, whom he loved. He suffered much for three weeks, but the end was tranquil. Brother Jacob wanted so much to attend our last Love Feast held on the evening of November 15 and which was one of the largest in attendance and the most glorious in Spirit in the history of the new church, but it pleased God to take him where the love feast is eternal. He was a faithful member of the First Brethren church of Los Angeles, supporting the work both in a spiritual and financial way. He worked in a quiet way. One day I mentioned Dr. J. Allen Miller's name in his presence and his face brightened as he said when he was a young man I took him (speaking of Dr. Miller), to the Brethren church where he found the light in which he has been walking these years. His funeral took place in the church where many friends with loved ones viewed his face for the last time down here. Funeral service conducted by the pastor, assisted by Brother A. P. Reed.

N. W. JENNINGS.

BRIEF OUTLINE OF JOHN 5:20, AND JESUS' TESTIMONY THEREON

- 1—We (faithful believers in Christ Jesus) know that the Son of God is come.
- 2—And hath given us an understanding.
- 3—That we may know "him that is true."
- 4—And we are in "him that is true."
- 5—Even in his—Son Jesus Christ, (the Son of "him that is true"). The antecedent of "him that is true" is God. "This (God) is the true God and eternal life" (1 John 5:20, last clause).

Jesus' testimony—This is life eternal, that they might know thee the ONLY true God, and Jesus Christ, whom thou hast sent (John 17:3).

SAMUEL KIEHL,
Dayton, Ohio.

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